THE EASTERN / GREEK ORTHODOX BIBLE

OR

THE HOLY BIBLE

OF THE

ORTHODOX CHURCH

BASED ON THE SEPTUAGINT AND THE PATRIARCHAL TEXT

With extensive introductory and supplemental material

Rev. Pr. Laurent Cleenewerck, Editor

The EOB: The Eastern / Greek Orthodox Bible or Holy Bible of the Orthodox Church based on the Septuagint and Patriarchal Text

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or

http://www.easternorthodoxbible.org

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OLD TESTAMENT CANON

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  - i. Isaiah
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ABOUT THE EOB

For the first time in English, this prime edition of the **Eastern / Greek Orthodox Bible** or **Holy Bible of the Eastern / Greek Orthodox Church (EOB)** provides a text of the Scriptures that reflects the mind and use of the Eastern / Greek Orthodox tradition.

The edition also contains extensive supplementary material which will help address important and complex issues, such as the place, text and canon of Holy Scriptures, as well as other topics relevant to the Orthodox Christian readers.

PURPOSE & UNDERLYING TEXT

As can be expected, the Old Testament follows the order, text and canon of the Greek Septuagint (LXX), specifically that of the Brenton translation. It should be noted, however, that the EOB/OT is not meant to provide a critical edition of the Septuagint or detailed footnotes and cross-references.

Instead, a conscious decision was made to revise the classic and relatively accurate text produced by Lancelot Brenton, especially in order to allow the reader to have easy and affordable access to the underlying Greek text. The official web site[1] of the EOB also provides additional resources, including links to the (forthcoming) NEVS (New English Version of the Septuagint) and OSB (Orthodox Study Bible) which will be useful for more in-depth studies.

The layout of this edition also explains its philosophy: this is an easy-to-read two-column text with a very legible 11-point font. A wide right margin has been reserved for personal note taking and the thick, high-quality paper is designed to handle ink markings. The text and layout of the EOB also makes it suitable for liturgical reading.

In revising the Brenton translation, care was taken to simplify, americanize and modernize the language while retaining the original poetic and somewhat archaic quality of the original. As of this first edition, readers should expect to find occasional errors in this revised Brenton text, owing to the impossibility to go through a standard cycle of proofing and editing.

Brenton – Sirach 2:21-30	**EOB – Sirach 2:21-30**
21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath. 22 A furious man cannot be justified; for the sway of his fury shall be his destruction. 23 A patient man will tear for a time and afterward joy shall spring up unto him. 24 He will hide his words for a time and the lips of many shall declare his wisdom. 25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. 28 Distrust not the fear of the Lord when you art poor: and come not unto him with a double heart. 29 Be not an hypocrite in the sight of men and take good heed what you speakest. 30 Exalt not thyself, for fear that you fall and bring dishonour upon your soul and so God discover your secrets and cast you down in the midst of the congregation, because you camest not in truth to the fear of the Lord, but your heart is full of deceit.	21 The fear of the Lord drives away sins: and where it is present, it turns away wrath. 22 A furious man cannot be justified; for the sway of his fury shall be his destruction. 23 A patient man will tear for a time and afterward joy shall spring up to him. 24 He will hide his words for a time and the lips of many shall declare his wisdom. 25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. 28 Distrust not the fear of the Lord when you are poor: and do not come to him with a double heart. 29 Be not a hypocrite in the sight of men and take good heed what you speak. 30 Exalt not yourself, for fear that you fall and bring dishonor upon your soul and so God discover your secrets and cast you down in the midst of the congregation, because you came not in truth to the fear of the Lord, but your heart is full of deceit.

[1] URL: www.orthodox-church.info/eob

In the case of the Psalms, the revision process has been comprehensive and the layout has been designed for liturgical reading. Moreover, the EOB web site included downloadable samples of chanting melodies which are suitable for liturgical use.

Additional Corrections to the Brenton translation have been made on the basis of R. Grant Jones's textual and patristic studies. In such cases, a footnote may indicate the original Brenton rendition.

STATUS

This edition of the Holy Bible is not an official publication of any Orthodox jurisdiction. This edition is currently being presented to various hierarchs, including Archbishop Demetrios of the Greek Orthodox Archdiocese of America and Archbishop Vsevolod of Scopelos, of the Ukrainian Orthodox Church (Ecumenical Patriarchate of Constantinople).

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JOB, JEREMIAH AND 2 ESDRAS

It is well-known that the Septuagint text for Job and Jeremiah is extremely divergent from the Masoretic. For this reason and because the Eastern Orthodox tradition holds both tradition in high esteem, both books are included in two version noted LXX (Septuagint-based) and Hebrew (Masoretic-based). The latter versions are from NAS/WEB version, which also provided the foundation for the New Testament.

Finally, the reader may notice that the Apocalypse known as '2 Esdras' has not been included in the EOB. The reason is that '2 Esdras' is only found in the Appendix of the Slavonic edition and was never considered part of the Septuagint.

FINAL CONSIDERATIONS

There is no doubt that improvements and corrections will be made in subsequent editions of the EOB, especially concerning the style of the OT text. We invite suggestions, corrections and contributions which can be submitted on the official web site of the EOB.

It is our hope that this edition, along with the supplemental material, will encourage individual and parish-based study of the Holy Scriptures.

TERMINOLOGY

Acknowledgment: this section adapts information written by David A. Zampino, Sr. with copyright is claimed jointly by the author and Nashotah House, 1998.

When discussing the issue and scope of the Old Testament, Orthodox Christians should be aware that words have different meanings in different theological traditions. The purpose of this section is to provide adequate clarification for words that are often misused and misunderstood.

APOCRYPHA ("HIDDEN")

For Protestants, this word refers to books (7-15, depending on the list) which are neither inspired, authoritative, canonical nor part of Holy Scripture. These writings are sometimes placed between the Old and New Testaments, or in an Appendix.

For Roman Catholics, this word normally refers to I and II Esdras and the Prayer of Manassas, as well as numerous other works which are not considered part of the canon.

For Eastern Orthodox Christians, this word should be avoided altogether as misleading (these controversial books were never secret or hidden) and limited to non-canonical New Testament literature, especially of the Gnostic kind.

DEUTEROCANONICAL ("OF THE SECOND CANON")

For Protestants, this concept is not applicable and the term is generally not used.

For Roman Catholics, this term refers to the books which were 'confirmed' as canonical at the council of Trent. These are the books which Protestants call "Apocrypha". As far as Roman Catholic theology is concerned, there is no difference in authority between the protocanonical and deuterocanonical books, although there is awareness that the latter cannot be used as common grounds in ecumenical discussions.

For Eastern Orthodox Christians, this term has little applicability because it is tied to the historical process which led to the official confirmation of the canonical status of these books by the Council of Trent. It is nevertheless used in scholarly circles. Although the books of the so-called "Apocrypha" are considered part of the sacred library of the Church, their authoritative status (compared to that of the undisputed books) remains an open question. **Following St. Athanasius, careful Orthodox Christians tend to refer to the protocanonical books as "canonical" and to the disputed Septuagintal books as ἀναγινωσκόμενα ("those which are to be read") or as "ecclesiastical books"[1].**

PSEUDEPIGRAPHA ("FALSE WRITINGS")

There is a general consensus that this expression refers to such books as 1 Enoch, Jubilees, which seem to have been produced during the Intertestamental period. Some of these books are part of the narrower or broader canon of the Ethiopian Orthodox Church. There is also some controversy as to the propriety of this term since many scholars argue that the practice to place a book under the mantle of a famous figure of the past was rooted in a theology of spiritual succession and done without any intention to deceive.

[1] See our treatment of the OT canon in the Eastern Orthodox tradition below.

ABOUT THE SEPTUAGINT[1]

OVERVIEW

The Septuagint, or simply "LXX", is the name commonly given in the West to the ancient Koine Greek version of the Old Testament translated in stages between the 3rd to 1st century BC in Alexandria. It is the oldest of several ancient translations of the Hebrew Bible into Greek. The name means "seventy" in Latin and derives from a tradition that seventy-two Jewish scholars (LXX being the nearest round number) translated the Pentateuch (or Torah) from Hebrew into Greek for one of the Ptolemaic kings, Ptolemy II Philadelphus, 285-246 BC.

The LXX was held with great respect in ancient times; Philo, Josephus and many early Christian writers ascribed divine inspiration to its authors. It formed the basis of the Old Latin versions and is still used intact within Eastern Orthodoxy. Besides the Old Latin versions, the LXX is also the basis for Gothic, Slavonic, old Syriac (but not the Peshitta), old Armenian and Coptic versions of the Old Testament. Of significance for all Christians and for bible scholars, the LXX is quoted by the Christian New Testament and by the Apostolic Fathers. While Jews have not used the LXX in worship or religious study since the second century AD, recent scholarship has brought renewed interest in it in Judaic Studies. Some of the Dead Sea scrolls attest to Hebrew texts other than those on which the Masoretic Text was based; in many cases, these newly found texts accord with the LXX version. The oldest surviving codices of LXX date to the fourth century AD.

NAMING AND DESIGNATION

The Septuagint derives its name from Latin septuaginta interpretum versio, (Greek : η μετάφραση των εβδομήκοντα) "translation of the seventy interpreters" (hence the abbreviation LXX) . The Latin title refers to a legendary account in the so-called Letter of Aristeas which tells the story of how seventy-two Jewish scholars were asked by the Greek King of Egypt Ptolemy II Philadelphus in the 3rd century BC to translate the Torah for inclusion in the Library of Alexandria. A later version of the same story by Philo of Alexandria states that although the translators were kept in separate chambers, they all produced identical versions of the text in seventy-two days. Although this story may be implausible from a scientific perspective, it underlines the fact that many ancient Jews saw this translation as supernaturally influenced and authoritative. Another version of this legend is found in the Tractate Megillah of the Babylonian Talmud (pages 9a-9b), which identifies fifteen specific unusual translations made by the scholars. Only two of these translations are found in the extant LXX.

TEXTUAL HISTORY

Modern scholarship holds that the LXX, beginning with the Pentateuch, was written during the 3rd through 1st centuries BC.

Later Jewish revisions and recensions of the Greek against the Hebrew are well attested, the most famous of which include the so-called Three: Aquila (128 AD), Symmachus and Theodotion. The Three, to varying degrees, are more literal renderings of their contemporary Hebrew scriptures as compared to the Old Greek. Modern scholars consider one or more of the Three to be totally new Greek versions of the Hebrew Bible.

[1] This article is licensed under the GNU Free Documentation License.

Around 235 AD, Origen, a Christian scholar in Alexandria, completed the Hexapla, a comprehensive comparison of the ancient versions side-by-side in six columns. Much of this work was lost, but several compilations of the fragments are available. In the first column was the contemporary Hebrew, in the second a Greek transliteration of it, then the newer Greek versions each in their own columns. Origen also kept a column for the Old Greek (the Septuagint) and next to it was a critical apparatus combining readings from all the Greek versions with editor's marks indicating to which version each stitch belonged. Perhaps only three copies of the voluminous Hexapla were ever made, but Origen's combined text was copied, eventually without the editing marks and the older uncombined text of the LXX was neglected. Thus this combined text became the first major Christian recension of the LXX, often called the Hexaplar rescension. In the centuries following Origen, two other major recensions were made by Lucian and Hesychius.

The oldest manuscripts of the LXX include 2nd century BC fragments of Leviticus and Deuteronomy (Rahlfs nos. 801, 819 and 957) and 1st century BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy and the Minor Prophets (Rahlfs nos. 802, 803, 805, 848, 942 and 943). Relatively complete manuscripts of the LXX postdate the Hexaplar rescension and include the Codex Vaticanus and the Codex Sinaiticus of the 4th century and the Codex Alexandrinus of the 5th century. These are indeed the oldest surviving nearly-complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date 700 years later, from around 1000. While there are differences between these three codices, scholarly consensus today holds that one LXX — that is, the original pre-Christian translation — underlies all three. The various Jewish and later Christian revisions and recensions are largely responsible for the divergence of the codices.

RELATIONSHIP BETWEEN THE LXX AND THE MASORETIC TEXT

The sources of the many differences between the Septuagint and the Masoretic text have long been discussed by scholars. The most widely accepted view today is that the Septuagint provides a reasonably accurate record of an early Semitic textual variant, now lost, that differed from ancestors of the Masoretic text. Ancient scholars, however, did not suspect this. Early Christians - who were largely unfamiliar with Hebrew texts and were thus only made aware of the differences through the newer Greek versions - tended to dismiss the differences as a product of uninspired translation of the Hebrew in these new versions. Following the Renaissance, a common opinion among some humanists was that the LXX translators bungled the translation from the Hebrew and that the LXX became more corrupt with time. The discovery of many fragments in the Dead Sea scrolls that agree with the Septuagint rather than the Masoretic Text proved that many of the variants in Greek were also present in early Semitic manuscripts.

These issues notwithstanding, the text of the LXX is in general close to that of the Masoretic. For example, Genesis 4:1-6 is identical in both the LXX and the Masoretic Text. Likewise, Genesis 4:8 to the end of the chapter is the same. There is only one noticeable difference in that chapter, at 4:7:

Genesis 4:7, LXX (EOB)	**Genesis 4:7, Masoretic (Artscroll)**
Have you not sinned if you have brought it rightly, but not rightly divided it? Be still, to you shall be his submission and you shall rule over him.	Surely, if you improve yourself, you will be forgiven. But if you do not improve yourself, sin rests at the door. Its desire is toward you, yet you can conquer it.

This instance illustrates the complexity of assessing differences between the LXX and the Masoretic Text. Despite the striking divergence of meaning here between the two, nearly identical consonantal Hebrew source texts can be reconstructed. The readily apparent semantic differences result from alternative strategies for interpreting the difficult verse and relate to differences in vowelization and punctuation of the consonantal text.

The differences between the LXX and the MT thus fall into four categories.

I) Different Hebrew sources for the MT and the LXX. Evidence of this can be found throughout the Old Testament. Most obvious are major differences in Jeremiah and Job, where the LXX is much shorter and chapters appear in different order than in the MT and Esther where almost one third of the verses in the LXX text have no parallel in the MT.

Scholars at one time used discrepancies such as this to claim that the LXX was a poor translation of the Hebrew original. With the discovery of the Dead Sea Scrolls, variant Hebrew texts of the Bible were found. In fact, a variant verse is found in Qumran (1QIsaa) where the Hebrew word "haanashim" (the men) is found in place of "haam" (the people). This discovery and others like it, showed that even seemingly minor differences of translation could be the result of variant Hebrew source texts.

II) Differences in interpretation stemming from the same Hebrew text. A good example is Genesis 4.7 shown above.

III) Differences as a result of idiomatic translation issues (i.e. a Hebrew idiom may not easily translate into Greek, thus some difference is intentionally or unintentionally imparted). For example, in Psalm 47:10 the MT reads "The shields of the earth belong to God". The LXX reads "To God are the mighty ones of the earth." The metaphor "shields" would not have made much sense to a Greek speaker; thus the words "mighty ones" are substituted in order to retain the original meaning.

IV) Transmission changes in Hebrew or Greek (Diverging revisionary/recensional changes and copyist errors).

USE OF THE SEPTUAGINT

JEWISH USE

By the 3rd century BC, the Jewish people was widely dispersed and primarily so within the Hellenistic world. Outside of Judea, many Jews may have needed synagogue readings or texts for religious study to be interpreted into Greek, producing a need for the LXX. Alexandria held the greatest diaspora Jewish community of the age and was also a great center of Greek letters. Alexandria is thus likely the site of LXX authorship, a notion supported by the legend of Ptolemy and the 72 scholars. The Septuagint enjoyed widespread use in the Hellenistic Jewish diaspora and even in Jerusalem, which had become a rather cosmopolitan (and therefore Greek-speaking) town. Both Philo and Josephus show a reliance on the Septuagint in their citations of Jewish scripture.

Starting approximately in the 2nd century, several factors led most Jews to abandon the LXX. Christians naturally used the LXX since it was the only Greek version available to the earliest Christians; and since Christians, as a group, had rapidly become overwhelmingly gentile and, therefore, unfamiliar with Hebrew. The association of the LXX with a rival religion may have rendered it suspect in the eyes of the newer generation of Jews and Jewish scholars. Perhaps more importantly, the Greek language — and therefore the Greek Bible — declined among Jews after most of them fled from the Greek-speaking eastern Roman Empire into the Aramaic-speaking Persian Empire when Jerusalem was destroyed by the Romans. Instead, Jews used Hebrew/Aramaic manuscripts later compiled by the Masoretes; and authoritative Aramaic translations, such as those of Onkelos and Rabbi Yonathan ben Uziel.

What was perhaps most significant for the LXX, as distinct from other Greek versions, was that the LXX began to lose Jewish sanction after differences between it and contemporary Hebrew Scriptures were discovered. Even Greek-speaking Jews — such as those remaining in Palestine — tended less to the LXX, preferring other Jewish versions in Greek, such as that of Aquila, which seemed to be more concordant with contemporary Hebrew texts.

CHRISTIAN USE

The early Christian Church continued to use the Old Greek texts since Greek was the lingua franca of the Roman Empire at the time, since Greek was the language of the Church and since the Church Fathers tended to accept Philo's account of the LXX's miraculous and inspired origin. Furthermore, Christ and his Apostles in the New Testament quoted from the Old Greek.

When Jerome undertook the revision of the Old Latin translation of the Septuagint, he checked the Septuagint against the Hebrew that was then available. He came to believe that the Hebrew text better testified to Christ than the Septuagint. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew rather than Greek. His choice was severely criticized by his contemporaries.

The Hebrew text diverges in some passages that Christians hold to prophesy Christ and the Eastern Orthodox Church still prefers to use the LXX as the basis for translating the Old Testament into other languages. The Orthodox Church of Constantinople, the Church of Greece and the Cypriot Orthodox Church continue to use it in their liturgy today, untranslated. Many modern critical translations of the Old Testament, while using the Masoretic text as their basis, consult the Septuagint as well as other versions in an attempt to reconstruct the meaning of the Hebrew text whenever the latter is unclear, undeniably corrupt, or ambiguous.

Many of the oldest Biblical verses among the Dead Sea Scrolls, particularly those in Aramaic, correspond more closely with the LXX than with the Masoretic text (although the majority of these variations are extremely minor, e.g. grammatical changes, spelling differences or missing words and do not affect the meaning of sentences and paragraphs). This confirms the scholarly consensus that the LXX represents a separate Hebrew-text tradition from that which was later standardized as the Masoretic text.

Of the fuller quotations in the New Testament of the Old, nearly one hundred agree with the modern form of the Septuagint and six agree with the Masoretic Text. Significantly, the principal differences concern prophecies relative to Christ.

LANGUAGE OF THE SEPTUAGINT

Some sections of the Septuagint may show Semiticisms, or idioms and phrases based on Semitic languages like Hebrew and Aramaic. Other books, such as LXX Daniel and Proverbs, show Greek influence more strongly. The book of Daniel that is found in almost all Greek bibles, however, is not from the LXX, but rather from Theodotion's translation, which more closely resembles the Masoretic Daniel.

The LXX is also useful for elucidating pre-Masoretic Hebrew: many proper nouns are spelled out with Greek vowels in the LXX, while contemporary Hebrew texts lacked vowel pointing. One must, however, evaluate such evidence with caution since it is unlikely that all ancient Hebrew sounds had precise Greek equivalents.

PRINTED EDITIONS

All the printed editions of the Septuagint are derived from the three recensions mentioned above.

The editio princeps is the Complutensian Polyglot. It was from Origen's hexaplar recension. Printed in 1514–18, it was not proclaimed until it appeared in the Polyglot of Cardinal Ximenes in 1520.

The Aldine edition (begun by Aldus Manutius) appeared at Venice in 1518. The text is closer to Codex B than the Complutensian. The editor says he collated ancient manuscripts but does not specify them. It has been reprinted several times.

The most important edition is the Roman or Sixtine, which reproduces the “Codex vaticanus” almost exclusively. It was proclaimed under the direction of Cardinal Caraffa, with the help of various savants, in 1586, by the authority of Sixtus V, to assist the revisers who were preparing the Latin Vulgate edition

ordered by the Council of Trent. It has become the textus receptus of the Greek Old Testament and has had many new editions, such as that of Holmes and Pearsons (Oxford, 1798-1827), the seven editions of Tischendorf, which appeared at Leipzig between 1850 and 1887, the last two, proclaimed after the death of the author and revised by Nestle, the four editions of Swete (Cambridge, 1887-95, 1901, 1909), etc.

Grabe's edition was proclaimed at Oxford, from 1707 to 1720 and reproduced, but imperfectly, the "Codex Alexandrinus" of London. For partial editions, see Vigouroux, "Dict. de la Bible", 1643 sqq.

ABOUT THIS TRANSLATION AND OTHER PROJECTS

This EOB version of the LXX is a revision of Brenton's translation which was primarily based on Codex Vaticanus.

Peter A. Papoutsis has translated a substantial amount of the Septuagint into English in his translation called The Holy Orthodox Bible. This translation is based on Greek Orthodox Biblical and Liturgical texts of the Septuagint as used in The Greek Orthodox Church.

The most recent interlinear translation (2007) is the Apostolic Bible Polyglot by Charles Van der Pool, which translates the LXX books in the Protestant OT canon along with the N.T. all numerically coded to the AB-Strong numbering system. Included in the printed edition is a Lexical Concordance and English-Greek Index of both testaments.

The completed Orthodox Study Bible (2008) will be based on the New King James Version but its Old Testament will be revised to conform to LXX variations. Like, the EOB, it will include the 'deutocanonical' books of the LXX not included in the Hebrew canon.

DEFINING SEPTUAGINT

Although the integrity of the Septuagint as a text distinct from the Masoretic is upheld by Dead Sea scroll evidence, the LXX does show some signs in its textual variants. There is at least one highly unreliable complete text of the LXX, Codex Alexandrinus. The whole Septuagint is also found in the Codex Vaticanus and Codex Sinaiticus, which do not perfectly coincide. But the LXX is a particularly excellent text when compared to other ancient works with textual variants. To reject the existence of a Septuagint merely on the basis of variation due to editorial recension and typographical error is unjustified.

The title "Septuagint" is of course not to be confused with the seven or more other Greek versions of the Old Testament, most of which do not survive except as fragments. These other Greek versions were once in side-by-side columns of Origen's Hexapla, now almost wholly lost. Of these the most important are "the three:" those by Aquila, Symmachus and Theodotion, which are identified by particular Semiticisms and placement of Hebrew and Aramaic characters within their Greek texts.

One of two Old Greek texts of the Book of Daniel has been recently rediscovered and work is ongoing in reconstructing the original form of the Septuagint as a whole.

TABLE OF BOOKS

The order and name of the books in the Septuagint is as follows:

LXX	LXX Anglicized	MT Anglicized
Law		
Γένεσις	Genesis	Genesis
Ἔξοδος	Exodus	Exodus
Λευϊτικόν	Leviticus	Leviticus
Ἀριθμοί	Numbers	Numbers

LXX	LXX Anglicized	MT Anglicized
Δευτερονόμιον	Deuteronomy	Deuteronomy
History		
Ἰησοῦς Ναυῆ	Jesus Nauë	Joshua
Κριταί	Judges	Judges
Ῥούθ	Ruth	Ruth
Βασιλειῶν	Reigns	
Α'	I	I Samuel
Β'	II	II Samuel
Γ'	III	I Kings
Δ'	IV	II Kings
Παραλειπομένων	Omissions	
Α'	I	I Chronicles
Β'	II	II Chronicles
Ἔσδρας	Esdras	
Α'	1 Esdras	—
Β'	II	Ezra
ΝΕΕΜΙΑΣ	Nehemias	Nehemiah
Ἐσθήρ	Esther+	Esther
Ἰουδίθ	Iudith	—
Τωβίτ	Tobit	—
Μακκαβαίων Α'	1 Maccabees	—
Μακκαβαίων Β'	2 Maccabees	—
Μακκαβαίων Γ'	3 Maccabees	—
Wisdom		
Ψαλμοί	Psalms , inc. Psalm 151	Psalms
Προσευχὴ Μανάσση	Prayer of Manasseh	—
Ἰώβ	Iōb	Job
Παροιμίαι ΣΟΛΟΜΩΝΤΟΣ	Proverbs	Proverbs 1-29
Ἐκκλησιαστής	Ecclesiastes	Ecclesiastes
Ἆσμα Ἀσμάτων	Song of Songs	Song of Solomon
Σοφία Σαλομῶντος	Wisdom of Salomon	—
Σοφία Ἰησοῦ Σειράχ	Wisdom of Jesus Seirach	—
Prophets		
Δώδεκα	The Twelve	
Ὡσηέ Α'	I. Osëe	Hosea
Ἀμώς Β'	II. Ämōs	Amos

LXX	LXX Anglicized	MT Anglicized
Μιχαίας Γ'	III. Michai	Micah
Ἰωήλ Δ'	IV. Ioel	Joel
Ὀβδίου Ε'	V. Obdy	Obadiah
Ἰωνᾶς Ϛ'	VI. Ionas	Jonah
Ναούμ Ζ'	VII. Naum	Nahum
Ἀμβακούμ Η'	VIII. Ambakum	Habakkuk
Σοφονίας Θ'	IX. Sophony	Zephaniah
Ἀγγαῖος Ι'	X. Ängai	Haggai
Ζαχαρίας ΙΑ'	XI. Zachary	Zachariah
Ἄγγελος ΙΒ'	XII. Messenger	Malachi
Ἡσαΐας	Hesai	Isaiah
Ἰερεμίας	Hieremy	Jeremiah
Βαρούχ	Baruch	—
Θρῆνοι	Lamentations	Lamentations
Επιστολή Ιερεμίου	Epistle of Jeremiah	—
Ἰεζεκιήλ	Iezekiel	Ezekiel
Δανιήλ	Daniel+	Daniel
Appendix		
Μακκαβαίων Δ' Παράρτημα	4 Maccabees	—

NOTE: *LXX=Septuagint, MT=Masoretic Text. To these books of the old Greek LXX were added the Anagignoskomena before the time of Christ. This table does not attempt a verse-mapping of texts.*

AN ORTHODOX APPROACH TO THE HOLY SCRIPTURES

The Rev. Pr. Laurent Cleenewerck, Editor
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We are not content simply because this is the tradition of the Fathers. What is important is that the Fathers followed the meaning of the Scripture.

(St. Basil, *On the Holy Spirit*, 7:16.)

THE QUEST AND EXPERIENCE OF TRUTH

In his famous address to the Athenian philosophers, St. Paul masterfully explains that the quest for the God of Truth is implanted in the very heart of the human race:

> For as I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god'. What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. He made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might grope for him and find him. Yet, he is not far from each one of us, for `In him we live and move and have our being'; as even some of your poets have said: `For we are indeed his offspring.' (Acts 17:23-28)

In spite of the crushing power of sin, the wisdom of Ecclesiastes and of ancient Greece can agree:

> He ⌈God⌋ has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end. (Ecclesiastes 3:11)

In his grace and unfathomable purposes, the Lord of Heaven continued to care for his fallen creatures, as the liturgy of St. Basil expresses so well:

> But when he disobeyed You, the true God who had created him and was led astray by the deception of the serpent becoming subject to death through his own transgressions, You, O God, in Your righteous judgment, expelled him from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Your Christ. For You did not forever reject Your creature whom You made, O Good One, nor did You forget the work of Your hands, but because of Your tender compassion, You visited him in various ways: You sent forth prophets; You performed mighty works by Your saints who in every generation have pleased You. You spoke to us by the mouth of Your servants the prophets, announcing to us the salvation which was to come; You gave us the law to help us; You appointed angels as guardians…

Although God's love and care extended to the entire human race, he chose to enter into uniquely significant relationships with certain chosen servants who were also special witnesses to both self-evident and revealed Truth. Among those were Enoch, Melchizedek and Abraham. "The God who made the world and everything in it" found in Abraham a rock[1] on which to build a household of faith and the father of a people "holy unto the Lord" through whom the fullness His Revelation would come.

The Old Testament is a witness to this special relationship between the God Most High and the people of Israel, but with constant reminders that such a high mandate as "My witnesses" came with great responsibility, but no exclusive status:

[1] Isaiah 51:1-2

> Are not you as the children of the Ethiopians to me, O children of Israel, says the Lord? Did I not bring up Israel, out of the land of Egypt: and the Philistines out of Cappadocia and the Syrians out of Cyrene? (Amos 9:7)

In this amazing text, the Lord, speaking through his prophet, reminded the ancient Israelites that he had been involved in the lives of other nations, as He had been in that of Israel; yet they who had and would receive greater things were called to a higher standard of Spirit and Truth.

In another famous text that is both a statement of the present and a prophecy of the Eucharist, the God of Israel could say:

> I have no pleasure in you [Israel], says the Lord of Hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles and in every place there is sacrifice and there is offered to my name a clean oblation: for my name is great among the Gentiles, says the Lord of Hosts. (Malachi 1:10-11)

The Law given at Sinai was a special witness to the truth: it affirmed not only the existence of sin but also enabled Israel to distinguish between good and evil, lawful and unlawful, holy and profane. The Law made it clear that sin was a real and tragic problem, one that had consequences and that had to be dealt with. Sin was a tear in the very fabric of creation and it had to be repaired or 'atoned for'.

Because they were illumined by the Holy Spirit, the prophets could see the truth about the sins of the people and its wrathful consequences: too often Israel's sins had to do with the worship of idols.

Among all the nations, Israel was called to be a witness to a special truth: that there was only one true God (John 17:3) and that he could not be represented:

> All the nations have gathered together In order that the peoples may be assembled. Who among them can declare this And proclaim to us the former things? Let them present their witnesses that they may be justified, Or let them hear and say, "It is true." "You are My witnesses," declares the Lord, "And My servant whom I have chosen, In order that you may know and believe Me, And understand that I am He. Before Me there was no God formed, There will be none after Me. "I, even I, am the Lord; There is no savior besides Me. "It is I who have declared and saved and proclaimed, There was no strange god among you; So you are My witnesses," declares the Lord, "I am God. "Even from eternity I am He; There is none who can deliver out of My hand; I act and who can reverse it?" Thus says the Lord your Redeemer, the Holy One of Israel, " For your sake I have sent to Babylon, And will bring them all down as fugitives, Even the Chaldeans, into the ships in which they rejoice. "I am the Lord, your Holy One, The Creator of Israel, your King." (Isaiah 43:9-15) "Thus says the Lord, the King of Israel And his Redeemer, the Lord of Hosts: 'I am the first and I am the last, There is no God besides Me. 'Who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, From the time that I established the ancient nation. Let them declare to them the things that are coming The events that are going to take place. 'Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? You are My witnesses. Is there any God besides Me, Or is there any other Rock[1]? I know of none.' Those who fashion a graven image are all of them futile and their precious things are of no profit; even their own witnesses fail to see or know, so that they will be put to shame.

That God had no form that could be represented was at the heart of the revelation and covenant received at Mount Sinai:

> Then the Lord spoke to you from the midst of the fire; you heard the sound of words, but you saw no form--only a voice. "So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments; He wrote them on two tablets of stone. "The Lord commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it. "So watch yourselves carefully, since you did not see any form on the day the Lord spoke to you at Horeb from the midst of the fire, for fear that you act corruptly and make a graven image for yourselves in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth. "And beware, for fear that you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven and be drawn away and worship them and serve them, those which the Lord your God has allotted to all the peoples under the whole heaven. (Deut. 4:12-19)

[1] Or possibly, "form"

This unique mandate to be a witness to "the King of ages, immortal, invisible, the only God" (1 Timothy 1:17) was marred with countless failures, but Israel's destiny culminated in the fulfillment of the great promise:

> In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. He came to her and said: "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying and considered in her mind what sort of greeting this might be. The angel said to her: "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, He will reign over the house of Jacob for ever; and of his kingdom there will be no end." And Mary said to the angel, "How shall this be, since I have no husband?" The angel said to her: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. (Luke 1:26-35)

The invisible God who had no form was about to be revealed and seen by mortal eyes:

> In the beginning was the Word and the Word was with God and the Word was ⌈what⌋ God ⌈was⌋. He was in the beginning with God; all things were made through him and without him was not anything made that was made… The true light that enlightens every man was coming into the world. The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known. (John 1:1-3, 9, 18)

In the light of the incarnation of the Word of God, the glorious vision of the Lord of Hosts experienced by the prophet Isaiah could now be explained:

> In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphim were in attendance above him; each had six wings: with two they covered their faces and with two they covered their feet and with two they flew. And one called to another and said: "Holy, holy, holy is the LORD of armies; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called and the house filled with smoke. I said: "Woe is me! I am lost, for I am a man of unclean lips and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of armies!" (Isaiah 6:1-5)

The Apostle John presented this vision of the form of the Lord of Hosts as one of the pre-Incarnate Son of the Most High God:

> Isaiah said this because he saw his glory and spoke about him. (John 12:41)

Even more than being "entrusted with the oracles of God", the birth of Jesus Christ from the line of Abraham and David is truly the greatest of all the privileges of the people of the Old Covenant: "Salvation is from the Jews" (John 4:22). The impossible vision of God, a theme central of the understanding of Holy Scripture, is finally realized:

> Now, there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying: "Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel." (Luke 2:25-32)

In the letter to the Hebrews, the manifestation of Jesus Christ is shown as the fulfillment of the great witnessing work of the ancient prophets of Israel and also in contrast as being "better" and absolutely perfect:

> God, who long ago had spoken to the fathers in the prophets in many and various ways, in these last days, has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. He is the radiance of His glory and the exact representation of His person and upholds all things by the word of His power. (Hebrews 1:1-3)

In Jesus Christ, the Word of God is incarnate, living Truth is made manifest and the quest for God of ancient Israel is fulfilled:

> Jesus said to him: "I am the way and the truth and the life; no one comes to the Father, but through Me. "If you had known Me, you would have known My Father also; from now on you know Him and have seen Him." Philip said to him: "Lord, show us the Father and it is enough for us." Jesus said to him: "Have I been so long with you and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'? "Do you not believe that I am in the Father and the Father is in Me? (John 14:6-10)

INSPIRATION: HE HAS SPOKEN BY THE PROPHETS

The Holy Spirit of God is the person / hypostatis – not the power[1] – at work in the prophets:

> But Moses said to him: "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" (Number 11:29)

> But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20-21)

The Spirit of God has been understood, explained or defined in different ways, but a useful approach is to say: "The Holy Spirit is the power, mind and hypostasis that sustains and manifests what is true, what truly exists. The Holy Spirit is the revealer and the very meaning of Truth."

Hence, at Theophany, the Holy Spirit manifests Jesus as the Christ and the New Adam, even he was both of these things from his very conception[2]. Likewise, the Liturgy of St. Basil calls upon the Holy Spirit to manifest what the Word has accomplished.

This is why St. Paul can write:

> Therefore I make known to you, that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. (1 Corinthians 12:3)

In the words of New Testament scholar Lee McDonald[3]:

> In the first five centuries of the church everything that was true was also considered inspired of God. Only if it was untrue was it considered uninspired. (p. 291)

We find this principle at work in St. Paul's discourse to the Athenians: a quote from a pagan Greek poet became incorporated in the inspired and holy Scriptures because it is true and bears witness to Jesus Christ.

THE PROPHET

The scriptural author and the prophet in particular, then, is one who is moved by the Holy Spirit to discern and proclaim the Truth: the oneness and invisibility of God, the reality and consequences of sins, the need for atonement which is among those things that point to the Messiah-Christ:

> You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of me… (John 5:39)

The greatest prophet, John the Baptist, is first and foremost a witness to the truth, not simply to the truth that sinners must repents and that the kingdom was near, but actually to Truth incarnate:

> There came a man, sent from God, whose name was John. He came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. (John 1:6-8)

Hence, the Spirit-breathed prophet and forerunner points his finger to the Lord Jesus Christ as we see on the iconostasis and the Lord himself points to the Father: "The Amen, the faithful and true Witness, the origin of the creation of God" (Revelation 3:14) is himself a witness to the Truth that God is love. (John 18:37)

This theme runs through the writings of St. John who concludes his gospel with these words:

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[1] Zechariah 4:6
[2] Luke 2:11; John 1:26
[3] *The Formation of the Christian Biblical Canon*, Hendrickson, 1995

> This is the disciple who bears witness of these things and wrote these things; and we know that his witness is true. There are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written (John 21:24-25)

This was the mission of the Apostles as it is that of every Christian:

> [But] You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses, in Jerusalem, in all Judea and Samaria and even to the most remote part of the earth. (Acts 1:8)

The incarnate Word of God has fulfilled and illumined the written word of God and it is the Church who functions, like the "God-breathed scriptures" (2 Timothy 3:16), as the "God-breathed" bride of Christ and as "pillar and foundation of truth" (1 Timothy 3:15).

THE INSPIRATION OF SCRIPTURE

The official statement of the Orthodox – Lutheran dialogue is especially useful to complement this discussion:

> 11. "All scripture is inspired by God and profitable for teaching, for reproof, for correction and for training in righteousness that the man of God may be complete, equipped for every good work" (2 Tim. 3:16f.). "No prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Pet. 1:20f). To speak of inspiration (theopneustia) of the Holy Scripture is to speak of the work of the Holy Spirit. When Christians declare scripture to be inspired, they are making a statement about the way God has chosen to work among his people. Holy Scripture is one of the means by which the Holy Spirit bears witness to the truth, inspires and sustains the faith of believers.
>
> 12. The question regarding the inspiration of the books of the Holy Scripture points back to the working of the Spirit in their production, that is to say, the inspiration of the authors and points forward to the working of this same Spirit in the church who teaches how the scriptures are to be understood and leads the faithful to their goal.
>
> 13. According to the apostolic witness and the teaching of the fathers, this goal is participation in God's glory. "Those whom he justified he also glorified" (Rom. 8:30; cf. 1 John 3:2). It is the theme of all divine revelation that the triune God himself saves the creation from its lostness and alienation and leads it to true life. The Holy Scripture is the divinely inspired and canonical witness to revelation which nevertheless transcends all possibilities of concepts and expressions. As witness to revelation the Holy Scripture is God's word. Inspiration is the operation of the Holy Spirit in the authors of the Holy Scripture so that they may bear witness to the revelation (John 5:39) without erring about God and God's ways and means for the salvation of humankind. Therefore the authors of Holy Scripture describe God's ways with his creation and his people and thereby witness to God's glory which is hidden from the eyes of unbelievers. Inspiration comes from the experience of the revelation of God's glory through the Holy Spirit. To the Old Testament prophets, to the apostles and prophets of the new covenant (Eph. 2:20; 3:5), God revealed his glory. It is important to note that glorification is inseparable from the cross and from suffering not only with respect to our Lord Jesus Christ (John 12:23f., 32) but also with respect to his followers (Gal 2:19-20). Glorification is the transformation and renewal of the whole person (Rom 12:2). It empowered the authors of Holy Scripture to proclaim and to write the word of God.
>
> 14. Prophets, apostles and saints who have experienced God's glory and witnessed to it in Holy Scripture declare the truth of God and the ways of communion with him. It is about those who St Paul wrote: "The spiritual man... is himself to be judged by no one. For who has known the mind of the Lord so as to instruct him? But we have the mind of Christ" (1 Cor. 2:15-16)… This is why St Gregory the Theologian wrote: "It is impossible to express God and even more impossible to conceive him" (Oratio theologica 2,4).
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> 15. Those who have experienced the glory of God, which experience in itself cannot be expressed in words or conceived in thoughts, are yet inspired to use expressions and concepts of ordinary language in order to guide others to the same experience. St Paul wrote: "Because you are sons, God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'" (Gal 4:6). This coming of the Spirit into the heart is the normal form of inspiration in the faithful (Rom. 8:14-17, 26-27). The Holy Spirit effects this through preaching and teaching and the life of those who are already inspired (Rom. 10:13-15; 1 Cor. 4:16; 11:1).
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> 16. The Old Testament period prepared the way for the acceptance of the incarnation of the Son of God by the prophetic tradition represented by St John the Baptist and by Mary, the mother of God and by other believers who found their place in the early Christian community. Christ revealed himself as having by

nature the same glory with his Father by his teaching, his miracles and especially by revelation of his glory in his baptism and transfiguration, crucifixion, resurrection, ascension and by Pentecost. It is by Pentecost that the church became the body of Christ, thus being led into all truth.

17. The interpretation of revelation and inspiration consummated in Pentecost continues in the life of the church. Within the life of the church Christians who become "a temple of the Holy Spirit" (1 Cor. 6:19) and therefore are members of the body of Christ are led into all the truth in the experience of glorification, as the Lord prayed to the Father: "Father, I desire that they also, whom you have given me, may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world" (John 17:24).

18. Expressions and concepts of biblical authors about God are inspired because they are unerring guides to communion with God. But the authors did not receive inspiration about created truths except that God created the world out of nothing (*ex nihilo*). Also the human words of Christ are guides to Pentecostal glorification and not this glorification itself since God as revealed in glorification cannot be conceived or expressed. For this reason Holy Scripture is not to be used as a substitute for scientific research. Some books of the Bible are written by those authors who themselves have reached glorification, while other books were written about them or about historical events.

19. Authentic interpreters of the Holy Scripture are persons who have had the same experience of revelation and inspiration within the body of Christ as the biblical writers had. Therefore it is necessary for authentic understanding that anybody who reads or hears the Bible be inspired by the Holy Spirit. The Orthodox believe that such authentic interpretation is the service of the fathers of the church especially expressed in the decisions of the ecumenical councils.

THE WORD OF GOD: ORAL AND WRITTEN

For Orthodox Christians, it is clear that the Word of God is not a book but a person (John 1:1; Revelation 19:13). Moreover, the oral proclamation of the great Truth that "He was revealed in the flesh" is also the Word of God, just as proclaiming that "Jesus is Lord" is the work of the Holy Spirit:

> And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. (1 Thessalonians 2:13)

Hence, the one source of divine revelation is the Holy Spirit who works in the scriptural authors, the prophets, the apostles and in his Church. The oral proclamation of the word of God is often written down to ensure its transmission and stability – it is then 'assured' (*bebaia*) and held as fully authoritative.

On the other hand, the apostolic command pertaining to oral tradition is equally binding:

> Now, I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. (1 Co. 11:2) So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. (2 Thessalonians 2:15)

In order to avoid artificial and destructive dichotomies, the relationship between Scripture, Canon, Tradition and Church needs to be understood in the light of the ministries of the Spirit of Truth:

> Therefore I make known to you, that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. Now, there are varieties of gifts, but the same Spirit. There are varieties of ministries and the same Lord. Also, there are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit and to another gifts of healing by the one Spirit and to another the effecting of miracles and to another prophecy and to another the distinguishing of spirits, to another various kinds of tongues and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills. (1 Corinthians 12:3-11)

THE FATHERS, SCRIPTURES AND TRADITION

On this complex subject, the official statement of the Orthodox – Lutheran dialogue[1] also contains useful clarifications:

1. The divine revelation in the Old and in the New Testament of the saving intervention of God (oikonomia), consummated in the person of Jesus Christ, is communicated to the world through the operation of the Holy Spirit. This saving intervention of God through the Son in the Holy Spirit is the essence of the "euangelion" of salvation.

2. The word of God made known to the prophets is revealed to us through the incarnation, the life and teaching, the passion, resurrection and ascension of Jesus Christ and the sending of his Spirit at Pentecost. By all this Jesus Christ accomplished and secured the unity of the testaments and the continuity of the once and for all offering of his body and blood for our salvation and his abiding presence with us to the end of the ages. Therefore, the "euangelion" of salvation, to which Holy Scriptures bears witness, is not simply speech from or about God but the hypostatic Word of God incarnate. This "euangelion" of Jesus Christ, which by the operation of the Holy Spirit is communicated to us by the church to the end of the ages, is the holy Tradition.

3. The holy Tradition is the authentic expression of divine revelation in the living experience of the church, the body of the Word incarnate. The church in its sacraments and spiritual life transmits this "euangelion" of our salvation through the operation of the Holy Spirit. Therefore, apostolic faith is not only a matter of proclamation but an incarnate faith (Heb. 11:1,; enhypostatos pistis, Maximus Confessor, Quaestiones 25, PG 90, 336D) in the church.

4. This "euangelion"of salvation is the content of the holy Tradition, preserved, confessed and transmitted in scripture, in the lives of the saints in all ages and in the conciliar tradition of the church.

5. The Orthodox and the Lutheran churches have the same Bible, comprising the Old and New Testament, but the following ten books of the Old Testament have varying degrees of authority in our churches: Judith, 1 Ezra, 1 Maccabees, 2 Maccabees, 3 Maccabees, Tobit, Ecclesiasticus, Wisdom of Solomon, Baruch and the Letter of Jeremiah. In the future we will have to discuss the problem of the canon in more detail.

6. The same triune God is revealed in the Old and in fullness in the New Testament. The Old Testament contains God's unconditional promise of salvation and the New Testament contains its fulfillment in Christ through the Holy Spirit. Both Testaments reveal God's judgment of the sin inside and outside God's people and God's saving grace in Christ. Holy scripture, being the work of the Holy Spirit in holy Tradition, has as criterion for its true understanding Jesus Christ himself in the life and teaching of the one, holy, catholic and apostolic church.

7. The revelation of God, even as contained in scripture, transcends all verbal expressions. It is hidden from all creatures, especially from sinful human beings (palaios anthropos). Its true meaning is revealed only through the Holy Spirit in the living experience of salvation, which is accomplished in the church through the Christian life. This catholic experience of salvation in the church is at the same time the only authentic expression of the true understanding of the word of God.

8. The holy Tradition as ongoing action of the Holy Spirit in the church expresses itself in the church's whole life. The decisions of the ecumenical councils and local synods of the church, the teaching of the holy fathers and liturgical texts and rites are especially important and authoritative expressions of this manifold action of the Holy Spirit. However, not every synod claiming to be orthodox, not every teaching of an ecclesiastical writer, not all rites are expressions of the holy Tradition, if they are not accepted by the ⌈universal⌋ church. They may be only human traditions, lacking the presence of the Holy Spirit. That is why the problem of the criteria for determination of the presence of the holy Tradition in the traditions of the churches is of great importance and needs further study.

9. Therefore, those church decisions which have been received by the catholic church as true expressions of the intent of the Holy Scripture can be considered authentic criteria of the church's faith and its confession (cf. Vincent of Lérins, Commonitorium, 2,3; PL 50, 640). The church's doctrinal definitions which confess the holy Trinity and God's saving act in Jesus Christ by the Holy Spirit are guidelines for defending truth against falsehood. Proclaiming, confessing and living in Christ, the church communicates the mystery of God's revelation. The church's doctrinal statements are rooted in its whole spiritual life and at the same time

[1] 4th Plenary of the Lutheran-Orthodox Joint Commission - 27 May - 4 June 1987, Crete, Greece

are shaped by it. As St. Basil affirmed about Holy Scripture and holy Tradition: "... regarding the true faith, both of these have the same value" (St Basil the Great, On the Holy Spirit, XXVII, 66, PG 32, 188A). In another place St Basil argued for the formula "the glory is common to the Father and to the Son" (he doxa koine Patri kai Hyio) first on the basis of some of the fathers; then he continued: "But it is not sufficient for us that it is a tradition of the fathers. For even they followed the intent (boulema) of the scriptures because they have used as principles the testimonies of the scriptures as mentioned shortly before (St Basil the Great, *On the Holy Spirit*, VII,16; PG 32,96).

10. The function of Holy Scriptures is to serve the authenticity of the church's living experience in safeguarding the holy Tradition from all attempts to falsify the true faith (cf. Heb. 4:12, etc.), not to undermine the authority of the church, the body of Christ.

11. Regarding the relation of scripture and Tradition, for centuries there seemed to have been a deep difference between Orthodox and Lutheran teaching. Orthodox hear with satisfaction the affirmation of the Lutheran theologians that the formula "sola scriptura" was always intended to point to God's revelation, God's saving act through Christ in the power of the Holy Spirit and therefore to the holy Tradition of the church, as expressed in this paper, against human traditions that darken the authentic teaching in the church.

12. Pointing to scripture is pointing to the "euangelion" of salvation, to Christ and therefore to the holy Tradition which is the life of the church, to act as criterion of its authenticity and so to stress the church's unity and catholicity for the joyful common praise of the triune God.

AUTHORITY AND SUFFICIENCY

In order to understand the authority and sufficiency of the Scriptures, as well as their interdependence with Church and Tradition, the testimony of the Fathers needs to be considered very carefully. St. Irenaeus of Lyons, for instance, wrote that

> We have learned from none others the plan of our salvation, than from those through whom the gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith.[1]

Hence, the true, inspired and authoritative oral preaching of the Apostles was "enscripturated" by the will of God in order to provide a permanent point of reference, an unshakable common ground. On the other hand, the great bishop also warned:

> When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority and [assert] that they are ambiguous and that the truth cannot be extracted from them by those who are ignorant of tradition...It comes to this, therefore, that these men do now consent neither to Scripture or tradition. (*Against Heresies*, 3,2:1)

Then as now, it was not so much the authority of Scripture which was the object of debate, it was its meaning and interpretation:

> Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches? (Against Heresies 3,4:1)

Commenting on St. Irenaeus' and Tertullian's understanding of Apostolic Tradition, scholar Ellen Flessman-Van Leer notes:

> For Irenaeus, on the other hand, tradition and scripture are both quite unproblematic. They stand independently side by side, both absolutely authoritative, both unconditionally true, trustworthy and convincing. (*Tradition and Scripture in the Early Church* (Assen: Van Gorcum, 1953), p139)
>
> Irenaeus and Tertullian point to the church tradition as the authoritative locus of the unadulterated teaching of the apostles, they can no longer appeal to the immediate memory, as could the earliest writers. Instead they lay stress on the affirmation that this teaching has been transmitted faithfully from generation to

[1] (Against Heresies, 3:1.1, in The Ante-Nicene Fathers, Vol. I, p. 414.)

> generation. One could say that in their thinking, apostolic succession occupies the same place that is held by the living memory in the Apostolic Fathers. (p.188)

The great St. Athanasius expressed the same apparent tension between the sufficiency and authority of Scripture and need for an inspired (true) interpretation:

> "The sacred and divinely inspired scriptures are sufficient for the exposition of the truth, but there also exist many treatises of our blessed teachers composed for this purpose and if one reads them he will gain somehow the right interpretation of the scriptures". (St. Athanasius, *Against the Pagans*; 1,3, PG 25,4)

This is why the Fathers always understood that the inspiration of the Holy Scriptures that "moved" the original authors needed to be complemented by the action of the Holy Spirit on the contemporary reader to ensure the manifestation of Truth. Moreover, the Church, where the *epiclesis*[1] takes place is the place of the Spirit where such interpretation can take place.

The great catechism and bishop St. Cyril of Jerusalem emphasized the traditional and patristic approach:

> For concerning the divine and holy mysteries of the Faith, not even a casual statement must be delivered without the Holy Scriptures; nor must we be drawn aside by mere plausibility and artifices of speech. Even to me [a bishop], who tell you these things, give not absolute credence, unless you receive the proof of the things which I announce from the Divine Scriptures. For this salvation which we believe depends not on ingenious reasoning, but on demonstration of the Holy Scriptures. (*Catechetical Lectures*, IV:17)

On the other hand, since the Scriptures themselves do not contain a table of contents, the knowledge of what books are indeed inspired is dependent on the discernment of the Church:

> But in learning the Faith and in professing it, acquire and keep that only, which is now delivered to you by the Church and which has been built up strongly out of all the Scriptures. (*Catechetical Lectures*, 5:12).

The great catechist explains:

> Only accept and hold that faith (-) which is delivered to you by the Church and is established from all Scripture. For since all cannot read the Scripture, but some as being unlearned, others by business, are hindered from the knowledge of them; in order that the soul may not perish for lack of instruction, in the Articles [of the baptismal creed] which are few we comprehend the whole doctrine of Faith… For now, commit to memory the Faith, merely listening to the words; and expect at the fitting season the proof of each of its parts from the Divine Scriptures. For the Articles of the Faith were not composed at the good pleasure of men: but the most important points chosen from all Scriptures, make up the one teaching of the Faith. And, as the mustard seed in a little grain contains many branches, thus also this Faith, in a few words, has enfolded in its bosom the whole knowledge of godliness contained both in the Old and New Testaments. Behold, therefore, brethren and hold the traditions which you now receive and write them on the table of your hearts. (*Lecture*, 5.12)

The great Cappadocians fathers expressed the same concern. St. Gregory of Nyssa, for instance, wrote:

> We are not entitled to such license, namely, of affirming whatever we please. For we make Sacred Scripture the rule and the norm of every doctrine. Upon that we are obliged to fix our eyes and we approve only whatever can be brought into harmony with the intent of these writings. (*On the Soul and the Resurrection*[2])

> Let the inspired Scriptures then be our judge and the vote of truth will be given to those whose dogmas are found to agree with the Divine words. (*On the Holy Trinity*[3])

Yet, it is the same bishop of Nyssa who declared:

> [F]or it is enough for proof of our statement, that the tradition has come down to us from our fathers, handed on, like some inheritance, by succession from the apostles and the saints who came after them. They, on the other hand, who change their doctrines to this novelty, would need the support of arguments in abundance, if they were about to bring over to their views, not men light as dust and unstable, but men of weight and steadiness: but so long as their statement is advanced without being established and without being proved, who is so foolish and so brutish as to account the teaching of the evangelists and apostles and

[1] Invocation of the Holy Spirit "upon us and upon the gifts here presented"
[2] Quoted in Jaroslav Pelikan, *The Emergence of the Catholic Tradition* [Chicago: University of Chicago Press, 1971], p. 50.
[3] In *The Nicene and Post-Nicene Fathers*, Second Series, Vol. V, p. 327

> of those who have successively shone like lights in the churches, of less force than this undemonstrated nonsense? (*Against Eunomius*; 4:6).

Yet, this is not a contradiction – the Scripture are indeed materially sufficient if one has the right Spirit, the right interpretation, the orthodox faith. But the supreme and infallible authority of Scripture only functions if two conditions are met:

(1) That the content of Scripture be discerned in the Church and by the Church

(2) That the meaning of Scripture be confirmed by the consent of 'all the ancient presbyters, bishops and fathers'.

This approach found is clearest and most memorable expression in St. Vincent of Lerins:

> But here, someone may ask, "since the canon of Scripture is complete and sufficient of itself for everything and more than sufficient, what need is there to join with it the authority of the Church's interpretation"? For this reason: because, owing to the depth of Holy Scripture, all do not accept it in one and the same sense, but one understands its words in one way, another in another; so that it seems to be capable of as many interpretations as there are interpreters… Moreover, in the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense "Catholic," which, as the name itself and the reason of the thing declare, comprehends all universally. This rule we shall observe if we follow universality, antiquity, consent. We shall follow universality if we confess that one faith to be true, which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors. (*Commonitory*; II:4,6)

At the same time, St. Vincent was careful to make room for a deepening of the Church's understanding of the same, scriptural faith:

> But someone may now say: "Shall there, then, be no progress in Christ's Church"? Certainly, all possible progress! For what being is there, so envious of men, so full of hatred to God, who would seek to forbid it? Yet on condition that it be real progress, not alteration of the faith. For progress requires that the subject be enlarged n itself, alteration, that it be transformed into something else. The intelligence, then, the knowledge, the wisdom, as well of individuals as of all, as well of one man as of the whole Church, ought, in the course of ages and centuries, to increase and make much and vigorous progress; but yet only in its own kind; that is to say, in the same doctrine, in the same sense and in the same meaning. (XXIII, 54)

The Fathers' unyielding respect for the authority of Scripture, which was indeed the only accepted common ground, continued even in the face of extremely heterodox interpretation. Thus St. Basil exclaimed:

> They are charging me with innovation and base their charge on my confession of three hypostases [persons] and blame me for asserting one Goodness, one Power, one Godhead. In this they are not wide of the truth, for I do so assert. Their complaint is that their custom does not accept this and that Scripture does not agree. What is my reply? I do not consider it fair that the custom which obtains among them should be regarded as a law and rule of orthodoxy. If custom is to be taken in proof of what is right, then it is certainly competent for me to put forward on my side the custom which obtains here. If they reject this, we are clearly not bound to follow them. Therefore let God-inspired Scripture decide between us; and on whichever side doctrines in harmony with the Word of God will be found, in favor of that side will be cast the vote of truth. (*Letter 189 [to Eustathius the physician]*; 3, in The Nicene and Post-Nicene Fathers, Second Series, Vol. VIII, p. 229.)

Innovations, subtractions and additions were always the mark of a deviation from apostolic truth:

> What is the mark of a faithful soul? To be in these dispositions of full acceptance on the authority of the words of Scripture, not venturing to reject anything nor making additions. For, if "all that is not of faith is sin" as the Apostle says and "faith comes by hearing and hearing by the Word of God," everything outside Holy Scripture, not being of faith, is sin. (*The Morals*, in The Fathers of the Church, Vol. 9, p. 204.)

For this reason, the tradition of the orthodox fathers was fist and foremost scriptural:

> We are not content simply because this is the tradition of the Fathers. What is important is that the Fathers followed the meaning of the Scripture. (*On the Holy Spirit*; 7:16.)

On the other hand, the very life of the Church, especially its rites and prayers, were another authoritative and undisputable witness to the Truth, since even the heretics had to admit their antiquity and acceptance:

> Of the dogmas and kergymas preserved in the Church, some we possess from written teaching and others we receive from the tradition of the Apostles, handed on to us in mystery. In respect to piety both are of the same force. No one will contradict any of these, no one, at any rate, who is even moderately versed in manners ecclesiastical. Indeed, were we to try to reject the unwritten customs as having no great authority, we would unwittingly injure the Gospel in its vitals; or rather, we would reduce kerygma to a mere term". (*Holy Spirit*; 27:66)

At the close of the patristic age, the great St. John of Damascus reaffirmed the Church's commitment to the authority of the inspired and written oracles:

> It is impossible either to say or fully to understand anything about God beyond what has been divinely proclaimed to us, whether told or revealed, by the sacred declarations of the Old and New Testaments. (*On the Orthodox Faith*; I:2, in The Fathers of the Church, Vol. 37.)

In Eastern Orthodox theology, this dual emphasis on the sufficiency and authority of Scripture as we as on the indispensable role of the Church was maintained. It was never a denial of the role of "the Spirit and the Bride" (i.e. the Church) to manifest the truth witnessed to by the Holy Scriptures – it was a *perichoresis* of Truth and authority.

THE CHURCH AS INTERPRETER AND THE ROLE OF TRADITION

The great patristic scholar J.N.D. Kelly pointed out that:

> The clearest token of the prestige enjoyed by Scripture is the fact that almost the entire theological effort of the Fathers, whether their aims were polemical or constructive, was expended upon what amounted to the exposition of the Bible. Further, it was everywhere taken for granted that, for any doctrine to win acceptance, it had first to establish its Scriptural basis". (*Early Christian Doctrines* (San Francisco: Harper & Row, 1978), pp. 42, 46)

Discussing the apparently intractable issue of Scripture and Tradition, J.N.D. Kelly offers this very Orthodox synthesis:

> It should be unnecessary to accumulate further evidence. Throughout the whole period Scripture and tradition ranked as complementary authorities, media different in form but coincident in content. To inquire which counted as superior or more ultimate is to pose the question in misleading terms. If Scripture was abundantly sufficient in principle, tradition was recognized as the surest clue to its interpretation, for in tradition the Church retained, as a legacy from the apostles which was embedded in all the organs of her institutional life, an unerring grasp of the real purport and meaning of the revelation to which Scripture and tradition alike bore witness" (pp. 47-48).

In St. Ignatius of Antioch, a very important idea was that of assurance: one can be sure that he is in the Church and participating in the 'valid' Eucharist by being united to the legitimate bishop:

> Let no one man do anything pertaining to the Church apart from the bishop. Let that be held a valid (assured) Eucharist which is under the bishop or one to whom he shall have committed it. Wherever the bishop shall appear, there let the people be; even as where Jesus may be, there is the catholic Church. (*To the Smyrneans*; 8:4-7)

This same idea was expressed by St. Cyprian:

> If one deserts the chair of Peter [i.e. the episcopate] upon whom the Church was built, can he still be confident that he is in the Church?" (*The Unity of the Catholic Church*; 4, c. AD 251)

Another form of assurance was associated with the fact that the apostolic teaching had been written down either by the Apostles themselves or by "apostolic men". Although the deposit of Truth was also entrusted to their disciples, there was something especially convenient and enduring in the written form of the word of God. Moreover, the Scriptures provided a common ground for the controversies between Jews and Christians and later on between various Christian groups. The Gnostics appealed to secret, unwritten apostolic traditions, or to unrecognized pseudo-Apostolic writings, but the apostolic Churches maintained that the rule of faith had to be consistent with the recognized writings and with the

interpretation publicly and universally held by the successors of the Apostles. The first level of assurance was obtained in the Scriptures and the second level, that of interpretation, was to be found in the consensus of the apostolic Churches.

AN ORTHODOX APPROACH TO THE PROBLEM OF CANON

As we have already mentioned, St. Cyril of Jerusalem pointed to the Church not to Scripture for the definition of the canon:

> Learn also diligently and from the Church, what the books of the Old Testament are and [also] those of the New. (*Catechetical Lectures*, 4:33)

Yet, 'learning from the Church what the books of the New Testament actually were' turned out to be a gradual and difficult process. As late as 320-325 AD, Eusebius expressed the limits of the universal agreement as well as lingering doubts regarding James, Hebrews, 2 Peter, 2 and 3 John, Jude and Revelation. Indeed, the same Athanasius who strongly affirmed that "the sacred and divinely inspired scriptures are sufficient for the exposition of the truth" would have been surprised to know that his Paschal Letter of 367 turned out to be the first list of the New Testament books as we have them today. For that point on, the 27 books of the Christian Greek Scriptures would suffer little controversy. On the other hand, the extent of the Old Testament would forever remain a point of controversy. St. Athanasius' list is as follows:

> 4. There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis, then Exodus, next Leviticus, after that Numbers and then Deuteronomy. Following these there is Joshua the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second (a) being reckoned as one book and so likewise the third and fourth (b) as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second (c) are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes and the Song of Songs. Job follows, then the Prophets, the Twelve [minor prophets] being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations and the Epistle, one book; afterwards Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.
>
> 7. But for the sake of greater exactness I add this also, writing under obligation, as it were. There are other books besides these, indeed not received as canonical but having been appointed by our fathers to be read (*anagignoskomena*) to those just approaching and wishing to be instructed in the word of godliness: Wisdom of Solomon, Wisdom of Sirach, Esther, Judith, Tobit and that which is called the Teaching of the Apostles and the Shepherd. But the former, my brethren, are included in the Canon, the latter being merely read; nor is there any place a mention of secret writings. But such are the invention of heretics, who indeed write them whenever they wish, bestowing upon them their approval and assigning to them a date, that so, using them as if they were ancient writings, they find a means by which to lead astray the simple-minded.

Like Melito before him, Athanasius admits that he discussed the matter of the Old Testemant canon with the Jews in order to determine the number of the books as well as their name. Both twenty-two and twenty-four were meaningful because of the correlation with the number of letters in the Hebrew alphabet. Every attempt was made to group the books to match that symbolic number. Furthermore, Athanasius makes an interesting difference between what he considered canonical and what could be read in the Churches but without canonical or normative authority. Alexandria was place of ongoing controversy with the Jews and it was clear to Athanasius that only what both Jews and Christians considered authoritative could be used as acceptable witnesses or canonical.

Yet, Athanasius' list marks an evolution from the approach of the early apostolic Churches, including that of Alexandria and this preference for the Jewish would have lasting consequences.

In general, the post-Nicene Eastern Fathers tended to follow Athanasius' position which had been endorsed by the local council of Laodicea.

On the other hand, it quite clear that pre-Nicene Christians held not only to the Septuagintal text but also to its larger canon. In fact, Christians were so successful at using the LXX to prove that Jesus Christ was the Messiah that the Jewish community ended up rejecting the LXX (which had been their translation) along with its additional books. The problem of finding common grounds, along with that of possible textual falsification, is prominent as early as Justin's *Dialogue with Trypho* (early second century).

In their encounters with the Jews, Christians had to limit themselves to what their opponents could not reject; but in their 'internal writings', every single early Father quotes from the Septuagintal books and some treat them explicitly as inspired Scripture (e.g. Polycarp and Clement).

Origen was also keenly aware of the problem posed by diverging texts and canons. He always made a sharp contrast between "our books" and the shorter canon of the Jews. Writing to a fellow-Christian who had criticized Origen's use of the Septuagintal additions to Daniel, the great scholar answered:

> Your letter, from which I learn what you think of the Susanna in the Book of Daniel, which is used in the Churches… Again, through the whole of Job there are many passages in the Hebrew which are lacking in our copies, generally four or five verses, but sometimes, however, even fourteen and nineteen and sixteen. But why should I enumerate all the instances I collected with so much labor, to prove that the difference between our copies and those of the Jews did not escape me? [So,] when we notice such things, we are to reject as spurious the copies in use in our Churches and enjoin the brotherhood to put away the sacred books current among them and to coax or persuade the Jews to give us copies which shall be free from tampering and forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things? (*Origen to Africanus*)

This is a very important text. The full Septuagint was the Bible which the Churches everywhere had received from the apostles. To reject it, both textually and canonically, was to admit that the Holy Spirit had failed to deliver the right Scriptures to the Church.

The Greek Orthodox tradition realized that two contradictory positions had to be embraced: because the role of Scripture is to testify to Christ, it was necessary to rely on witnesses who would be accepted as authoritative by the Jews and everyone. This issue of "common ground" is well expressed by St. Augustine (writing to an Arian):

> I must not press the authority of Nicea against you, nor you that of Ariminum against me; I do not acknowledge the one, as you do not the other; but let us come to ground that is common to both: the testimony of the Holy Scriptures. (Augustine, *To Maximim the Arian*)

Hence, the strict canon had to be confined to the 22/24 books (which really ended up adding to 39). Yet, the fact that the apostles and the Spirit had delivered a wider collection of witnesses to the Truth had to be equally acknowledged. Hence, the official Orthodox editions of Scriptures always included the LXX additions and passages from the books rejected by the Jews were always included in the liturgical life of the Church. For this reason, the councils of Jassy (1642) and Jerusalem (1672), the latter under the presidency of Patriarch Dositheus of Jerusalem, affirmed the wider collection:

> What Books do you call Sacred Scripture? Following the rule of the Catholic Church, we call Sacred Scripture all those [] collected from the Synod of Laodicea and enumerated, adding thereto those which he foolishly and ignorantly, or rather maliciously called Apocrypha; to wit, "The Wisdom of Solomon," "Judith," "Tobit," "The History of the Dragon," "The History of Susanna," "The Maccabees," and "The Wisdom of Sirach." For we judge these also to be with the other genuine Books of Divine Scripture genuine parts of Scripture. For ancient custom, or rather the Catholic Church, which hath delivered to us as genuine the Sacred Gospels and the other Books of Scripture, hath undoubtedly delivered these also as parts of Scripture and the denial of these is the rejection of those. And if, perhaps, it seems that not always have all been by all reckoned with the others, yet nevertheless these also have been counted and reckoned with the rest of Scripture, as well by Synods, as by how many of the most ancient and eminent Theologians of the Catholic Church; all of which we also judge to be canonical Books and confess them to be Sacred Scripture.

On the other hand, the equally authoritative Catechism of St. Philaret of Moscow (Longer Catechism of The Orthodox, Catholic, Eastern Church, 1830), makes a more careful distinction between the canonical books and those who belong to the wider sacred collection as "to be read" (*anagignoskomena*):

> *31. How many are the books of the Old Testament?*
>
> St. Cyril of Jerusalem, St. Athanasius the Great and St. John Damascene reckon them at twenty-two, agreeing therein with the Jews, who so reckon them in the original Hebrew tongue. (Athanas. Ep. ix. De Test.; J. Damasc. Theol. lib. iv. c. 17.)
>
> *32. Why should we attend to the reckoning of the Hebrews?*

Because, as the Apostle Paul says, unto them were committed the oracles of God; and the sacred books of the Old Testament have been received from the Hebrew Church of that Testament by the Christian Church of the New. Rom. iii. 2.

33. How do St. Cyril and St. Athanasius enumerate the books of the Old Testament?

As follows: 1, The book of Genesis; 2, Exodus; 3, Leviticus; 4, the book of Numbers; 5, Deuteronomy; 6, the book of Jesus the son of Nun; 7, the book of Judges and with it, as an appendix, the book of Ruth; 8, the first and second books of Kings, as two parts of one book; 9, the third and fourth books of Kings; 10, the first and second books of Paralipomena; 11, the first book of Esdras and the second, or, as it is entitled in Greek, the book of Nehemiah; 12, the book of Esther; 13, the book of Job; 14, the Psalms; 15, the Proverbs of Solomon; 16, Ecclesiastes, also by Solomon; 17, the Song of Songs, also by Solomon; 18, the book of the Prophet Isaiah; 19, of Jeremiah; 20, of Ezekiel; 21, of Daniel; 22, of the Twelve Prophets.

34. Why is there no notice taken in this enumeration of the books of the Old Testament of the book of the Wisdom of the son of Sirach and of certain others?

Because they do not exist in the Hebrew.

35. How are we to regard these last-named books?

Athanasius the Great says that they have been appointed of the Fathers to be read by proselytes who are preparing for admission into the Church.

If we properly understand the apostolic and orthodox mind which sees the Scriptures as witnesses to the Truth, this state of tension or antinomy is to be expected. On the one hand, the canon of Truth is Jesus Christ himself, which is why only the four gospels, the highest witnesses, are bound and placed as one on the holy altar. This hierarchy of witnessing authority is alluded to in Hebrews 1:1 and it makes perfect sense: Esther is not a very explicit of the Truth of Jesus Christ and the faith of the Church would be unchanged if Esther or Job were no longer deemed canonical. On the other side of the spectrum, such Scriptures as 1 Peter or the major Pauline epistles are major witnesses to the person of Christ: they illuminate the meaning of the Old Testament and constitute an assured testimony of the apostolic preaching.

At this point, the official statement of the Lutheran-Orthodox Joint Commission (September 1989, Germany) is a helpful summary and complement:

A. The canon of Holy Scripture

2. The Bible of our Lord Jesus Christ and his apostles was the Holy Scripture of Israel (cf. Luke 4:16-21). It included the law and the prophets and comprised other writings such as the Psalms which had pre-eminence among them. Thus from the beginning the church had a fixed common nucleus of the canon of the Old Testament. Concerning the inclusion of some writings of Jewish origin, different usages existed side by side in the church. The council of 691-692 (Quinisextum) sanctioned various usages of local churches which included the short canon, a medium canon and an all-inclusive canon.

3. According to the common faith of the church, God's revelation in the Holy Scriptures of the Old Testament points to the incarnation of his Son, Jesus Christ, who was crucified and who rose from the dead for our salvation. The church teaches that the Son of God was the revealer to the prophets even before his incarnation (1 Cor. 10:4; John 8:58). The saving work of the triune God (oikonomia) is completed in the outpouring of the Holy Spirit at Pentecost and in the gathering of the church (Acts 2:1,17) which awaits the consummation. The traditions regarding the incarnate Lord himself and the message of the apostles were joined to the Holy Scriptures of Israel as their fulfilment and completion (Heb 10:11; 2 Cor. 3:3-18). These new writings, a deposit of the apostolic oral tradition, became the New Testament.

4. The beginning of the New Testament canon dates back to the time of the apostles. By the end of the 2nd century its basic parts were established: the four gospels and the Acts, the Pauline epistles and the major catholic epistles. The church defined the canon because it heard in these writings the divine revelation in the authentic voice of the apostles as chosen witnesses of Jesus Christ. Later, the church in synods established the exact limits of the New Testament.

5. The recognition of the Holy Scriptures of the Old and New Testaments, the Christian Bible, is one of the most important decisions of the church on its way from Pentecost to the last judgment. We believe and teach together that the church was led by the Holy Spirit in this decision.

6. The early church recognized in these writings the prophetic promise and the original apostolic proclamation by which the church lives and it acknowledges the normative authority of these scriptures. The consensus of the church under the guidance of the Holy Spirit decided finally the canonicity of the books of Holy Scripture. This consensus remains valid for us independent of judgments reached by contemporary historical research concerning the authorship of individual biblical writings. With regard to the content of the New Testament canon there are no differences between our churches.

7. The Old Testament comprises the following 39 canonical books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Kings (1 Samuel), 2 Kings (2 Samuel), 3 Kings (1 Kings), 4 Kings (2 Kings), 1 Chronicles, 2 Chronicles, 2 Ezra (Ezra), Nehemiah, Esther, Job, Psalms, Proverbs of Solomon, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Obadiah, Joel, Jonah, Amos, Hosea, Micah, Nahum, Zephaniah, Habakkuk, Haggai, Zechariah, Malachi; and the ten *anagignoskomena* (also called "deuterocanonical") which correspond to the Lutheran "apocrypha". In the Orthodox tradition they are: Judith, 1 Ezra, 1 Maccabees, 2 Maccabees, 3 Maccabees, Tobit, Ecclesiasticus (Jesus Sirach), Wisdom of Solomon, Baruch and Letter of Jeremiah. [footnote: The confessions of the Evangelical Lutheran Church do not contain a list of biblical books because the canon of the Holy Scripture was received by the Reformation as a given entity. Accordingly, there is also no delimitation of the canon of the Old Testament which is binding for all Lutheran churches. In Martin Luther's translation which became normative for German-speaking lands, the following books and texts which "are profitable and good to read" are reckoned as the Apocrypha (this name does not here mean writings rejected by the church): Judith, Wisdom of Solomon, Tobit, Jesus Sirach, Baruch, 1 Maccabees, 2 Maccabees, Additions to Esther, Susanna, Bel and the Dragon, Prayer of Azariah, Song of the Three Young Men, Prayer of Manasseh.]

8. The New Testament comprises 27 writings: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

In summary, the *raison d'être* of Orthodoxy is to witness to Jesus Christ by all available means. This implies the awareness that the Old Testament canon accepted by the Jews is normative in a special 'canonical' way as our common ground while the broader collection of written witnesses received by the early Churches remains the eternal treasure and patrimony of the Church of Christ. In the one, holy, catholic and apostolic gathered around the bishop to offer the Eucharist, we believe with Irenaeus that "our doctrine agrees with the Eucharist and the Eucharist confirms the doctrine". It is only where the Spirit of God moves that the Truth can be discerned, both in the Scriptures of the "common ground" and in those who are also part of the sacred writings of the Church.

For those who are willing to listen to motion of Spirit where the Earlier Christians clearly discerned it, the Septuagintal books or *anagignoskomena* can also shine as powerful and inspiring witnesses to the incarnate Word, Wisdom and Power of God:

> As for the upright man who is poor, let us oppress him; let us not spare the widow, nor respect old age, white-haired with many years. Let our might be the yardstick of right, since weakness argues its own futility. Let us lay traps for the upright man, since he annoys us and opposes our way of life, reproaches us for our sins against the Law and accuses us of sins against our upbringing. He claims to have knowledge of God and calls himself a child of the Lord. We see him as a reproof to our way of thinking, the very sight of him weighs our spirits down; for his kind of life is not like other people's and his ways are quite different. In his opinion we are counterfeit; he avoids our ways as he would filth; he proclaims the final end of the upright as blessed and boasts of having God as his father[1].

[1] John 5:18

Let us see if what he says is true and test him to see what sort of end he will have. If the upright man is God's son, God will help him and rescue him[1] from the clutches of his enemies. Let us test him with cruelty and with torture and thus explore this gentleness of his and put his patience to the test. Let us condemn him to a shameful death since God will rescue him -- or so he claims.'

This is the way they reason, but they are misled, since their malice makes them blind. They do not know the hidden things of God, they do not hope for the reward of holiness, they do not believe in a reward for blameless souls. For God created human beings to be immortal, he made them as an image of his own nature; Death came into the world[2] only through the Devil's envy, as those who belong to him find to their cost. (Wisdom of Solomon 2:10-24)

[1] Matt. 27:43
[2] Rom. 5:12

THE FUNCTION OF TRADITION IN THE ANCIENT CHURCH

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> *"Ego vero Evangelio non crederem, ni si me catholicae Ecclesiae commoveret auctoritas."* (Indeed, I should not have believed the Gospel, if the authority of the Catholic Church had not moved me).
>
> St. Augustine, *contra epist. Manichaei*, I.1

ST. VINCENT OF LERINS AND TRADITION

The famous dictum of St. Vincent of Lerins was characteristic of the attitude of the Ancient Church in the matters of faith: "We must hold what has been believed everywhere, always and by all"[2]. This was at once the criterion and the norm. The crucial emphasis was here on the permanence of Christian teaching. St. Vincent was actually appealing to the double "ecumenicity" of Christian faith — in space and in time. In fact, it was the same great vision which had inspired St. Irenaeus in his own time: the One Church, expanded and scattered in the whole world and yet speaking with one voice, holding the same faith everywhere, as it had been handed down by the blessed Apostles and preserved by the succession of witnesses: *quae est ab apostolis, quae per successionem presbyterorum in ecclesiis custoditur* ("Which is being preserved in the Church from the Apostles through the succession of the presbyters"). These two aspects of faith, or rather — the two dimensions, could never be separated from each other. *Universitas* and *antiquitas*, as well as *consensio*, belonged together. Neither was an adequate criterion by itself. "Antiquity" as such was not yet a sufficient warrant of truth, unless a comprehensive consensus of the "ancients" could be satisfactorily demonstrated. And *consensio* as such was not conclusive, unless it could be traced back continuously to Apostolic origins. Now, suggested St. Vincent, the true faith could be recognized by a double recourse — to Scripture and Tradition: *duplici modo … primum scilicet divinae legis auctoritate, tum deinde ecclesiae catholicae traditione* ("In two ways… first clearly by the authority of the Holy Scriptures, then by the tradition of the Catholic Church"). This did not imply, however, that there were two sources of Christian doctrine. Indeed, the rule, or canon, of Scripture was "perfect" and "self-sufficient" — *ad omnia satis superque sufficiat* ("For all things complete and more than sufficient"). Why then should it be supplemented by any other "authority"? Why was it imperative to invoke also the authority of "ecclesiastical understanding" — *ecclesiasticae intelligentiae auctoritas?* The reason was obvious: Scriptures were differently interpreted by individuals: *ut paene quot hominess tot illinc sententiae erui posse videantur* ("So that one might almost gain the impression that it can yield as many different meanings, as there are men"). To this variety of "private" opinions St. Vincent opposes the "common" mind of the Church, the mind of the Church Catholic: *ut propheticae et apostolicae interpretationis linea secundum ecclesiastici et catholici sensus normam dirigatur* ("That the trend of the interpretation of the prophets and the apostolic writings be directed in accordance with the rule of the ecclesiastical and Catholic meaning"). Tradition was not,

[1] Included in the EOB by permissions of the original publisher.
[2] Commonitorium, 2

according to St. Vincent, an independent instance, nor was it a complementary source of faith. "Ecclesiastical understanding" could not add anything to the Scripture. But it was the only means to ascertain and to disclose the true meaning of Scripture. Tradition was, in fact, the authentic interpretation of Scripture. And in this sense it was co-extensive with Scripture. Tradition was actually "Scripture rightly understood." And Scripture was for St. Vincent the only, primary and ultimate, *canon* of Christian truth[1].

THE HERMENEUTICAL QUESTION IN THE ANCIENT CHURCH

At this point St. Vincent was in full agreement with the established tradition. In the admirable phrase of St. Hilary of Poitiers, *scripturae enim non in legendo sunt, sed in intelligendo* ("For Scripture is not in the reading, but in the understanding;" ad *Constantium Aug.*, lib. II, cap. 9, ML X, 570; the phrase is repeated also by St. Jerome, *Dial. c. Lucifer.*, cap. 28, ML XXIII, 190-191). The problem of right exegesis was still a burning issue in the Fourth century, in the contest of the Church with the Arians, no less than it has been in the Second century, in the struggle against Gnostics, Sabellians and Montanists. All parties in the dispute used to appeal to Scripture. Heretics, even Gnostics and Manichees, used to quote Scriptural texts and passages and to invoke the authority of the Holy Writ. Moreover, exegesis was at that time the main and probably the only, theological method and the authority of the Scripture was sovereign and supreme. The Orthodox were bound to raise the crucial hermeneutical question: What was the principle of interpretation? Now, in the Second century the term "Scriptures" denoted primarily the Old Testament and, on the other hand, the authority of these "Scriptures" was sharply challenged and actually repudiated, by the teaching of Marcion. The Unity of the Bible had to be proved and vindicated. What was the basis and the warrant, of Christian and Christological, understanding of "Prophecy," that is — of the Old Testament? It was in this historical situation that the authority of Tradition was first invoked. Scripture belonged to the Church and it was only in the Church, within the community of right faith, that Scripture could be adequately understood and correctly interpreted. Heretics, that is — those outside of the Church, had no key to the mind of the Scripture. It was not enough just to read and to quote Scriptural words — the true meaning, or intent, of Scripture, taken as an integrated whole, had to be elicited. One had to grasp, as it were in advance, the true pattern of Biblical revelation, the great design of God's redemptive Providence and this could be done only by an insight of faith. It was by faith that *Christuszeugniss* could be discerned in the Old Testament. It was by faith that the unity of the tetramorph Gospel could be properly ascertained. But this faith was not an arbitrary and subjective insight of individuals — it was the faith of the Church, rooted in the Apostolic message, or *kerygma* and authenticated by it. Those outside of the Church were missing precisely this basic and overarching message, the very heart of the Gospel. With them Scripture was just a dead letter, or an array of disconnected passages and stories, which they endeavored to arrange or re-arrange on their own pattern, derived from alien sources. They had another faith. This was the main argument of Tertullian in his passionate treatise *De praescriptione.* He would not discuss Scriptures with heretics — they had no right to use Scriptures, as they did not belong to them. Scriptures were the Church's possession. Emphatically did Tertullian insist on the priority of the "rule of faith," *regula fidei.* It was the only key to the meaning of the Scripture. And this "rule" was Apostolic, was rooted in and derived from, the Apostolic preaching. C. H. Turner has rightly described the meaning and the intention of this appeal or reference to the "rule of faith" in the Early Church. "When Christians spoke of the 'Rule of Faith' as 'Apostolic,' they did not mean that the Apostles had met and formulated it … What they meant was that the profession of belief which every catechumen recited before his baptism did embody in summary form the faith which the Apostles had taught and had committed to their disciples to teach after them." This profession was the same everywhere, although the actual phrasing could vary from place to place. It was always intimately related to the baptismal formula[2]. Apart from this "rule" Scripture could be but misinterpreted. Scripture and Tradition were indivisibly interwined for Tertullian. *Ubi enim apparuerit esse veritatem disciplinae et fidei christianae, illic erit veritas scripturarum et expositionum et omnium traditionum*

[1] Commonitorium, cap. II, cf. cap. 28

[2] C. H. Turner, Apostolic Succession, in "Essays on the Early History of the Church and the Ministry," edited by H. B. Swete (London, 1918), pp. 101-102. See also Yves M. J. Cougar, O.P., La Tradition et les traditions, 11. Essai Théologique (Paris, 1963), pp. 21 Ss

christianarum ("For only where the true Christian teaching and faith are evident will the true Scriptures, the true interpretations and all the true Christian traditions be found;" XIX. 3). The Apostolic Tradition of faith was the indispensable guide in the understanding of Scripture and the ultimate warrant of right interpretation. The Church was not an external authority, which had to judge over the Scripture, but rather the keeper and guardian of that Divine truth which was stored and deposited in the Holy Writ[1].

ST. IRENAEUS AND THE "CANON OF TRUTH"

Denouncing the Gnostic mishandling of Scriptures, St. Irenaeus introduced a picturesque simile. A skillful artist has made a beautiful image of a king, composed of many precious jewels. Now, another man takes this mosaic image apart, re-arranges the stones in another pattern so as to produce the image of a dog or of a fox. Then he starts claiming that this was the original picture, by the first master, under the pretext that the gems (the ψηφιδες) were authentic. In fact, however, the original design had been destroyed — λυσας την υποκειμενην του ανθρωπου ιδεαν. This is precisely what the heretics do with the Scripture. They disregard and disrupt "the order and connection" of the Holy Writ and "dismember the truth" — λυοντες τα μελη της αληθειας. Words, expressions and images —ρηματα, λεξεις παραβολαι — are genuine, indeed, but the design, the υποθεσις (*ipothesis*), is arbitrary and false (*adv. haeres.*, 1. 8. 1). St. Irenaeus suggested as well another analogy. There were in circulation at that time certain *Homerocentones*, composed of genuine verses of Homer, but taken at random and out of context and re-arranged in arbitrary manner. All particular verses were truly Homeric, but the new story, fabricated by the means of re-arrangement, was not Homeric at all. Yet, one could be easily deceived by the familiar sound of the Homeric idiom (1.9.4). It is worth noticing that Tertullian also refers to these curious *centones*, made of Homeric or Virgilian verses (*de praescr.*, XXXIX). Apparently, it was a common device in the polemical literature of that time. Now, the point which St. Irenaeus endeavored to make is obvious. Scripture had its own pattern or design, its internal structure and harmony. The heretics ignore this pattern, or rather substitute their own instead. In other words, they re-arrange the Scriptural evidence on a pattern which is quite alien to the Scripture itself. Now, contended St. Irenaeus, those who had kept unbending that "canon of truth" which they had received at baptism, will have no difficulty in "restoring each expression to its appropriate place." Then they are able to behold the true image. The actual phrase used by St. Irenaeus is peculiar: προσαρμοσας τω της αληθειας σωματιω (*prosarmosas to tis alithias somatio;* which is clumsily rendered in the old Latin translation as *corpusculum veritatis*). But the meaning of the phrase is quite clear. The *somatio* is not necessarily a diminutive. It simply denotes a "corporate body." In the phrase of St. Irenaeus it denotes the *corpus* of truth, the right context, the original design, the "true image," the original disposition of gems and verses[2]. Thus, for St. Irenaeus, the reading of Scripture must be guided by the "rule" of faith — to which believers are committed (and into which they are initiated) by their baptismal profession and by which only the basic message, or "the truth," of the Scripture can be adequately assessed and identified. The favorite phrase of St. Irenaeus was "the rule of truth," κανων της αλιθειας (*kanon tis alithias*), *regula veritatis.* Now, this "rule" was, in fact, nothing else than the witness and preaching of the Apostles, their κηρυγμα (*kirigma*) and *praedicatio* (or *praeconium*), which was "deposited" in the Church and entrusted to her by the Apostles and then was faithfully kept and handed down, with complete unanimity in all places, by the succession of accredited pastors: Those who, together with the succession of the episcopacy, have received the firm charisma of truth (IV. 26. 2). Whatever the direct and exact connotation of this pregnant phrase may be[3], there can be no doubt that, in the mind of St.

[1] Cf. E. Flesseman-van-Leer, Tradition and Scripture in the Early Church (Assen, 1954), pp. 145-185; Damien van den Eynde, Les Normes de l'Enseignment Chrétien dans la litterature patristique des trois premiers siècles (Gembloux-Paris, 1933), pp. 197-212; J. K. Stirniman, Die Praescriptio Tertullians im Lichte des römischen Rechts und der Théologie (Freiburg, 1949); and also the introduction and notes of R. F. Refoulé, O.P., in the edition of De praescriptione, in the "Sources Chrétiennes," 46 (Paris, 1957)

[2] Cf. F. Kattenbusch, Das Apostolische Symbol, Bd. II (Leipzig, 1900), ss. 30 ff. and also his note in the "Zeitschrift f. neutest. Theologie," x (1909), ss. 331-332

[3] It has been contended that charisma veritatis was actually simply the Apostolic doctrine and the truth (of the Divine Revelation), so that St. Irenaeus did not imply any special ministerial endowment of the bishops. See Karl Müller, Kleine Beiträge zur alten Kirchengeschichte, 3. Das Charisma veritatis und der Episcopat bei Irenaeus, in "Zeitschrift f. neut. Wissenschaft," Bd. xxiii (1924), ss. 216-222; cf. van den Eynde, pp. 183-187; Y. M. J. Congar, O.P., La Tradition et ler traditions, Êtude historique (Paris, 1960), pp. 97-98; Hans Freiherr von Campenhausen, Kirchliches Amt und geistliche Vollmacht in den ersten drei Jahrhunderten (Tübingen, 1953), ss. 185 ff.; and also-with the special emphasis on

Irenaeus, this continuous preservation and transmission of the deposited faith was operated and guided by the abiding presence of the Holy Spirit in the Church. The whole conception of the Church in St. Irenaeus was at once "charismatic" and "institutional." And "Tradition" was, in his understanding, a *depositum juvenescens*, a living tradition, entrusted to the Church as a new breath of life, just as breath was bestowed upon the first man — (*quemadmodum aspiratio plasmationis* III. 24. 1). Bishops or "presbyters" were in the Church accredited guardians and ministers of this once deposited truth. "Where, therefore, the *charismata* of the Lord have been deposited (*posita sunt*), there is it proper to learn the truth, namely from those who have that succession of the Church which is from the Apostles (*apud quos est ea quae est ab apostolis ecclesiae successio*) and who display a sound and blameless conduct and an unadulterated and incorrupt speech. For these also preserve this faith of ours in one God who created all things and they increase that love for the Son of God, who accomplished such marvellous dispensation for our sake and they expound the Scriptures to us without danger, neither blaspheming God, nor dishonoring the patriarchs, nor despising the prophets" (IV. 26. 5).

THE REGULA FIDEI

Tradition was in the Early Church, first of all, an hermeneutical principle and method. Scripture could be rightly and fully assessed and understood only in the light and in the context of the living Apostolic Tradition, which was an integral factor of Christian existence. It was so, of course, not because Tradition could add anything to what has been manifested in the Scripture, but because it provided that living context, the comprehensive perspective, in which only the true "intention" and the total "design" of the Holy Writ, itself of Divine Revelation, could be detected and grasped. The truth was, according to St. Irenaeus, a "well-grounded system," a *corpus* (*adv. haeres.* II. 27. 1 — *veritatis corpus*), a *"harmonious melody"* (II. 38. 3). But it was precisely this "harmony" which could be grasped only by the insight of faith. Indeed, Tradition was not just a transmission of inherited doctrines, in a "Judaic manner," but rather the continuous life in the truth[1]. It was not a fixed core or complex of binding propositions, but rather an insight into the meaning and impact of the revelatory events, of the revelation of the "God who acts." And this was determinative in the field of Biblical exegesis. G. L. Prestige has well put it: "The voice of the Bible could be plainly heard only if its text were interpreted broadly and rationally, in accordance with the apostolic creed and the evidence of the historical practice of Christendom. It was the heretics that relied on isolated texts and the Catholics who paid more attention on the whole to scriptural principles"[2]. Summarizing her careful analysis of the use of Tradition in the Early Church, Dr. Ellen Flessemanvan-Leer has written: "Scripture without interpretation is not Scripture at all; the moment it is used and becomes alive it is always interpreted Scripture." Now, Scripture must be interpreted "according to its own basic purpose," which is disclosed in the *regula fidei*. Thus, this *regula* becomes, as it were, the controlling instance in the exegesis. "Real interpretation of Scripture is Church preaching, is tradition"[3].

the character of "Succession" — Einar Molland, Irenaeus of Lugdunum and the Apostolic Succession, in the "Journal of Ecclesiastical History," 1.1, 1950, pp. 12-28 and Le développement de 1'idée de succession apostolique, in the "Revue d'historie et de philosophie réligieuses," xxxiv.i, 1954, pp. 1-29. See, on the other hand, the critical remarks of Arnold Ehrhardt, The Apostolic Succession in the first two centuries of the Church (London, 1953), pp. 207-231, esp. 213-214.

[1] Cf. Dom Odo Casel O.S.B., Benedict von Nursia als Pneumatiker, in "Heilige Überlieferung" (Münster, 1938), ss. 100-101: Die heilige Überlieferung ist daher in der Kirche von Anfang an nicht bloss ein Weitergeben von Doktrinen nach spätjudischen (nachchristlicher) Art gewesen, sondern ein lebendiges Weiterblühen des göttlichen Lebens. In a footnote Dom Casel sends the reader back to John Adam Möhler.

[2] G. L. Prestige, Fathers and Heretics (London, 1940), p. 43.

[3] Flesseman, pp. 92-96. On St. Irenaeus see Flesseman, 100-144; van den Eynde, 159-187; B. Reynders, Paradosis, Le progrès de l'idée tradition jusqu' à Saint Irénée, in the "Recherches de théologie ancienne et mediévale," v (1933), 155-191; La polemique de Saint Irenee, ibidem, vii (1935), 5-27; Henri Holstein, La Tradition des Apotres chez Saint Irénée, in the "Recherches de Science réligieuse," xxxvi (1949), 229-270; La Tradition dans l'Eglise (Paris, 1960); André Benoit, Ecriture et Tradition chez Saint Irénée, in the "Révue d'histoire et de philosophie réligieuses," xL (1960), 32-43; Saint Irénée, Introduction á l'etude de sa théologie (Paris, 1960)

ST. ATHANASIUS AND THE "SCOPE OF FAITH"

The situation did not change in the Fourth century. The dispute with the Arians was centered again in the exegetical field — at least, in its early phase. The Arians and their supporters have produced an impressive array of Scriptural texts in the defense of their doctrinal position. They wanted to restrict theological discussion to the Biblical ground alone. Their claims had to be met precisely on this ground, first of all. And their exegetical method, the manner in which they handled the text, was much the same as that of the earlier dissenters. They were operating with selected proof-texts, without much concern for the total context of the Revelation. It was imperative for the Orthodox to appeal to the mind of the Church, to that "Faith" which had been once delivered and then faithfully kept. This was the main concern and the usual method, of St. Athanasius. The Arians quoted various passages from the Scripture to substantiate their contention that the Saviour was a creature. In reply St. Athanasius invoked the "rule of faith." This was his usual argument. "Let us, who possess τον σκοπον της πιστεως (the scope of faith), restore the correct meaning (ορθην την διανοιαν) of what they had wrongly interpreted" (*c. Arian.* III. 35). St. Athanasius contended that the "correct" interpretation of particular texts was only possible in the total perspective of faith. "What they now allege from the Gospels they explain in an unsound sense, as we may discover if we take in consideration τον σκοπον της καθ ημας τους Χριστιανοθς πιοτεως (the scope of the faith according to us Christians) and read the Scripture using it (τον σκοπον, *ton skopon*) as the rule— ωσπερ κανονι χρησαμενοι" (III. 28) On the other hand, close attention must be given also to the immediate context and setting of every particular phrase and expression and the exact intention of the writer must be carefully identified (I. 54). Writing to Bishop Serapion, on the Holy Spirit, St. Athanasius contends again that Arians ignored or missed "the scope of the Divine Scripture" (*ad Serap.*, II. 7; cf. *ad episc. Eg.*, 4). The (σκοπος) *skopos* was, in the language of St. Athanasius, a close equivalent of what St. Irenaeus used to denote as (υποθεσις) *ipothesis* — the underlying "idea," the true design, the intended meaning[1]. On the other hand, the word σκοπος *skopos* was a habitual term in the exegetical language of certain philosophical schools, especially in Neoplatonism. Exegesis played a great role in the philosophical endeavor of that time and the question of hermeneutical principle had to be raised. Jamblichos was, for one, quite formal at this point. One had to discover the "main point," or the basic theme, of the whole treatise under examination and to keep it all time in mind[2]. St. Athanasius could well be acquainted with the technical use of the term. It was misleading, he contended, to quote isolated texts and passages, disregarding the total intent of the Holy Writ. It is obviously inaccurate to interpret the term (σκοπος) *skopos* in the idiom of St. Athanasius as "the general drift" of the Scripture. The "scope" of the faith, or of the Scripture, is precisely their creedal core, which is condensed in the "rule of faith," as it had been maintained in the Church and "transmitted from fathers to fathers," while the Arians had "no fathers" for their opinions (*de decr.*, 27). As Cardinal Newman has rightly observed, St. Athanasius regarded the "rule of faith" as an ultimate "principle of interpretation," opposing the "ecclesiastical sense" (την εκκλησιαστικην διανοιαν, *c. Arian.* I. 44) to "private opinions" of the heretics[3]. Time and again, in his scrutiny of the Arian arguments, St. Athanasius would summarize the basic tenets of the Christian faith, before going into the actual re-examination of the alleged proof-texts, in order to restore texts into their proper perspective. H. E. W. Turner has described this exegetical manner of St. Athanasius:

> Against the favorite Arian technique of pressing the grammatical meaning of a text without regard either to the immediate context or to the wider frame of reference in the teaching of the Bible as a whole, he urges the need to take the general drift of the Church's Faith as a Canon of interpretation. The Arians are blind to the wide sweep of Biblical theology and therefore fail to take into sufficient account the context in which their proof-texts are set. The sense of Scripture must itself be taken as Scripture. This has been taken as a virtual abandonment of the appeal to Scripture and its replacement by an argument from Tradition. Certainly in less careful hands it might lead to the imposition of a strait-jacket upon the Bible as the dogmatism of Arian and

[1] See Guido Müller, Lexicon Athanasianum, sub voce: id quod quis docendo, scribendo, credendo intendit.
[2] See Karl Prächter, Richtungen und Schulen im Neuplatonismus, in "Genethalikon" (Carl Roberts zum 8. März 1910), (Berlin, 1910). Prächter translates skopos as Zielpunkt or Grundthema (s. 128 f.). He characterizes the method of Jamblichos as an "universalistische Exegese" (138). Proclus, in his Commentary on Timaeus, contrasts Porphyry and Jamblichos: Porphyry interpreted texts merikoteron, while Jamblichos did it epoptikoteron, that is in a comprehensive or syntretic manner: in Tim. I, pp. 204, 24 ff., quoted by Prächter, s. 136.
[3] Select Treatises of St. Athanasius, freely translated by J. H. Cardinal Newman, Vol. II (Eighth impression, 1900), pp. 250-252.

Gnostic had attempted to do. But this was certainly not the intention of St. Athanasius himself. For him it represents an appeal from exegesis drunk to exegesis sober, from a myopic insistence upon the grammatical letter to the meaning of intention (σκοπος *skopos*, χαρακτηρ *haraktir*) of the Bible" (H.E.W. Turner, *The Pattern of Christian Truth*, London, 1954, pp. 193-194).

It seems, however, that Professor Turner exaggerated the danger. The argument was still strictly scriptural, and, in principle, St. Athanasius admitted the sufficiency of the Scripture, sacred and inspired, for the defense of truth (*c. Gentes*, I). Only Scripture had to be interpreted in the context of the living creedal tradition, under the guidance or control of the "rule of faith." This "rule," however, was in no sense an "extraneous" authority which could be "imposed" on the Holy Writ. It was the same "Apostolic preaching," which was written down in the books of the New Testament, but it was, as it were, this preaching *in epitome*. St. Athanasius writes to Bishop Serapion: "Let us look at that very tradition, teaching and faith of the Catholic Church from the very beginning, which the Lord gave (εδωκεν), the Apostles preached (εκηρυξαν) and the Fathers preserved (εφυλαξαν). Upon this the Church is founded" (*ad Serap.*, I. 28). The passage is highly characteristic of St. Athanasius. The three terms in the phrase actually coincide: (παραδοσις) *paradosis* (tradition) — from Christ himself, (διδασκαλια) *didaskalia* (teaching) — by the Apostles and (πιστις) *pistis* (faith) — of the Catholic Church. And this is the foundation (θεμελιον, *themelion*) of the Church — a sole and single foundation. Scripture itself seems to be subsumed and included in this "Tradition," coming, as it is, from the Lord. In the concluding chapter of his first epistle to Serapion St. Athanasius returns once more to the same point. "In accordance with the Apostolic faith delivered to us by tradition from the Fathers, I have delivered the tradition, without inventing anything extraneous to it. What I learned, that have I inscribed (ενεχαραξα, *eneharaksa*), conformably with the Holy Scriptures" (c. 33). On an occasion St. Athanasius denoted the Scripture itself as an Apostolic *paradosis* (*ad Adelph.*, 6). It is characteristic that in the whole discussion with the Arians no single reference was made to any "traditions" — in plural. The only term of reference was always "Tradition," — indeed, *the* Tradition, the Apostolic Tradition, comprising the total and integral content of the Apostolic "preaching," and summarized in the "rule of faith." The unity and solidarity of this Tradition was the main and crucial point in the whole argument.

THE PURPOSE OF EXEGESIS AND THE "RULE OF WORSHIP"

The appeal to Tradition was actually an appeal to the mind of the Church. It was assumed that the Church had the knowledge and the understanding of the truth, of the truth and the "meaning" of the Revelation. Accordingly, the Church had both the competence and the authority to proclaim the Gospel and to interpret it. This did not imply that the Church was "above" the Scripture. She stood by the Scripture, but on the other hand, was not bound by its "letter." The ultimate purpose of exegesis and interpretation was to elicit the meaning and the intent of the Holy Writ, or rather the meaning of the Revelation, of the *Heilsgeschichte*. The Church had to preach Christ and not just "the Scripture." The use of Tradition in the Ancient Church can be adequately understood only in the context of the actual use of the Scripture. The Word was kept alive in the Church. It was reflected in her life and structure. Faith and Life were organically intertwined. It would be proper to recall at this point the famous passage from the *Indiculus de gratia Dei*, which was mistakenly attributed to Pope Celestine and was in fact composed by St. Prosper of Aquitania: "These are the inviolable decrees of the Holy and Apostolic See by which our holy Fathers killed the baneful innovation… Let us regard the sacred prayers which, in accordance with apostolic tradition our priests offer uniformly in every Catholic Church in all the world. Let the rule of worship lay down the rule of faith." It is true, of course, that this phrase in its immediate context was not a formulation of a general principle and its direct intention was limited to one particular point: Infant Baptism as an instance pointing to the reality of an inherited or original sin. Indeed, it was not an authoritative proclamation of a Pope, but a private opinion of an individual theologian, expressed in the context of a heated controversy[1]. Yet, it was not just an accident and not a misunderstanding, that the

[1] See Dom M. Capuyns, *L'origine des Capitula Pseudo-Celestiniens contre les Semipelagiens*, in 'Révue Bénédictine,' t. 41 (1929), pp. 156-170; especially Karl Federer, *Liturgie und Glaube, Eine theologiegeschichtliche Untersuchung* (Freiburg in

phrase had been taken out of its immediate context and slightly changed in order to express the principle: *ut legem credendi statuat lex orandi* (So that the rule of worship should establish the rule of faith). "Faith" found its first expression precisely in the liturgical, sacramental, rites and formulas — and "Creeds" first emerged as an integral part of the rite of initiation. "Creedal summaries of faith, whether interrogatory or declaratory, were a by-product of the liturgy and reflected its fixity or plasticity," says J. N. D. Kelly[1]. "Liturgy," in the wide and comprehensive sense of the word, was the first and initial layer in the Tradition of the Church and the argument from the *lex orandi* (Rule of worship) was persistently used in discussion already by the end of the Second century. The Worship of the Church was a solemn proclamation of her Faith. The baptismal invocation of the Name was probably the earliest Trinitarian formula, as the Eucharist was the primary witness to the mystery of Redemption, in all its fullness. The New Testament itself came to existence, as a "Scripture," in the Worshiping Church. And Scripture was read first in the context of worship and meditation.

ST. BASIL AND "UNWRITTEN TRADITION"

Already St. Irenaeus used to refer to "faith" as it had been received at baptism. Liturgical arguments were used by Tertullian and St. Cyprian[2]. St. Athanasius and the Cappadocians used the same argument. The full development of this argument from the liturgical tradition we find in St. Basil. In his contest with the later Arians, concerning the Holy Spirit, St. Basil built his major argument on the analysis of doxologies, as they were used in the Churches. The treatise of St. Basil, *De Spiritu Sancto*, was an occasional tract, written in the fire and heat of a desperate struggle and addressed to a particular historic situation. But St. Basil was concerned here with the principles and methods of theological investigation. In his treatise St. Basil was arguing a particular point — indeed, the crucial point in the sound Trinitarian doctrine — the *homotimia* of the Holy Ghost. His main reference was to a liturgical witness: the doxology of a definite type (*"with the Spirit"*), which, as he could demonstrate, has been widely used in the Churches. The phrase, of course, was not in the Scripture. It was only attested by tradition. But his opponents would not admit any authority but that of the Scripture. It is in this situation that St. Basil endeavored to prove the legitimacy of an appeal to Tradition. He wanted to show that the *omotimia* (ομοτιμια) of the Spirit, that is, his Divinity, was always believed in the Church and was a part of the Baptismal profession of faith. Indeed, as Père Benoit Pruche has rightly observed, the *omotimos* (ομοτιμιος), was for St. Basil an equivalent of the *omousios* (ομοουσιος)[3]. There was little new in this concept of Tradition, except consistency and precision.

His phrasing, however, was rather peculiar. "Of the dogmata and kerygmata, which are kept in the Church, we have some from the written teaching (εκ της εγγραφου διδασκαλιας) and some we derive from the Apostolic paradosis, which had been handed down *en mistirio* (εν μυστηριω). And both have the same strength (την αυτην ισχυν) in the matters of piety" (*de Spir. S.*, 66). At first glance one may get the impression that St. Basil introduces here a double authority and double standard — Scripture *and* Tradition. In fact he was very far from doing so. His use of terms is peculiar. Kerygmata were for him what in the later idiom was usually denoted as "dogmas" or "doctrines" — a formal and authoritative teaching and ruling in the matters of faith, the open or public teaching. On the other hand, *dogmata* were for him the total complex of "unwritten habits" (τα αγραφα των εθνων), or, in fact, the whole structure of liturgical and sacramental life. It must be kept in mind that the concept and the term itself, "dogma," was not yet fixed by that time, it was not yet a term with a strict and exact connotation[4]. In any case, one should not be embarrassed by the contention of St. Basil that *dogmata* were delivered or handed down, by the Apostles *en mistirio* (εν μυστρηω). It would be a flagrant mistranslation if we render it as "in secret."

der Schweiz, 1950. Paradosis, IV; cf. Dom B. Capelle, Autorité de la liturgie chèz les Pères, in 'Recherches de Théologie ancienne et médiévale,' t. XXI (1954), pp. 5-22.

[1] J. N. D. Kelly, Early Christian Creeds London, 1950), p. 167

[2] See Federer, op. cit., s. 59 Ff.; F. De Pauw, La justification des traditions non écrites chèz Tertullien, in 'Ephemerides Theologicae Lovanienses,' t. XIX, 1/2, 1942, pp. 5-46. Cf. also Georg Kretschmar, Studien zur frühchristlichen Trinitätstheologie (Tübingen, 1956).

[3] See his introduction to the edition of the treatise De Spiritu Sancto in 'Sources Chrètiennes,' (Paris, 1945), pp. 28 Ss.

[4] See the valuable study by August Deneffe, S.J., Dogma. Wort und Begriff, in the 'Scholastik,' Jg. VI (1931), ss. 381-400 and 505-538.

The only accurate rendering is: "by the way of mysteries," that is — under the form of rites and (liturgical) usages, or "habits." In fact, it is precisely what St. Basil says himself: τα πλειτα των μυστικων αγραφως ημιν εμπολιτευεται (Most of the mysteries are communicated to us by an unwritten way). The term *ta mistika* (τα μυστικα) refers here, obviously, to the rites of Baptism and Eucharist, which are, for St. Basil, of "Apostolic" origin. He quotes at this point St. Paul's own reference to "traditions," which the faithful have received (ειτε δια λογου ειτε δι επιστολης 2 Thess. 2:15; 1 Cor. 11:2). The doxology in question is one of these "traditions" (71; cf. also 66) — οι τα περι τας Εκκλησιας εξαρχης διαθεσμοθετησαντες αποστολοι και πατερες, εν τω κεκρυμμενω και αφθεγκτω το σεμνον τοις μυστηριοις εφυλασσον (The Apostles and Fathers who from the very beginning arranged everything in the churches, preserved the sacred character of the mysteries in silence and secrecy). Indeed, all instances quoted by St. Basil in this connection are of ritual or liturgical nature: the use of the sign of the Cross in the rite of admission of Catechumens; the orientation toward East at prayer; the habit to keep standing at worship on Sundays; the *epiclesis* in the Eucharistic rite; the blessing of water and oil, the renunciation of Satan and his pomp, the triple immersion, in the rite of Baptism. There are many other "unwritten mysteries of the Church," says St. Basil: τα αγραφα της εκκλησιας μυστηρια (c. 66 And 67). They are not mentioned in the Scripture. But they are of great authority and significance. They are indispensable for the preservation of right faith. They are effective means of witness and communication. According to St. Basil, they come from a "silent" and "private" tradition: απο της αδημοσιευτου και μυστικης παραδοσεως εκ της αδημοσιευτου ταυτης και απορρητου διδασκαλιας (From the silent and mystical tradition, from the unpublic and ineffable teaching). This "silent" and "mystical" tradition, "which has not been made public," is not an esoteric doctrine, reserved for some particular elite. The "elite" was the Church. In fact, "tradition" to which St. Basil appeals, is the liturgical practice of the Church. St. Basil is referring here to what is now denoted as *disciplina arcani* (The discipline of secrecy). In the fourth century this "discipline" was in wide use, was formally imposed and advocated in the Church. It was related to the institution of the Catechumenate and had primarily an educational and didactic purpose. On the other hand, as St. Basil says himself, certain "traditions" had to be kept "unwritten" in order to prevent profanation at the hands of the infidel. This remark obviously refers to rites and usages. It may be recalled at this point that, in the practice of the Fourth century, the Creed (and also the Dominical Prayer) were a part of this "discipline of secrecy" and could not be disclosed to the non-initiated. The Creed was reserved for the candidates for Baptism, at the last stage of their instruction, after they had been solemnly enrolled and approved. The Creed was communicated, or "traditioned," to them by the bishop *orally* and they had to recite it by memory before him: the ceremony of *traditio* and *redditio symboli* (Transmission and Repetition (by the initiated) of the Creed). The Catechumens were strongly urged not to divulge the Creed to outsiders and not to commit it to writing. It had to be inscribed in their hearts. It is enough to quote there the *Procatechesis* of St. Cyril of Jerusalem, cap 12 and 17. In the West Rufinus and St. Augustine felt that it was improper to set the Creed down on paper. For that reason Sozomen in his *History* does not quote the text of the Nicene Creed, "which only the initiated and the mystagogues have the right to recite and hear" (*hist. eccl.* 1.20). It is against this background and in this historic context, that the argument of St. Basil must be assessed and interpreted. St. Basil stresses strongly the importance of the Baptismal profession of faith, which included a formal commitment to the belief in the Holy Trinity, Father, Son and Holy Spirit (67 and 26). It was a "tradition" which had been handed down to the neophytes "in mystery" and had to be kept "in silence." One would be in great danger to shake "the very foundation of the Christian faith" — το στερεωμα της Χριστον πιστεως — if this "unwritten tradition" was set aside, ignored, or neglected (c. 25). The only difference between *dogma* (δογμα) and *kirigma* (κηρυγμα) was in the manner of their transmission: dogma is kept "in silence" and *kerygmata* are "publicized:" το μεν γαρ σιωπαται, τα δε κηρυγματα δημοσειυονται. But their intent is identical: they convey the same faith, if in different manners. Moreover, this particular habit was not just a tradition of the Fathers — such a tradition would not have sufficed: *uk eksarki*. In fact, "the Fathers" derived their "principles" from "the intention of the Scripture" — τω βουληματι της Γραφης λαβοντες (Following the intention of the Scripture, deriving their principles from the scriptural witnesses). Thus, the "unwritten

tradition," in rites and symbols, does not actually add anything to the content of the Scriptural faith: it only puts this faith in focus[1].

St. Basil's appeal to "unwritten tradition" was actually an appeal to the faith of the Church, to her *sensus catholicus*, to the (φρονιμα εκκλησιατικον) *fronima ekklisiatikon* (Ecclesiastical mind). He had to break the deadlock created by the obstinate and narrow-minded *pseudo-biblicism* of his Arian opponents. He pleaded that, apart from this "unwritten" rule of faith, it was impossible to grasp the true intention and teaching of the Scripture itself. St. Basil was strictly scriptural in his theology: Scripture was for him the supreme criterion of doctrine (*epist.* 189.3). His exegesis was sober and reserved. Yet, Scripture itself was a mystery, a mystery of Divine "economy" and of human salvation. There was an inscrutable depth in the Scripture, since it was an "inspired" book, a book by the Spirit. For that reason the true exegesis must be also spiritual and prophetic. A gift of spiritual discernment was necessary for the right understanding of the Holy Word. "For the judge of the words ought to start with the same preparation as the author … I see that in the utterances of the Spirit it is also impossible for everyone to undertake the scrutiny of His word, but only for them who have the Spirit which grants the discernment" (*epist.* 204). The Spirit is granted in the sacraments of the Church. Scripture must be read in the light of faith and also in the community of the faithful. For that reason Tradition, the tradition of faith as handed down through generations, was for St. Basil an indispensable guide and companion in the study and interpretation of the Holy Writ. At this point he was following in the steps of St. Irenaeus and St. Athanasius. In the similar way Tradition and especially the liturgical witness, of the Church was used by St. Augustine[2].

THE CHURCH AS INTERPRETER OF SCRIPTURE

The Church had the authority to interpret the Scripture, since she was the only authentic depository of Apostolic *kerygma*. This *kerygma* was unfailingly kept alive in the Church, as she was endowed with the Spirit. The Church was still teaching *viva voce*, commending and furthering the Word of God. And *viva vox Evangelii* (the living voice of the Gospel) was indeed not just a recitation of the words of the Scripture. It was a proclamation of the Word of God, as it was heard and preserved in the Church, by the ever abiding power of the reviveing Spirit. Apart from the Church and her regular Ministry, "in succession" to the Apostles, there was no true proclamation of the Gospel, no sound preaching, no real understanding of the Word of God. Therefore it would be in vain to look for truth elsewhere, outside of the Church, Catholic and Apostolic. This was the common assumption of the Ancient Church, from St. Irenaeus down to Chalcedon and further. St. Irenaeus was quite formal at this point. In the Church the fullness of truth has been gathered by the Apostles: *plenissime in eam contulerint omnia quae sunt veritatis* (lodged in her hands most copiously are all things pertaining to truth (*adv. hoeres.*, III.4.1)). Indeed, Scripture itself was the major part of this Apostolic "deposite." So was also the Church. Scripture and Church could not be separated, or opposed to each other. Scripture, that is — its true understanding, was only in the Church, as she was guided by the Spirit. Origen was stressing this unity between Scripture and Church persistently. The task of the interpreter was to disclose the word of the Spirit: *hoc observare debemus ut non nostras, cum docemus, led Sancti Spiritus sententias proferamus* (we must be careful when we teach to present not our own interpretation but that of the Holy Spirit (*in Rom.* 1.3.1)). And this is simply impossible apart from the Apostolic Tradition, kept in the Church. Origen insisted on *catholic* interpretation of Scripture, as it is offered in the Church: *audiens in Ecclesia verbum Dei catholice tractari*

[1] Cf. Hermann Dörries, De Spiritu Sancto, Der Beitrag des Basilius zum Abschluss des trinitarischen Dogmas (Göttingen, 1956); J. A. Jungmann, S.J., Die Stellung Christi im liturgischen Gebet, 2. Auflage (Münster i/W, 1962), ss. 155 ff., 163 ff.; Dom David Amand, L'ascese monastique de Saint Basile, Editions de Maredsous (1949), pp. 75-85. The footnotes in the critical editions of the treatise De Spiritu S. by C. F. H. Johnson (Oxford, 1892) and by Benoit Pruche, O.P. (in the 'Sources Chrètiennes,' Paris, 1945) are highly instructive and helpful. On disciplina arcani see O. Perler, s.v. Arkandisciplin, in 'Reallexikon für Antike and Christentum,' Bd. I (Stuttgart, 1950), ss. 671-676,. Joachim Jeremias, Die Abendmahlsworte Jesu (Göttingen, 1949), ss. 59 Ff., 78 ff., contended that disciplina arcani could be detected already in the formation of the text of the Gospels and actually existed also in Judaism; cf. the sharp criticism of this thesis by R. P. C. Hanson, Tradition in the Early Church (London, 1962), pp. 27 Ss.

[2] Cf. German Mártil, O.D., La tradición en San Agustín a través de la controversia pelagiana (Madrid, 1942) (originally in 'Revista española de Teología,' Vol. I, 1940 and II, 1942); Wunibald Roetzer, Des heiligen Augustinus Schriften als liturgie-geschichtliche Quelle (München, 1930); see also the studies of Federer and Dom Capelle, as quoted above.

(hearing in the Church the Word of God presented in the catholic manner (*in Lev. hom.*, 4.5)). Heretics, in their exegesis, ignore precisely the true "intention" or the *voluntas* of the Scripture: *qui enim neque juxta voluntatem Scripturarum neque juxta fidei veritatem profert eloquia Dei, seminat triticum et metit spinas* (those who present the words of God, not in conjunction with the intention of the Scriptures, nor in conjunction 'with the truth of faith, have sown wheat and reaped thorns (*in Jerem. hom.*, 7.3)). The "intention" of the Holy Writ and the "Rule of faith" are intimately correlated and correspond to each other. This was the position of the Fathers in the Fourth century and later, in full agreement with the teaching of the Ancients. With his usual sharpness and vehemence of expression, St. Jerome, this great man of Scripture, has voiced the same view:

> Marcion and Basilides and other heretics … do not possess the Gospel of God, since they have no Holy Spirit, without which the Gospel so preached becomes human. We do not think that Gospel consists of the words of Scripture but in its meaning; not on the surface but in the marrow, not in the leaves of sermons but in the root of meaning. In this case Scripture is really useful for the hearers when it is not spoken without Christ, nor is presented without the Fathers and those who are preaching do not introduce it without the Spirit … It is a great danger to speak in the Church, for fear that by a perverse interpretation of the Gospel of Christ, a gospel of man is made (in Galat., I, 1. II; M. L. XXVI, c. 386).

There is the same preoccupation with the true understanding of the Word of God as in the days of St. Irenaeus, Tertullian and Origen. St. Jerome probably was simply paraphrasing Origen. Outside of the Church there is no "Divine Gospel," but only human substitutes. The true meaning of Scripture, the *sensus Scripturae*, that is, the Divine message, can be detected only *juxta fidei veritatem* (in conjunction with the truth of faith), under the guidance of the rule of faith. The *veritas fidei* (the truth of faith) is, in this context, the Trinitarian confession of faith. It is the same approach as in St. Basil. Again, St. Jerome is speaking here primarily of the proclamation of the Word in the Church: *audientibus utilis est* (to those who hear the Word).

ST. AUGUSTINE AND CATHOLIC AUTHORITY

In the same sense we have to interpret the well known and justly startling, statement of St. Augustine: *Ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas* (Indeed, I should not have believed the Gospel, if the authority of the Catholic Church had not moved me (*c. epistolam Fundamenti*, v.6)). The phrase must be read in its context. First of all, St. Augustine did not utter this sentence on his own behalf. He spoke of the attitude which a simple believer had to take when confronted with the heretical claim for authority. In this situation it was proper for a simple believer to appeal to the authority of the Church, from which and in which, he had received the Gospel itself: *ipsi Evangelio catholicis praedicantibus credidi* (I believed the Gospel itself, being instructed by catholic preachers). The Gospel and the preaching of the *Catholica* belong together. St. Augustine had no intention "to subordinate" the Gospel to the Church. He only wanted to emphasize that "Gospel" is actually received always in the context of Church's catholic preaching and simply cannot be separated from the Church. Only in this context it can be assessed and properly understood. Indeed, the witness of the Scripture is ultimately "self-evident," but only for the "faithful," for those who have achieved a certain "spiritual" maturity, — and this is only possible within the Church. He opposed this teaching and preaching *auctoritas* of the Church Catholic to the pretentious vagaries of Manichean exegesis. The Gospel did not belong to the Manicheans. *Catholicae Ecclesiae auctoritas* (the authority of the Catholic Church) was not an independent source of faith. But it was the indispensable principle of sound interpretation. Actually, the sentence could be converted: one should not believe the Church, unless one was moved by the Gospel. The relationship is strictly reciprocal[1].

[1] Cf. Louis de Montadon, Bible et Eglise dans l'Apologétique de Saint Augustin, in the "Recherches de Science réligieuse," t. II (1911), pp. 233-238; Pierre Battiffol, Le Catholicisme de Saint Augustin, 5th ed. (Paris, 1929), pp. 25-27 (see the whole chapter I, L'Eglise règle de foi); and especially A. D. R. Polman, The Word of God according to St. Augustine (Grand Rapids, Michigan, 1961), pp. 198-208 (it is a revised translation of the book proclaimed in Dutch in 1955 - De Theologie van Augustinus, Het Woord Gods bij Augustinus); see also W. F. Dankbaar, Schriftgezag en Kerkgezag bij Augustinus, in the 'Nederlands Theologisch Tijdschrift,' XI (1956-1957), ss. 37-59 (the article is written in connection with the Dutch edition of Polman's book).

OT CANON AND TEXT IN THE GREEK-SPEAKING ORTHODOX CHURCH

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INTRODUCTION

The place and the authority of Scripture within the whole system of Orthodox theology, as well as its role in the daily life of Orthodoxy, constitute one of the most controversial and thorny problems. However, the problem of the translation of Scripture appears to be even more difficult and complex, since the historical and cultural conditions under which the Church was formed during its first centuries and the subsequent development of the various orthodox ecclesiastical communities play a much more important role, than do the theological issues involved. Especially regarding the issue of the translation of the Old Testament, its approach requires extensive analysis of the whole spectrum of the problems that the Church faced, especially in the East, from her birth up to the present. Although the problems differed in each period (for example, confrontation with Judaism, dealing with heresies, rejection of missionaries, etc.), all of them helped shape Orthodox self-identity in general and its understanding about Scripture and its translations in particular.

Closely connected with the issue of the Old Testament text is the problem of canon, which the Church ultimately accepted. It is a well-known fact that during the period of her inception the Church did not face the problem of the Old Testament canon, since this issue had not yet emerged, at least not in the form and intensity in which it did later, nor, for that matter, as it did in the Jewish Synagogue.

CANON AMONG THE JEWS

The first data regarding a fixed Jewish canon are provided by the Jewish historian Flavius Josephus, whose writings date from the end of first century A.D. In his apologetic work *Against Apion* (1.37-46), Josephus mentions 22 "accredited" (πεπιστευμένα) books, written in the period from Moses to Artaxerxes I (465-424 B.C.). If one allows for the fact that some books were regarded as single units (e.g., 1 + 2 Samuel, 1 + 2 Kings, 1 + 2 Chronicles, Ezra + Nehemiah, Judges + Ruth, Jeremiah + Lamentations) and that the Twelve Minor Prophets which were counted as one book, one can arrive at the number of 22 – with the result that the number of the books equaled the number of letters in the Hebrew alphabet. All books written after Artaxerxes I, according to Josephus, lacked the degree of accreditation of those written earlier, since by that time the era of the prophets had passed. From Josephus' testimony it may be inferred that towards the end of I A.D. the Jews made a clear distinction between "canonical" books and the rest, using as a criterion their alleged time of writing.

Similar information derives from the book of 4 Ezra written ca. A.D. 100[2]. According to its author (14:19-48)[3], the canon was composed by Ezra himself and contained 24 books (v. 45). Although the 24 books are not mentioned by name, it is probable that they were the books included in today's Jewish canon (based on the numbering described above provided Judges, Ruth, Jeremiah and Lamentations are counted separately in order to equal the number of the Greek alphabet). Though the attribution of the canon's formation to Ezra lacks historical foundation, the mention of a specific number of books

[1] Included in the EOB with the permission of the author.
[2] Damianos Doikos, *Introduction to the Old Testament,* Thessaloniki 1985, p. 100 (in Greek).
[3] J. H. Charlesworth, *The Old Testament Pseudepigrapha,* Vol I, New York 1983, pp. 517-559.

corroborates that when 4 Ezra was written, a clearly formed canon was in existence. Despite the canon of 24 books, the author not only did not suppress the existence of other sacred books, but attributed their composition as well to Ezra. This was a collection of 70 additional books (v. 46), whose sole difference from the 24 books was that the former were not "made public" by Ezra but handed over by him to "the wise among [the] people" (v. 47).

It is characteristic of the above witnesses that, while a specific number of sacred books is mentioned and a clear distinction is made between these and the remaining works of Jewish religious literature, there is nowhere any reference to the existence of an institutional body charged with the acceptance or non-acceptance of a given book to the canon. Consequently, only hypotheses can be put forward on this question. The information contained in the Talmud that the "men of the Great Synagogue", who are identified with Ezra and his associates, worked towards the establishment of the canon, lacks a firm historical foundation[1]. On the other hand, the insistence of all Jewish sources on the attribution of the canon's formation to Ezra favors the view that it was not based on a decision taken by an institutional entity.

The absence of an institutional body with the final decision on canonicity, based on strict criteria, explains the uncertainty of Jewish authors of I A.D. regarding their assessment on the books not included in the canon. Thus, while at the end of I A.D. the canon of the Jewish Bible appears to have been formed and the canonical books were clearly distinguished from other works of Jewish religious literature, the latter were not rejected nor were they condemned as spurious. Indeed, the author of 4 Ezra endowed them with Ezra's authority, while Josephus used them as sources in his own writings and cited them verbatim (e.g., the Additions to Esther [*Antiquities of the Jews* XI.216-219, 273-283], 1 Maccabees [*Ant.* XII.237-386, 389-432 and XIII.1-57] and 1 Ezra [*Ant.* XI.75] and appears to accept them as "sacred"[2].

The rabbinical Synod of Jamnia in Palestine (A.D. 90/100) seems to have played an important role in the demarcation of the Jewish canon. The synod did not initiate the formation of a canon but, accepting it as a given, dealt with matters concerning the public reading of specific books or parts of them, their place within the canon etc. It is a fact, however, that after this synod the books which were not included in the canon were considered οὐ κείμενα ("non at hand") that is, non existent[3]. Thus, the rather tolerant stance of Jewish writers towards the non-included books began to alter after I A.D. The establishment of the Christian Church and the spread of Christianity played an important role in this development. The widespread use of the Septuagint Translation among Greek-speaking Jews of the dispersion facilitated the Christian mission. This resulted in the adoption of the Septuagint (LXX) by the Church as her holy Bible, without, however, any clear notion regarding the number of the books it contained. Nevertheless, the adoption of the Septuagint by the Christians led the Jewish Synagogue, due to its antagonism towards the Church, to the rejection and, ultimately, the condemnation of the LXX, and, consequently, of the books not included in the Jewish canon. The first indication of disapproval of the LXX by Judaism comes from the Christian apologist Justin Martyr in his work *Dialogue with Trypho*[4]. Approximately during this same period (end of II A.D.) the list of the 24 canonical books with the names of their "authors" surfaced in talmudic tradition (*Baba Bathra* 14b-15a).

Despite the formation of the canon, the issue as a whole was far from resolved. The Talmud has preserved many disagreements among the rabbis related to the problem of public reading of certain books, such as Song of Solomon (*Jaddajim* III 5, *Megilla* 7a), Ecclesiastes (*Jaddajim* III 5, *Sabbath* 30a.b), Proverbs (*Sabbath* 30a.b), Ezekiel (*Sabbath* 13b, *Chagiga* 13a, *Menachot* 45a), Esther (*Sanhedrin* 100a) and Ruth (*Megilla* 7a). On the other hand, during the next several centuries the implicit recognition by Judaism of the books not included in the cannon also continued, as is demonstrated by the Talmud, which often quotes and comments upon non-canonical books[5].

[1] Nicolaos Papadopoulos, *The deuterocanonical pieces of the book of Daniel,* Athens 1985, pp. 6-7 (in Greek).
[2] See further: N. Papadopoulos, *The deuterocanonical...*, pp. 9-13.
[3] Elias Oikonomos, *Die Bedeutung der deuterokanonischen Schriften in der orthodoxen Kirche,* in Siegfried Meurer (ed.), Die Apokryphen im ökumenischen Horizont, Stuttgart, p. 28.
[4] PG 6,636A, 641B.
[5] See further: N. Papadopoulos, *The deuterocanonical...,* pp. 13-16.

From the above it is evident that, in Jewish literature when mention is made of the canon of sacred books it is stated explicitly that it contained only 22 or 24 books (=39). In practice, however, there is an implicit recognition of additional books as being sacred.

CANON DURING THE FIRST MILLENNIUM OF CHRISTIANITY

A similar practice to that of the Jewish Synagogue appears to have been followed by the Christian Church, although in this case the process to establish an Old Testament canon seems to have been more complex. The widespread use of the Septuagint by the New Testament authors and the obvious influence upon them of books that were not part of the Jewish canon testify to the fact that, for the earliest Christian Church, a rigidly fixed and closed Old Testament canon was not an issue. The same is true for Christian authors of the first four centuries A.D., almost all of whom make indiscriminate use of the Old Testament canon as well as of the books not included in it. Both of these groups were regarded as Scripture. From this observation it might be concluded that the ancient Church accepted a broader canon than that of the Synagogue, or that she simply did not insist on a canon. Nevertheless, the few but characteristic exceptions raise several questions.

Melito of Sardis (ca. A.D. 180) was the first to refer to an Old Testament canon in a letter to Onesimus, preserved by Eusebius in his *Church History*[1]. The list Melito quotes contains the same number of books as the Jewish canon, although he substitutes Wisdom of Solomon for Esther.

In the confrontation between Judaism and Christianity, mentioned above, the polemic of the Jews against certain books created suspicions among Christian writers regarding their authenticity. Julian Africanus (III A.D.), for example, rejected Susanna[2], which in the Septuagint appears together with Daniel, a fact which precipitated a reaction from Origen. Origen's answer to Africanus[3] is especially interesting, since it clarified for the first time the meaning of the term "apocrypha", which later came to be used for the books not accepted as belonging to the canon of Scripture. Origen used this term, as well as its synonym "secret", to label the texts not intended for public use or reading, without, however, directly questioning their authenticity or trustworthiness[4]. Nevertheless, he counseled against their use by Christians in their discussions with Jews[5]. It is thus clear that, at least up to that time, the issue of biblical canon had not yet arisen for the Church –except in the context of her dialogue with Judaism. The positions of synods and ecclesiastical writers on the subject varied with the problems which, at each occasion, emerged.

The issue of the canon of the Scripture was discussed for the first time on a synodical level at the local synod of Laodicea, ca. A.D. 360. In canons 58 and 60[6] the synod forbade the reading in the church of the "non-canonical" books and enumerated the canonical ones. The Old Testament canon was stated to be comprised of 22 books, that is to say, the entire Jewish canon (according to current numbering), but with the inclusion of Baruch and The Letter of Jeremiah, counted with Jeremiah and Lamentations respectively.

A few years later, Athanasius in his Festal Letter of the year A.D. 367 returned to the issue of the canon of the Scriptures and also determined the number of Old Testament books to be 22[7]. The list of books compiled by Athanasius is identical to that of the Synod of Laodicea, that is to say, it includes Baruch and The Letter of Jeremiah, but excludes Esther. The number remained 22, since Judges and Ruth were counted separately. However, for the sake of "greater accuracy", as he characteristically notes, he also mentions Wisdom of Solomon, Sirach, Esther, Judith and Tobit, books which he characterized as

[1] PG 20,396C-397A.
[2] ΒΕΠΕΣ (=Library of Greek Fathers and Ecclesiastical Writers) vol. 17, pp. 167-168 (in Greek).
[3] ΒΕΠΕΣ (=Library of Greek Fathers and Ecclesiastical Writers) vol. 16, pp. 350-362 (in Greek).
[4] E. *Oikonomos, Die Bedeutung...*, p. 29.
[5] ΒΕΠΕΣ (=Library of Greek Fathers and Ecclesiastical Writers) vol. 16, p. 353 (in Greek).
[6] G. A. Rallis – M. Potlis, Compilation of the Divine and Holy Canons of the Holy and Venerable Apostles and of the Holy Ecumenical and Local Councils and of the Holy Fathers, Vol. 3, Athens 1853, p. 225 (in Greek).
[7] PG 26,1176B-1180A and 1436B-1440A; cf. PG 28,284A-289D, 296A-384C.

οὐ κανονιζόμενα μέν, τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον ("non-canonical, but quoted by the fathers as books which are to be read by the new-comers wishing to be trained in the piety"). From this phrase derives the word ἀναγινωσκόμενα ("those which are to be read") for books not included in the Jewish canon. These books were clearly distinguished by Athanasius from the rest, called "apocrypha". From that period onwards the term "apocrypha" did not only denote those books which were merely excluded from public use or reading, but also books of unknown origin and therefore without authority[1]. Nevertheless, despite the limit of 22 for the Old Testament canon, Athanasius himself in his writings used almost all ἀναγινωσκόμενα without discrimination[2].

The Synod of Rome in A.D. 382, convened during the reign of Pope Damasus I (A.D. 366-384), moved in a completely different direction and issued the *Decretum de libris recipientis et non recipientis*[3]. In this text, known as the *Decretum Gelasianum* (due to its erroneous attribution to Pope Gelasius [ca. 492]), one finds enumerated as canonical, for the first time, books which were not included in the Jewish canon, with the exception of 1 Ezra and 3 Maccabees.

The above decision obviously had regional scope and authority, as did the pronouncement of the Synod of Laodicea in the East. Thus, Cyril of Jerusalem (A.D. 312-386), two years later (in A.D. 384), in his *Fourth Catechism*[4], returned to the issue of the canon of Scripture, repeated the list of the Synod of Laodicea, noting nonetheless, τὰ δὲ λοιπὰ ἔξω κείσθω ἐν δευτέρῳ ("but let the rest stand outside, in second place"). From this statement "deuterocanonical" was derived, a term which became widely used in the West for the books not included in the Jewish canon. The same view was held by Gregory the Theologian (A.D. 328-390)[5] and Amphilochius of Iconium (A.D. 342-395)[6], both of whom cite the Athanasian list. In practice, however, these writers likewise made no distinction among sacred books they used in their writings. Also, Epiphanius of Salamis (Constantia), on Cyprus (A.D. 315-403), following the tradition of Gregory and Amphilochius, mentioned an Old Testament comprising 22 books in which Baruch and The Letter of Jeremiah were included. Of the rest he mentioned only Wisdom of Solomon and Sirach, which he declared to be "useful" and "profitable", but not included among the canonical books[7]. Finally, even more radical was the view of Theodore of Mopsuestia (A.D. 350-428), who accepted a shorter canon than the Jewish one, excluding from it Job, Song of Solomon, Ecclesiastes, 1 and 2 Chronicles, Ezra, Nehemiah and Esther[8].

In the West, the narrow Old Testament canon also had important supporters. Thus, Hilary of Poitiers (Piktavion) (A.D. 315-367) enumerated 22 Old Testament books, but also noted the view held by his contemporaries, that Tobit and Judith were to be added to these, to make the total equal to the 24 letters of the Greek alphabet[9]. The same preference for the narrower canon is shown by Rufinus (A.D. 315-411), who distinguished the canonical books from the rest read in the church and which he called "ecclesiastical" (...et alii libri sunt, qui non canonici sed ecclesiastici...)[10]. Jerome (A.D. 345-420), appears to adopt an even more restrictive view and unequivocally labeled the books not included in the Jewish canon "apocrypha" (quidquid extra hos est, inter apocrypha esse ponendum)[11], but noted the ecclesiastical practice of reading the books not included among the canonical, such as Sirach, Wisdom of Solomon, Judith, Tobit and Maccabees[12]. It was on Jerome's view that later protestant tradition came to rely for naming these books "apocrypha".

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[1] E. Oikonomos, *Die Bedeutung...,* p. 30.
[2] See further: N. Papadopoulos, *The deuterocanonical*..., pp. 45-47, n. 169.
[3] PL 19,791-793 and 59,157-159 and 166-168.
[4] PG 33, 493C-501A.
[5] PG 37,472A-474A or PG 138,924ABC (and PG 38,841-844).
[6] PG 37,1593A-1598A or PG 138,925C-928D.
[7] PG 41,213AB. 42,560D-561A. PG 43,244AC.
[8] N. Papadopoulos, *The deuterocanonical*..., p. 49.
[9] Prolegomena in Psalmos, PL IX,241.
[10] Rufini, Aquileiensis presbyterii, Commentario in Symbolum Apostolorum 37, PL XXI, 373C-374B.
[11] Praefatio Hieronymi in librum Tobiae, PL XXIX,23.
[12] S. Eusebii Hieronymi, Praefatio in libros Salomonis, PL XXVIII,1306-1308. Epistolae 53, Ad Paulinum 8, PL XXII,545-549 ; cf. Synopsis divinae bibliothecae ex epistola Hieronymi ad Paulinam desympta, PL XXVIII, 173-178.

Despite the expressed preference in the East for the Jewish canon (with minor variations) and despite similar views expressed by Latin ecclesiastical writers, a preference for a broader canon began to emerge in the West. Thus, almost ten years after the Synod of Rome, which had recognized a greater number of books as canonical, a new synod was held at Hippo which, in order to counter the view based on Jerome that books not included in the Jewish canon were apocryphal, recognized them as canonical and holy (canon 36). This canon of the Synod of Hippo was ratified a few years later, in A.D. 397, by the Third Synod of Carthage (canon 47). Unfortunately, the original form of the resolutions by those synods is not known with certainty. Thus, all that can be said is that these synods accepted a broader canon than the Jewish Old Testament canon[1]. Ultimately, the resolutions of the synods of Hippo and Carthage were ratified by a new synod, again held in Carthage, in A.D. 419, which issued a new list of Scriptural books (canon 24/32)[2]. The precise extent to which this list is identical to that of previous synods cannot be determined with certainty[3]. Nonetheless, the resolution of this specific synod had a special significance for the history of the Scriptural canon, since in it was clearly expressed the resolve of the participants to put an end to the discussions and thus to prohibit the public reading of any book "as holy scripture", if it was found "outside the canonical scripture" enumerated by the synod. Nevertheless, from this list no reliable conclusion concerning the number of the Old Testament books can be drawn, due to the ambiguities it contains and the discrepancies between its Greek and Latin versions[4]. Thus, the only certain conclusion that remains is that the Synod of Carthage of A.D. 419 accepted a canon broader than the Jewish Old Testament canon, but excluding Sirach and 3 Maccabees.

In the same period (V A.D.) the so-called *Canons of the Holy and Venerable Apostles* also decided in favour of a broader canon, not only for the Old but for the New Testament as well, including in the latter one the Epistles of Clement and the Apostolic Ordinances (canon 95).

Nevertheless, during the following centuries and despite the Synod of Carthage, the issue continued to remain open. Thus, Junilius Africanus (ca. A.D. 550) agreed with the view of Theodore of Mopsuestia concerning a canon narrower than the Jewish canon[5]. Half a century later, Pope Gregory the Great (A.D. 590-604) returned to the issue by dividing Old Testament books to "canonical" and "libros non canonicos sed tamen ad aedificationen Ecclesiae editos"[6].

The Trullan Synod of Constantinople in A.D. 691 (i.e. the continuation of the Fifth [553] and Sixth [680] Ecumenical Councils) finally brought to an end the discussion regarding the canon of Scripture, without, however, coming to a clear decision on the canon of the Old Testament. Specifically, the synod in its second canon endorsed the so-called *Apostolic Canons*, the canons of the synods of Laodicea and Carthage, as well as the canons of Athanasius, Gregory the Theologian and Amphilochius of Iconium, but without discussing the differences among them and without enumerating the books of the Old Testament. This means that the Synod effectively erased the canon of the Old Testament as an issue, seeing that it endorsed all extant traditions, without any effort at harmonization.

Nevertheless, the ancient, eastern preference for a narrower canon continued after the Trullan Ecumenical Synod. John Damascenus (A.D. 680-755) devoted a chapter of his work *Accurate Restatement of the Orthodox Faith* to the issue of Scripture, where he enumerated the Old Testament books, linking their system to the letters of Hebrew alphabet[7].

From the above historical overview it is clear that, during the first millennium of Christianity, the Old Testament canon was never an internal problem for the Church. Rather, the Church admitted the

[1] See: Panagiotis Mpoumis, *The Canons of the Church on the Canon of the Holy Scripture,* Athens 1986, p. 23, n. 2, 6 and p. 105 (in Greek).
[2] G.A. Rallis – M. Potlis, *Compilation…*, pp.368-369.
[3] P. Mpoumis, *The Canons…*, p. 24, n. 4.
[4] In particular, the synod clearly recognised as canonical, books not included in the Jewish canon, such as 1 Ezra, Tobit and Judith. It is rather possible that the synod recognised, although it does not name them, Baruch and The Letter of Jeremiah, something which results from the fact that it does not name the book *Lamentations*, but it mentions the general title, "Jeremiah". Finally, there is also an uncertainty concerning the books 1 & 2 Maccabees, which are included in the Latin version of the resolution text, but are omitted in the Greek one. See further: P. Mpoumis, *The Canons…*, p. 106ff.
[5] Junilii, Episcopi Africani, De partibus divinae legis, lib. I,6ff, PL LXVIII,19ff.
[6] Moralium Libri sive expositio in Librum b. Job XIX 21,13, PL LXXVI,119.
[7] John Damascenus, *Accurate Restatement of the Orthodox Faith*, Text-Translation-Introduction-Commentary by Nikos Matsukas Thessaloniki 1976, p. 400 (in Greek).

entire spiritual treasure of pre-Christian Judaism and interpreted it christologically. The issue of the canon surfaced only in the context of the Church's confrontation either with Judaism, early on, or with heterodoxy, later. The relevant resolutions were shaped by prevailing conditions in any given region at any one time, as well as by specific problems that needed to be solved. Thus, while the Church, internally, did not face any problem regarding the canon of Scripture, in her external expression she was no doubt induced to limit the number of books, either for the purpose of her dialogue with Judaism or to avert the propagation of heretical teachings, based on unknown works or those of dubious and spurious origin. This is proven by the fact that even those who favored the narrow Jewish canon, in their writings, addressed to the flock of the Church, made use of all the Jewish scriptures, regardless of whether or not they belonged to the canon which they themselves upheld. The fact that many of the festivals instituted by the Church were based on events described in works that were never accepted, even in the broader canon, leads to the same conclusion. The same applies to the hymnography and iconography of the Church, often inspired by and drawing on books that were not part of the canon. On the other hand, the fact that the East was the region where most of the theological discussions took place and most of the heresies appeared, explains the preference for a narrower canon, something that can be observed in the writers of the region.

THE GREAT SCHISM *AND ITS AFTERMATH*

The great schism between the eastern and western Church and the tragic events for the East which followed (e.g., the crusades and Turkish domination) left no room for discussions about a canon of the books of the Old Testament. Moreover, a millennium of Christianity was long enough for the consolidation of local traditions. The issue of the Old Testament canon was raised again in the West during the 16th century, because of the Protestant Reformation. A century later it re-appeared in the East, but under completely different circumstances from those of the past.

In the West, the zeal of the reformers for a return to the authentic sources of faith led the Protestant Churches to recognize the Hebrew Old Testament text as the only authoritative one and, therefore, to adopt the narrow Jewish canon. The books not included in this canon but recognized by the Western Church were labelled "apocrypha" and the rest "pseudepigrapha". In spite of this development and notwithstanding the deprecatory label "apocrypha", Lutheran tradition did not altogether proscribe the reading of these books, which to date are often included in editions of the Bible as addenda. At the opposite end of the scale, other protestant traditions, such as the Calvinists and the Puritans of Scotland, took a more rigid stance, something which led to the famous "apocrypha controversy" within the British Bible Society, resulting in the adoption, for a period of time, of the narrow Jewish canon by the Society.

The attitude of Protestantism occasioned the definitive solution of the problem of canon in the Roman Catholic Church. The Council of Trent (1545-1563) in its decree *Sacrosancta* of 1546 essentially endorsed the ancient Roman tradition by officially recognizing the broad Old Testament canon (with the exception of 1 Ezra and 3 Maccabees). The books included in the Jewish canon were labelled "canonical" and the rest was designated "deuterocanonical", having equal authority with the former. The First Vatican Synod (1869-1870) ratified this decision, thereby definitively concluding this issue for the Roman Catholic Church.

In the Orthodox Church the matter of Old Testament canon was raised again, not as an internal problem, but as a reflection of the related discussions that were going on in the West. By the end of the sixteenth century, many Orthodox were going to the West to study theology. Western theology, however, at that time, was being shaped to a large degree by the confrontations between Protestants and Catholics[1] and many Orthodox theologians were influenced by that climate. Thus, one may observe the phenomenon of Orthodox theologians turning against Roman Catholicism using arguments that reveal protestant influence, or vice versa: they turned against Protestantism using doctrinal positions colored by [Roman] Catholicism. As representatives of this practice, Metrophanes Critopoulos, patriarch of

[1] Cf. N. Matsoukas, *Ecumenical Movement*, History - Theology, Thessaloniki 1986, pp. 207ff (in Greek).

Alexandria, Cyril Lucar, patriarch of Constantinople and Dositheus, patriarch of Jerusalem may be mentioned.

Around the end of the sixteenth century the patriarch of Alexandria, Meletius Pigas, sent to Poland the eminent theologian and clergyman Cyril Lucar of Crete, in response to the demand of orthodox folk there, to assist them in their struggle against the activities of Jesuits, an event which led to the formation of the first Uniatic Church (Synod of Brest 1596)[1]. In this struggle Cyril Lucar requested support from Protestant communities in Poland. Later on, Lucar, as patriarch of Alexandria (1602-1622), sent Metrophanes Critopoulos (who later succeeded him as patriarch) to England, Germany and Switzerland, mainly to study Protestant theology and church policy. Protestant influence on the theology of Metrophanes Critopoulos is apparent in his *Confession of Faith*[2], which he compiled in 1625 and by which he tried to enlighten Protestants about the content of Orthodox faith and, especially, to ally with them against Roman Catholics. On the issue of the Old Testament canon, Metrophanes put forward a view based on the resolution of the Synod of Laodicea and on the related views of Gregory the Theologian, Amphilochius of Iconium and John Damascenus, namely, that the books not included in the narrow canon had never been regarded by the Church of Christ as canonical and authoritative. As a result, the Orthodox did not seek support for their doctrines in them. In spite of this, he did not consider these books as subject to refutation, since their content has a notable benefit for the soul.

Four years later, in 1629, Cyril Lucar, as patriarch of Constantinople, proclaimed in Geneva his own *Confession of Faith*, characterized by vehemence against Roman Catholics. In this confession the patriarch adopted clearly Calvinistic positions, a matter which caused alarm among the Orthodox. Concerning the issue of the canon, Cyril based his case on the resolution of the Synod of Laodicea and adopted the narrow canon.

In reaction to Lucar, a series of local synods against Protestantism were held[3]. One of these, the Synod of Constantinople of 1642, put forward, on the issue canon, a view based on the resolutions of the synods of Laodicea and Carthage. Thus, although it viewed the books not included in the Jewish canon as "non canonical", it added that they should not be treated as being subject to refutation.

In addition to synodical resolutions, Lucar's work gave rise to new Confessions of Faith, such as those of Peter Mogila, bishop of Kiev (1638/42) and Dositheus, patriarch of Jerusalem (1672). Especially in the latter, Roman Catholic influence is clearly in evidence, as the patriarch defended the doctrine of transubstantiation, the teaching concerning the satisfaction of divine justice and to some degree the use of indulgences. Moreover, he forbade the reading of the Scriptures by non-professionals[4]. On the issue of the Old Testament canon Dositheus adopted a most extreme view in favour of the broader canon. He maintained that all books had been recognized by the tradition of the Church as authoritative components of the Scriptures. Consequently, the rejection of some was bound to have an adverse effect on the others. He therefore concluded that all the Old Testament books were to be recognized as canonical and as Holy Scripture.

Although the above-mentioned view ultimately prevailed in Orthodox circles, contrary opinions did not cease to be heard. An example is the tendency –albeit of limited scope- to underestimate the authority of the books not included in the Jewish canon. This trend appeared in Russian theology of the eighteenth century, apparently as an influence from Protestantism. Be that as it may, the views which were formulated in that period, even the synodical resolutions, were fuelled by the confrontation of Catholicism with Protestantism. They therefore cannot claim to be binding solutions of the problem for the Orthodox Church.

[1] N. Matsoukas, *Ecumenical Movement...*, pp. 205-206.

[2] About the confessions of that era see: John Karmiris, *The Dogmatic and Symbolical Monuments of the Orthodox Catholic Church*, Vol. II, Athens 1953 (in Greek).

[3] Synods of Constantinople 1638, 1642, 1672, 1691, Iassi 1642 and Jerusalem 1672.

[4] N. Matsoukas, *Ecumenical Movement...*, pp. 208-209.

THE PAN-ORTHODOX CONFERENCE OF 1961 AND BEYOND

The issue of the canon of Scripture for the Orthodox Church was raised most recently as a result of her involvement in the modern Ecumenical Movement. The Pan-Orthodox Conference, held in Rhodes in 1961 –in order to pave the way for the so-called "Great Synod" of Orthodoxy– included the issue of canon in its agenda for the forthcoming synod. However, the relevant discussion that ensued did not yield concrete results, because of a flawed methodology for reaching a solution. Consequently, the issue was in the end erased from the agenda of the Great Synod. Erroneously the proposed solution focused exclusively on the tradition of the first Christian millennium, without taking into consideration the fact that, in more recent times, the problem was based on altogether different presuppositions and mainly due to failing to take into account the situation which came into being during the last two centuries, which was irreversible.

As is apparent from the above historical overview of the second Christian millennium, the new presuppositions on which the issue of canon was being raised anew had been set by the confrontation of Protestantism with Catholicism, which changed radically the understanding of the first millennium about the relationship between Scripture and ecclesiastical tradition. In particular, the Council of Trend, reacting to the challenge of the Reformation, formulated a doctrine about two sources of Christian faith, namely, Scripture and Tradition. This clear juxtaposition of Bible and Tradition now occurred for the first time in history and was to influence theology as a whole, including Orthodox theology, not to mention hermeneutics, which was soon to develop into an independent science. Subsequently, Protestant orthodoxy of the seventeenth century would absolutize Holy Scripture to such a degree, that it became an unshakeable and objective criterion for Christian truth.

Within this new context Holy Scripture was no longer understood as a part of a broader tradition, within which a canon of its books would have been essentially meaningless, since the works which were excluded from the so-called canon had never ceased being part of the same reliable and sacred tradition within which the books of Holy Scripture originated. On the contrary when the ancient writers of the Church called upon the testimony of tradition, they were not referring to some objectively reliable source, but to the living witness of the people of God, with which they felt themselves to be on a continuum. The formula "in accordance with the Scriptures" was understood to be referring to a collection of data, received and transmitted. Nevertheless, this collection could have no authority apart from the realm of their reception and transmission, that is, the Church[1]. The words of apostle Paul to the Corinthians are very telling in this regard: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures" (1 Cor. 15:3)[2]. But if Scripture is made distinct from the tradition of the Church –even if "tradition" be considered co-authoritative with Scripture (as in Catholicism and Orthodoxy)– it nevertheless becomes an autonomous and objective source of faith. And at that point "Roman Catholic" and "Orthodox" do not differ from "Protestant". Scripture as a source, however, has meaning only when it is specific and, consequently, the issue of canon becomes today an essential one. Of course, the Orthodox Church, could at least claim that she perpetuates the ancient tradition, but in that case she would have to review the tradition of the past four centuries, whatever this might entail for modern theological production, programs of study in theological schools, relations of Orthodoxy with other Churches etc.

OLD TESTAMENT TEXT IN EARLY CHRISTIANITY

This extensive survey of the matter of the canon of the Old Testament was indispensable not only for an understanding of Scripture's position in contemporary Orthodoxy, but also because, frequently, there is a confusion in Orthodox bibliography between the Septuagint text and the books which are contained in the specific collection under the title of "Septuagint Translation". Specifically, the fact that the Eastern Church since New Testament times has used as "Old Testament" a text basically that of the Septuagint has led to the conclusion that she has also accepted as her canon the books contained in this

[1] Cf. Matsoukas, *Holly Scripture and Tradition According to the Hermeneutical Principles of the Ancient Church,* Bulletin of Biblical Studies, Vol. 4 (N .S.)/Jul. - Dec. 1985 (Vassilis Stogiannos in Memoriam), p. 44, (in Greek).
[2] Cf. 1 Cor. 11:2, 23. 2 Thess. 2:15, 3:6.

corpus. This conclusion in turn has led, in relation to the new understanding of Scripture as source of faith, to the absolutizing of the Septuagint as the sole authority for the text of the Orthodox Old Testament.

The above conclusion, however, is proven to be inaccurate for three main reasons. 1. As has been stressed above, the issue of canon was never faced by the Eastern Church, as an internal problem and therefore could not have obliged her to be tied to a specific textual tradition. 2. Even the church writers who raised the issue of the canon of the Old Testament and opted for the narrow Jewish canon, also made use of the Septuagint as text without being bound thereby to accept all the books of this corpus. 3. The canon of 49 books said to be valid for the Orthodox Church, contained fewer books than the Septuagint. Indeed one book of this corpus, Daniel, does not come from the Septuagint, but from the translation of Theodotion. This last observation alone would have been sufficient to prove that the Church never tied herself slavishly to a specific textual tradition, but freely and with a critical spirit, chose the text which could best serve her needs.

Therefore, the reasons that led the Church to the adoption of the Septuagint text were not theological but practical. As practical reasons, one might mention, on the one hand, the ignorance of Hebrew and, on the other, the suspicion towards the Jews of possible falsification of the Hebrew text. Furthermore, at the time in question, Greek was, for the East, the lingua franca and the interest of most Christian writers was not scientific but pastoral. Therefore in their writings they could refer to and comment upon a text that was understood by all.

Nonetheless, the writers of the Church were fully conscious of the fact that, by quoting the Septuagint text, they were offering a translated text with all the shortcomings that this might involve-something they never tried to disguise. Indicative for our present argument are the views of Gregory of Nyssa, who, in order to counter the alleged intelligibility of the Old Testament, stressed that difficulties in understanding the Old Testament text were due to deficient renderings of Hebrew syntax into Greek, He pointed out that the problem would have been solved, if those who leveled the charges had had sufficient knowledge of Hebrew[1]. John Chrysostom was on the same wavelength as Gregory, maintaining that the reason for difficulty in understanding the Old Testament lay in problems of semantic transfer, from the source text into another language[2]. Much later as well, during the 9th century Patriarch Photius returned to the subject in question and enumerated ten shortcomings of the translation vis-à-vis the original text[3].

The above examples demonstrate that the Church not only did not reject the original Hebrew Old Testament text, but that the Church writers in fact frequently referred to it when trying to find solutions to hermeneutic problems or to elucidate ambiguities in the Septuagint. The extant tables for transcribing the Hebrew alphabet into Greek, dated from the fourth to the tenth century, lead to the same conclusion. It is noteworthy that in these tables the recording of the alphabet is done by the teaching method of the time, namely, memorization-a fact which testifies to the interest by church officials in the teaching and learning of Hebrew. The study of Professor Elias Oikonomos on this topic, *The Hebrew Language and the Greek Fathers*[4], from which these examples have been taken, is especially illuminating.

To the illustrations noted by Oikonomos might be added, as an example, that of Procopius of Gaza (A.D. 465-527)[5], since it is typical. Procopius when translating Isa 9:6 ("and his name will be called 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'"), quotes the various translations of the passage from the ancient translators Symmachus, Aquila and Theodotion. It is interesting that Procopius not only cited the various translations of the passage but also attempted to interpret them. Thus, he attributed the omission of the name of God by the three latter translators to psychological reasons: "they were awed to place the name of God to a born child". He went even farther

[1] ΒΕΠΕΣ (=Library of Greek Fathers and Ecclesiastical Writers) vol. 66, p. 130 (in Greek).
[2] PG 56,178.
[3] PG 101,816ABC.

[4] Bulletin of Biblical Studies, Vol. 13 (N.S.)/Jan. - Jun. 1994 (Vassilios Vellas in Memoriam), pp. 29-47, (in Greek).
[5] PG 87, 1817-2718.

and, in order to defend the Septuagint, went back to the original Hebrew text. After having presented several passages where the Hebrew word אל is rendered by "God" he reached the conclusion that the Septuagint translators were correct in translating אל גבור as "Mighty God"[1]. The same practice was followed by Procopius in all his work.

The above items, besides the demonstrative character of their presentation, suffice to support the view that the Church during her first millennium, did not tie herself to a specific textual tradition of the Old Testament, nor did she ever reject the original Hebrew text. It was for purely practical reasons that she used the Septuagint text.

The question of Old Testament text was raised in the East, after the seventeenth century, at the same time and under the same circumstances as the issue of the canon was raised. The reverberations of the confrontation between Roman Catholics and Protestants created for the East a climate of tension among the supporters of both texts, Hebrew and Septuagint. It is obvious that, in a similar climate of confrontation, a preference for the one or the other text form was based on purely subjective criteria. There is no need to refer extensively to the views of Adamandios Korais in favour of the introduction of Hebrew to the schools of the nation, nor to his proposal in 1808 to the British and Foreign Bible Society for a translation of the Hebrew Old Testament into Greek, since prior to the establishment of the new Greek state, all speculation occurred –despite the intensity of confrontations– on a purely theoretical level. Indeed, at that time the main proponent of the views of Korais was Constantine Oikonomos, who later became a strong opponent of the translation of the Old Testament.

STATE CHURCH AND SCRIPTURE

With the establishment of the new Greek state the issue of Scripture was placed on an entirely new footing for Greek Orthodoxy. Therefore, in order to understand the issue, what is needed is a careful analysis of the era and especially of the place of the Orthodox Church within the new Greek state[2]. The establishment of the new Greek state was founded upon the principles of the Enlightenment, which stressed the importance of law as the foundation of an ideal state, without, however, placing a similar emphasis on other principles, such as those of justice, equality and freedom. In this phase the Church, which, due to her struggles during the war of independence, enjoyed the confidence of the people, was used by the central government as an instrument of instruction for the people. Consequently, the people obeyed the law and the authorities. The Church, which knew from her tradition that all power derives from God, adapted herself easily to this role. Thereby being Orthodox became a feature of Greek identity. Whoever was not Orthodox could not be a true Greek.

This situation was intensified by the arrival in Greece of its first king, Otto von Wittelsbach of Bavaria. Otto was crowned as "king of Greece by the grace of God". The Church now became "The Church of Greece", separated from the Ecumenical Patriarchate and her Holy Synod became "the highest ecclesiastical authority of the state", under obligation to legitimate the authority of the king. Theocratic interpretation of history became the basis for understanding social reality. This situation hardly changed under the next king, George I when the form of the regime changed to become a democracy governed by a king. George derived his authority from the nation. However, the nation was now described in terms borrowed from the Old Testament as "the chosen people of God" and "holy nation". Greeks were the people of God, who spoke in their language and had invested them with a special mission, to preserve Orthodoxy "undefiled" and to spread it to other peoples, so that they might also be saved. George I was no longer the "king of Greece" but the "king of the Greeks", who were now to be understood as the holy nation of God. In this way the Church was identified with the nation and with national aspirations[3].

In the support of the Church's role in Greek society, an important part was played, already from the time of Turkish occupation, by the so-called missionary movement. The first Protestant missionaries

[1] PG 87, 2005-2008A.

[2] For the place of the Orthodox Church within the new Greek state see: Ioannis S. Petrou, *Church* and *Politic* in *Greece (1750-1909)*, Thessaloniki 1992, pp. 141-190 (in Greek).

[3] Cf. Petrou, *Church and Politic...*, pp. 170-182.

came to Greece during 1810. Initially, they were favorably received. Indeed, ecumenical patriarchs, such as Cyril VI (1814) and Gregory V (1819), displayed a positive attitude to their work and, especially, toward their efforts to distribute the Scriptures. Unfortunately, these evangelical missionaries had a completely erroneous understanding of the Eastern Churches. They considered the Orthodox Church as a Church long dead, of which nothing remained except her ritual, reminiscent of idolatry more than of Christian worship. Thus, they turned their missionary activity not towards Muslims or "the infidel", but towards Orthodox Christians. The first Old Testament translation from Hebrew into Modem Greek was proclaimed in 1834. The widespread distribution of this translation by Protestants forced the Orthodox Church to be on the defensive, with especially negative consequences for the spread of Scripture in Greece. As a result, the divine inspiration of the Septuagint was now stressed and one of the tasks of the Holy Synod became the preservation of the New Testament text in the language "which God spoke". The anxious effort of Constantine Oikonomos to prove, in a voluminous work[1], the divine inspiration of the Septuagint is a typical example. Despite its failure[2] this effort constituted, by its massive undertaking, a monument to the climate that prevailed. The Church became the self-declared protector of national traditions, including those of ancient Greece; and due to the identification of the nation with the Church, as stated above, every action turned against the Church was now considered anti-national. It is noteworthy that from 1911 onwards every constitution of Greece proscribed the translation of Scripture and proselytism. Protestants reacted to this situation with aggressive proselytizing towards the Orthodox Church, something that was in any case part of their tradition and their missionary understanding. This resulted in such a climate of suspicion that every activity of Protestants, even today, is regarded by the Orthodox as proselytizing.

Perhaps the best proof of the political nature of the confrontation regarding the translation of Scripture may be seen in the incidents that took place in Athens in November of 1901, well known as "Evangeliaka". The whole matter began with the desire by Queen Olga, who was of Russian descent, to boost the religious sentiment of the people by encouraging the translation of the New Testament into Modern Greek, a task which was begun in 1898 and completed within a year by her secretary Ioulia Soumaki, under the supervision of her uncle, Professor Pandazidis. Interest in the case is centered on the fact that the metropolitan of Athens, Procopius, although aware of the project since its inception, failed to raise any objection with the queen. When, however, she asked for the approval of the Holy Synod for her translation, things changed radically. Newspapers presented the matter as a devilish plan by the Slavs, aimed at creating strife among the people and religious feuds that would help win over Macedonian Greeks by the Bulgarian Exarchate[3]. After this fury, the Holy Synod in March 1899 denied the request of the queen for approval. When she asked for arbitration by the Ecumenical Patriarchate, she again received a negative answer.

Tempers became frayed and the situation obtained out of control when later on the newspaper *Acropolis* began to proclaim excerpts from another translation, done by Alexandros Pallis in hyper-demotic Greek. Once again, the reaction involved no theological argumentation. In a resolution of students there appeared the phrase "ridicule of the most precious national treasures"; and professors of theology proclaimed a memorandum demanding that the publication be stopped. Opposition newspapers, such as *Scrip*, *Kairoi* and *Embros* expressed similar sentiments and by the beginning of October 1901 they accused the supporters of Demotic of being godless, traitors, tools of the Slavs and recipients of bribes in "Russian rubbles". During the demonstrations and the unrest which followed on November 5, 6 and, especially, 8 of the year 1901, the argumentation was again purely political. The chief demand-in additional, of course, to the excommunication of the translators-was the resignation of government of Prime Minister Theotokis, with the common slogans of "Down with the Slav woman" and "Long live the heir". The result of the unrest was 11 dead (3 students and 8 civilians) and nearly 80 wounded. After the incidents the chief slogan again was "Down with the government of murderers"[4]. It is noteworthy that

[1] Four Books on the LXX Interpreters of the Old Holy Scripture, Athens 1844-49 (in Greek).

[2] Cf. Panagiotis Bratsiotis, *Introduction to the Old Testament*, Athens 1937, [2]1975, p. 548ff (in Greek).

[3] History of the Greek Nation (Ekdotiki Athinon) Vol. XIV, p. 175 (in Greek).

[4] History of the Greek Nation..., p.174-177.

the target in the entire affair was not the translation itself but the queen. This is evidenced by the fact that, although the translation of Queen Olga had been withdrawn and Pallis' translation had become the reason for the incidents, nevertheless, the ire of the demonstrators was turned exclusively against the queen[1].

The encyclical of the Holy Synod, however, in which the translations of the Gospel were deplored, is especially interesting. Here too, the absence of theological argumentation is noteworthy. The encyclical begins[2] by declaring that from the time when the Gospel was written until the middle of the 17th century no one had ever thought to translate it. The document then refers to the translation of 1629, regarded as the work of a Dutch Calvinist priest and to its failure. The Holy Synod boasted that the Greek Church was the only Church which was privileged to be in possession of the original text. It viewed the newer translations as being in a language "terribly vulgar, which shamefully and scandalously defaces the modest beauty of the divinely inspired original text". The sole theological reason cited against translating the Gospel was the danger of perverting the original meaning, which had been developed and formulated into dogmas by the ecumenical synods. For the understanding of the Gospel the study of the interpretations of the Fatllers was recommended. Nevertheless, the practical but very real problem of how to gain access to the works of the Fathers and how to understand them does not appear to have preoccupied the Holy Synod, nor was it demonstrated just how a Gospel translation might pervert the doctrines formulated by ecumenical synods. The encyclical continued by referring to the practice of the Church, up to that time, of not translating Scripture, even during the period of Turkish domination when linguistic barriers created particular difficulties for the understanding of the original. The main argument of the Synod was that now "that our national language is advanced and slowly but surely and happily is on the course of recapturing its ancient acme and magnificence..." there was no need for a translation. Thus, the encyclical concluded with disapproval and condemnation of every translation. This encyclical, although making no reference to the translation of the Old Testament, has nonetheless great importance for the issue examined here, since it verifies most strikingly the notion of Church' s hierarchy of that time as being defenders of national tradition and of the Greek language.

CONCLUSION

From the whole examination of the matter one may draw the conclusion that the options and practices of the recent past cannot offer a model for solving the problem of the position of the original Old Testament text in the Orthodox Church. But neither should the practice of the ancient Church be used as a basis for the solution of the problem since, as it has been underscored repeatedly, the understanding concerning Scripture in more recent times differs radically from that of the first Christian millennium. A mere survey of contemporary orthodox writings validates the above thesis. When reference is made to the ecumenical and free spirit of Orthodoxy, the translation work of Cyril and Methodius is praised at the same time as the West is being condemned because of its doctrine concerning sacred languages. On the other hand when modem Scripture translations are mentioned, the role of the Church in the preservation of the Greek language, the importance of the text of the Septuagint and the role of missionaries are emphasized.

It is obvious, therefore, that today there is a need for a completely new and sober handling of the problem with purely scientific criteria, but also with a sense of responsibility. Such an approach cannot disregard the literary, religious and theological value of the Septuagint. Its literary value has to do with tile fact that it preserves a text, based on a Hebrew parent text that is more ancient by many centuries than the Masoretic text, the latter beginning to be systematized after V A.D. and completed as late as the 14th century. This fact offers an important comparative advantage to the Septuagint, the testimony of which may be valuable as much for the critical restoration of the Masoretic text as for the clarification of its difficult passages. The religious significance of the Septuagint, however, should not be overlooked either, provided it is taken to be the Holy Bible of the Church rather than a literary production of antiquity. From this point of view it is indisputable that the Septuagint constituted the Bible of the

[1] History of the Greek Nation..., p. 408.

[2] Nr.3171/7.11.1901.

undivided Church, the text on which the apostles and the church fathers depended, in order to present their theology, the text which facilitated beyond any other the spread of Christianity in the Graeco-Roman world, the text which assumed the role of the original for a multitude of other ecclesiastical translations and became the source of inspiration for the hymnography and iconography of the Church. But also as a witness of a particular hermeneutic approach, which was dominant at the time of Christianity's emergence, the Septuagint has a special importance, from a theological point of view, for the understanding of the New Testament.

All the above combine in making the Septuagint text precious for the theological research and the religious consciousness of the Orthodox Christians, without in any way justifying a theological or literary underestimation of the original Hebrew. Moreover, in addition to the value the Septuagint may have, the possibility of an important divergence of its text from the original due to likely copying errors or translation tendencies, should not be, at any event, overlooked.

Therefore, to the extent that, as has been argued above, nothing today compels the Orthodox Church to favor a text of a particular form, she must recognize as her own heritage both texts, the Hebrew and the Septuagint, encouraging their study and research. From this point of view, the decision of the Greek Bible Society to proceed with the translation of the Masoretic text of the Old Testament into Modern Greek, without excluding from publication the books not included in the Jewish canon and at the same time to plan for the first time in history the publication of a translation from the Septuagint text, is absolutely correct and praiseworthy.

ABOUT THE EOB TRANSLATION OF THE NEW TESTAMENT

The version of the New Testament included in this edition of the EOB (Eastern Orthodox Bible or Holy Bible of the Eastern Orthodox Church) is based in part on the Word English Bible with extensive corrections and adaptations to ensure accuracy and harmony with Orthodox terminology.

The WEB is an accurate, easy-to-read and well-respected public-domain translation which does not suffer from the constraints and occasional biases of other translations such as NIV (New International Version). It is primarily an update of the 1901 edition of the ASV (American Standard Version) using the *Biblia Hebraica Stuttgartensia*, also called The Stuttgart Bible, in the Old Testament[1] and the Byzantine Majority Text (M-Text). This choice of Greek text is very close to what the KJV translators used, but does take advantage of some more recently discovered manuscripts. Although there are good scholarly arguments both for and against using the Byzantine Majority Text over the "Alexandrian" text based on the dating and critical editing work of Nestle and Aland and proclaimed by the United Bible Societies (UBS), many Orthodox hierarchs and theologians find the following to be compelling reasons:

- The UBS text has several "dropout" errors relative to the M-Text. Diligent scribes with a respect for God's Word are more likely to miss copying something (i.e. by skipping a line, etc.) than to make up a line to add in.
- Different scribes copying the same passage are not likely to make the same mistakes at the same places, even though some mistakes are likely to be copied over many times.
- When a scribe had a choice of manuscripts to copy, he would normally copy the one that he trusted the most, thus causing the most trusted text to be copied more often.
- The UBS text relies heavily on the dating of the media upon which the text was written, but those texts that are used more and trusted more would both be copied more often and worn out from use sooner.
- The UBS text is heavily weighted to a small number of manuscripts relative to those available to us and relies heavily on one manuscript that was pulled from a trash can at a monastery.
- The Holy Spirit takes an active interest in preserving what He has inspired and in what the Church has used for her liturgical life.

This last point is especially important for Orthodox readers since the Byzantine Majority Text, as its name indicates, is based on manuscripts used in the Greek Orthodox liturgical tradition.

During the process of verifying and sometimes correcting or adjusting the WEB text for the EOB revision, recent studies have been taken into consideration, notably Jason DeBuhn's "Accuracy in Translation".

In particular, the reader should be aware of the following adjustments:

CHURCH OFFICES

The Greek words διάκονος (*diaconos*), πρεσβύτερος (*presbyteros*) and ἐπίσκοπος (*episkopos*), are translated "deacon" (instead of "servant"), "presbyter" (instead of "elder") and "(overseer) bishop" (instead of just "overseer"). The modern English word "priest" is derived from "presbyter" but in a confused manner: it actually conveys the idea of "one who offer a sacrifice", which is in Greek ἱερεὺς. The Greek Orthodox tradition has properly retained the distinction between πρεσβύτερος and ἱερεὺς: the latter is applied to the Christian minister of the altar in his function as offerer on behalf of the priestly people,

[1] For the EOB, this only applies to the including of Job and Jeremiah according the Masoretic text.

which is why the Christian "priest" (ἱερεὺς) was originally the bishop. It is only with the development of the presbyter-led parish that the term "priest" (ἱερεὺς) came to be applied to the presbyter.

In the New Testament, presbyter and overseer are interchangeable and synonymous. For more information on the meaning of these terms and the biblical-apostolic origins of the so-called Monarchic episcopate, please refer to Appendix A.

TEMPLE AND SANCTUARY

Like many other translations, the NAS and WEB did not properly distinguish between ἱερῶ (*hieron*) and ναὸς (*naos*) and rendered both as "temple". In the context of Jewish Temple worship which finds its fulfillment in the Divine Liturgy of the Orthodox Churches, this difference is quite significant. Temple (ἱερω) refers to the overall structure, whereas (ναὸς) ("place of divine dwelling") refers to the sanctuary, either the Holy or Holy of Holies.

WORSHIP AND PROSTRATE

In modern English, "worship" (like prayer) taken on the meaning of an act (invocation, prostration) offered exclusively to God. Yet, the original semantic range of this word used to be much wider, as was the case of the Greek word ροσκυνῆω (*proskuneo*) which can be applied to God as well as to men[1]. The idea conveyed by *proskuneo* is that of "offering obeisance", "making a physical demonstration of veneration and respect" or "prostrating oneself".

Some translators have decided to translate *proskuneo* consistently as "worship", while others do not use "worship" in contexts where *proskuneo* is properly offered to a creature[2]. Hence, there are instances when *proskuneo* is reserved for God as commanded in Exodus 20:5 (LXX) and others when *proskuneo* can be properly offered to creatures as derivative icons of God[3]. In the development of the Eastern Orthodox dogmatic framework and at the time of the iconoclastic controversy, St. John of Damascus and the Seventh Ecumenical Council specifically defined *prokuneo* as "derivative worship" or "veneration". The Council declared such acts of reverence to be proper if the intention is to ultimately honor the "the true God and Father" by honoring His icons, primarily the Son who is the perfect icon, "True God of True God" and who shares the uncreated nature of the Father[4], but also created icons, such as rulers and saints[5]. For clarity's sake, the Council also declared that highest form of worship would be associated with the unambiguous word *latreia*, a semantic adjustment which comparable with the one that took place with the word *episkopos*[6].

With this in mind, the EOB translates ροσκυνῆω (*proskuneo*) as "protraste before" in most cases or as "worship" if context so demands. Footnotes are provided for clarification.

INFORMAL ENGLISH

The WEB is notable for using information verbal forms such as "is not" and "wasn't". More proper English forms have been restored for this edition.

OTHER CORRECTIONS

A significant number of non-systematic corrections have also been made to produce this translation. Readers are invited to contact the Editor to suggest further adjustments that would improve this translation and harmonize the text with well-established Orthodox liturgical practice or terminology.

[1] Genesis 27:29; 1 Kings 1:16; Revelation 3:9
[2] Some translations then use "bow down", as NRS in Revelation 3:9
[3] Especially in the OT (LXX), as in 1 Chronicles 29:20
[4] Hebrews 1:1-4
[5] For more information on the concept of "derivation of being" and "relative worship" in Orthodox Theology, please refer to the Appendix B: Trinity and Filioque.
[6] See article "Presbyters and Bishops"

BOOKS OF THE SEPTUAGINT

Contributors: Rick Grant Jones, Thomas Ross Valentine

Not all manuscripts of the LXX contain exactly the same books. This section presents a comparison table based on four major manuscripts:

> **A is Codex Alexandrinus; B, Vaticanus; S, Sinaiticus.**
>
> **Genesis** -- Bold type indicates books in the Hebrew canon.
>
> Judith -- An underlined title designates this book as included in the Roman Catholic canon of scripture and in the Orthodox editions (as ἀναγινωσκόμενα ("those which are to be read") or as "ecclesiastical books"[1]) but not the modern Protestant versions.
>
> 1 Esdras -- Italics is used for books considered canonical by the Orthodox Church but not by Roman Catholics or Protestants.
>
> 4 Maccabees -- Plain type is used for books not included in any canon.

Rahlfs (51 books)	A (51 books)	B (45 books)	S
Genesis	**Genesis**	**Genesis**	**Genesis**
Exodus	**Exodus**	**Exodus**	---
Leviticus	**Leviticus**	**Leviticus**	---
Numbers	**Numbers**	**Numbers**	**Numbers**
Deuteronomy	**Deuteronomy**	**Deuteronomy**	---
Joshua	**Joshua**	**Joshua**	---
Judges	**Judges**	**Judges**	---
Ruth	**Ruth**	**Ruth**	---
1 Samuel	**1 Samuel**	**1 Samuel**	---
2 Samuel	**2 Samuel**	**2 Samuel**	---
1 Kings	**1 Kings**	**1 Kings**	---
2 Kings	**2 Kings**	**2 Kings**	---
1 Chronicles	**1 Chronicles**	**1 Chronicles**	**1 Chronicles**
2 Chronicles	**2 Chronicles**	**2 Chronicles**	**2 Chronicles**
1 Esdras[1]	**Hosea**	*1 Esdras*	---
2 Esdras (Ezra & Nehemiah)[2]	**Amos**	**2 Esdras** (Ezra & Nehemiah)	**2 Esdras** (Ezra & Nehemiah)
Esther	**Micah**	**Psalms** (151)	**Esther**
Judith	**Joel**	**Proverbs**	Tobit
Tobit	**Obadiah**	**Ecclesiastes**	Judith
1 Maccabees	**Jonah**	**Song of Songs**	1 Maccabees
2 Maccabees	**Nahum**	**Job**	2 Maccabees
3 Maccabees	**Habakkuk**	Wisdom of Solomon	**Isaiah**

[1] See our treatment of the OT canon in the Eastern Orthodox tradition below.

4 Maccabees[3]	**Zephaniah**	Sirach (Ecclesiasticus)	**Jeremiah**
Psalms (151)[4]	**Haggai**	**Esther**	**Lamentations**
Odes[5]	**Zechariah**	Judith	---
Proverbs	**Malachi**	Tobit	---
Ecclesiastes	**Isaiah**	**Hosea**	---
Song of Songs	**Jeremiah**	**Amos**	---
Job	Baruch	**Micah**	---
Wisdom of Solomon	**Lamentations**	**Joel**	---
Sirach (Ecclesiasticus)	Epistle of Jeremiah	**Obadiah**	**Joel**
Psalms of Solomon	**Ezekiel**	**Jonah**	**Obadiah**
Hosea	**Daniel**	**Nahum**	**Jonah**
Amos	**Esther**	**Habakkuk**	**Nahum**
Micah	Tobit	**Zephaniah**	**Habakkuk**
Joel	Judith	**Haggai**	**Zephaniah**
Obadiah	*1 Esdras*	**Zechariah**	**Haggai**
Jonah	**2 Esdras** (Ezra & Nehemiah)	**Malachi**	**Zechariah**
Nahum	1 Maccabees	**Isaiah**	**Malachi**
Habakkuk	2 Maccabees	**Jeremiah**	**Psalms** (151)
Zephaniah	*3 Maccabees*	Baruch	**Proverbs**
Haggai	4 Maccabees	**Lamentations**	**Ecclesiastes**
Zechariah	**Psalms** (151)	Epistle of Jeremiah	**Song of Songs**
Malachi	Odes	**Ezekiel**	Wisdom of Solomon
Isaiah	**Job**	**Daniel**	Sirach (Ecclesiasticus)
Jeremiah	**Proverbs**		**Job**
Baruch	**Ecclesiastes**		
Lamentations	**Song of Songs**		
Epistle of Jeremiah	Wisdom of Solomon		
Ezekiel	Sirach (Ecclesiasticus)		
Daniel[6]	Psalms of Solomon		

B thus lacks the four books of Maccabees, the Odes and the Psalms of Solomon.

ADDITIONAL NOTES

1) The book of Ezra was formerly entitled 1 Esdras in Roman Catholic Bibles. 1 Esdras in this table is not Ezra. It is a variant account of material from 2 Chronicles, Ezra and Nehemiah, canonical for the Orthodox but not for Roman Catholics or Protestants.

2) There appears to be considerable confusion about 2 Esdras, with many authorities identifying it as a part of the Septuagint Plus, works that are in the Septuagint but not in the Hebrew Old Testament. However, the Septuagint book of 2 Esdras is quite plainly in the Hebrew canon, being comprised of Ezra and Nehemiah. The Apocryphal book of 2 Esdras, so titled in the King James Version Apocrypha and in the Apocryphal/ Deuterocanonical sections of the Revised Standard Version and the New Revised Standard Version, does not appear in the Septuagint at all. This other

2 Esdras (3 Esdras in the Slavonic Bible and 4 Esdras in an appendix to the Vulgate) is an apocalyptic work. It is not included in the EOB.

3) 4 Maccabees is included as an appendix in Bibles of the Orthodox Church.

4) Psalm 151 is included in the Orthodox Bible and in the appendix of some Roman Catholic versions.

5) The book of Odes contains the Prayer of Manasseh, which included in the Orthodox Bible and used liturgically and in the appendix of some Roman Catholic versions.

6) The Septuagint books of Esther and Daniel contain several sections not present in the Masoretic Hebrew text. In Daniel, these are entitled Susanna, the Prayer of Azarias and the Song of the Three Children and Bel and the Dragon. Apparently, the Greek text of Daniel that appears in Septuagint manuscripts is actually Theodotion's translation. According to Swete (Introduction to the Old Testament in Greek, page 47, footnote 1) only one copy of the original Septuagint version of Daniel is extant -- in "the Chigi M.S., known as Cod. 87."

BRENTON LIST

The order and name of the books in the EOB / Brenton Septuagint is as follows:

GENESIS	GENESIS
EXODOS	EXODUS
LEUITICON	LEVITICUS
ARIQMOI	NUMBERS
DEUTERONOMION	DEUTERONOMY
IHSOUS NAUH	JESUS NAUË / JOSHUA
KRITAI	JUDGES
ROUQ	RUTH
BASILEIWN A	I KINGDOMS (1 SAMUEL)
BASILEIWN B	II KINGDOMS (2 SAMUEL)
BASILEIWN G	III KINGDOMS (1 KINGS)
BASILEIWN D	IV KINGDOMS (2 KINGS)
PARALEIPOMENWN A	1 CHRONICLES
PARALEIPOMENWN B	2 CHRONICLES
ESDRAS	EZRA
ESDRAS A	I ESDRAS
NEEMIAS	NEHEMIAH
TWBIT	TOBIT
IOUDIQ	JUDITH
ESQHR	ESTHER
MAKKABAIWN A	I MACCABEES
MAKKABAIWN B	II MACCABEES
MAKKABAIWN G	III MACCABEES
MAKKABAIWN D	IV MACCABEES
IWB	JOB
YALMOI	PSALMS

PAROIMIAI	PROVERBS
ECCAHSIASTHS	ECCLESIASTES
ASMA	CANTICLES (OF SALOMON)
SOFIA SALWMWN	WISDOM OF SOLOMON
SOFIA SEIRAX	WISDOM OF SIRACH
ESAIAS	ISAIAS / ISAIAH
IEREMIAS	JEREMIAH
QRHNOI	LAMENTATIONS
BAROUX	BARUCH
JESEKIEL	EZEKIEL
DANIHL	DANIEL
OSHE	HOSEA
IWHL	JOEL
AMWS	AMOS
OBDIOU	OBADIAH
IWNAS	JONAH
MICAIAS	MICAH
NAOUM	NAHUM
AMBACUM	AMBACUM / HABAKKUK
SOFONIAS	SOFONIAS / ZEPHANIAH
AGGAIOS	HAGGAI
ZACARIAS	ZACARIAS / ZECHARIAH
MALACIAS	MALACIAS / MALACHI

ABOUT THE BOOK OF ODES[1]

Odes (Ὠδαὶ) is a book of the Bible found only in Eastern Orthodox Bibles and included or appended after Psalms in Alfred Rahlfs' critical edition of the Septuagint. The chapters are prayers and songs (canticles) from the Old and New Testaments.

Chapters of this book as presented by Rahlfs are:

1 First Ode of Moses (Exodus 15:1-19)

2 Second Ode of Moses (Deuteronomy 32:1-43)

3 Prayer of Anna, the Mother of Samuel (1 Samuel 2:1-10)

4 Prayer of Habakkuk (Habakkuk 3:2-19)

5 Prayer of Isaias (Isaiah 26:9-20)

6 Prayer of Jonah (Jonah 2:3-10)

7 Prayer of Azariah (Daniel 3:26-45)

8 Song of the Three Young Men (Daniel 3:52-88,)

9 The Magnificat; Prayer of Mary the Theotokos (Luke 1:46-55) and Canticle of Zachariah (Luke 1:68-79)

10 Canticle of Isaiah (Isaiah 5:1-9)

11 Prayer of Hezekiah (Isaiah 38:10-20)

12 Prayer of Manasseh, King of Judah when he was holden captive in Babylon (ref. in 2 Chronicles 33:11-13 and appears also as a separate deuterocanonical book)

13 Prayer of Simeon (Luke 2:29-32)

14 Canticle of the Early Morning (some lines from Luke 2:14, Psalm 144:2 and Psalm 118:12)

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LXX STUDIES

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INTRODUCTION

The Septuagint is the most ancient translation of the Old Testament into Greek. The translators were likely Jews of the dispersion, living in Alexandria, Egypt.

The beginning of the Jewish presence in Egypt is difficult to date precisely. There may have been a Jewish colony there as early as the tenth century BC when Shishak (Shashanq) invaded Palestine and took treasures from the temple and the king's palace (2 Chronicles 12.1-8). But certainly a number of Jews lived in Egypt after the murder of Gedaliah (~586 BC) when "the captains of the forces set out and went to Egypt; for they were afraid of the Chaldeans" (2 Kings 25-26). Jeremiah, Baruch and the princesses also went into Egypt at that time, though Jeremiah prophesied that they would all "perish by the sword and by famine, until not one is left" (Jeremiah 43.6, 44.27). One expects, on the basis of that prophecy, that this was not the beginning of a permanent settlement. However, a lasting Jewish presence in Egypt can be definitely dated from the time of the founding of the city of Alexandria in 332 BC when Alexander the Great granted them citizenship.

In time, the Jews in Alexandria lost familiarity with Hebrew and spoke Greek instead. It was natural, then, that they would require a translation of the scriptures into Greek for public worship in the synagogues and for private study. An account of the translation of the Septuagint is told in The Letter of Aristeas, which claims that Demetrius Phalereus, who ran the royal library in Alexandria, urged the king (Philadelphus (285-247 BC)) to obtain a copy of the Jewish law for the library. Philadelphus sent a deputation to the high priest Eleazar in Jerusalem and the result was that seventy-two elders arrived in Egypt with a copy of the Hebrew law written on rolls of skins in golden letters. They were given accommodations on the island of Pharos and completed their translation in seventy-two days. The same basic account is given in Aristobulus, Philo and Josephus.

Even if the account given in the Letter of Aristeas is inaccurate, it seems clear that the Hebrew Old Testament was available in Greek in Alexandria before the birth of Christ. As Christianity began to spread, the Septuagint was used with persuasive effect by Christian apologists - so well, in fact, that in time the Jews of the dispersion replaced it with newer works. For instance, a proselyte to Judaism named Aquila completed a extremely literal translation of the Old Testament into Greek about the year 128. Other translations were made by Theodotion of Ephesus and a certain Symmachus, called an Ebionite, also in the second century.

The most ancient manuscripts of the complete (or nearly complete) Septuagint are known as Vaticanus, Sinaiticus and Alexandrinus. Vaticanus and Sinaiticus have been dated to the mid-fourth century and Alexandrinus to the fifth.

Based on an earlier Hebrew original, the Septuagint departs from the Masoretic text[2] frequently. "The book of Jeremiah is noteworthy," for instance, "in that the present Hebrew text differs substantially from the Greek version (the Septuagint) in both content and order. Thus the Septuagint omits several passages (e.g., 33.14-26) and combines the oracles against foreign nations into a single section following 25.14, though in a different order. In addition, there are many smaller differences from verse to verse. Remarkably, among the portions of the text of Jeremiah in Hebrew that are found among the Dead Sea

[1] Included in the EOB with the permission of the author.

[2] The Masoretic text is the source from which modern translations into English are made. While the oldest complete manuscripts of the Septuagint date from the fourth century, the oldest complete Hebrew Old Testament, the Leningrad Codex, was copied in ~ 1008 A.D. Modern English translations of the Old Testament rely primarily on the Leningrad Codex as proclaimed in the Hebraica Stuttgartensia. For examples of Septuagint departures from the Masoretic text supported by the Dead Sea Scrolls, see the appendix.

Scrolls are not only those who reflect the standard Hebrew text but also those who reflect the text tradition represented by the Septuagint. It is likely, then, that these two text traditions represent the contrasting editorial work on the book of Jeremiah that took place in Egypt (the Septuagint tradition) and in Palestine or Babylon (the traditional Hebrew text)." [Introduction to the book of Jeremiah, The New Oxford Annotated Bible, page 960.] Around the end of the first century, the Hebrew text was standardized to a form nearly identical with the modern Masoretic text. Variant readings, such as those represented in the Septuagint, were no longer transmitted in the Hebrew language.

Another contrast between the Septuagint and the modern Hebrew Old Testament involves the canon of scripture. The Septuagint includes several books and sections of books absent from the modern Hebrew text: 1 Esdras; Tobit; Judith; 1-3 Maccabees; the Wisdom of Solomon; the Wisdom of Sirach (Ecclesiasticus); Baruch; the Epistle of Jeremiah; The Song of the Three Children; Daniel and Susanna; Daniel, Bel and the Dragon; Additions to the Book of Esther; Psalm 151; and the Prayer of Manasseh. The difference in content has been explained in various ways. Perhaps the most straightforward account is that the Jews of Alexandria had a relatively broad canon, which was generally adopted by the Christians as they employed the Septuagint as their Old Testament. The Jews of Palestine when they established their canon around the turn of the first century at the council of Jamnia, may have been reiterating the position that had been more or less settled in Palestine for some time - though some books just made (Esther, Ecclesiastes, the Song of Solomon and Ezekiel, for instance) or missed (Sirach) the cut. The conflict with Christians may have served as a catalyst to push the Jews of the dispersion into the Palestinian camp. This article - concerned with the text of the books within the Hebrew canon - will not address the controversy surrounding the Old Testament canon in any depth.

From the time of Jerome (early fifth century), Old Testament translations to the vernacular in the West have used the Hebrew as the primary source - the Septuagint has been relegated to a secondary role. (Incidentally, some are under the mistaken impression - given by misleading language in the preface to the 1899 edition - that the Douay Old Testament was translated from a Latin text based on the Septuagint. Unfortunately, Jerome's Vulgate - apart from the Psalms and the books then available only in Greek - by and large follows the Hebrew text.) It is hoped that the reader will reconsider the wisdom of this course of action, given the clear preference the New Testament displays for Septuagint readings.

This article comprises two main sections. The first deals with the early Church's use of the Septuagint - particularly their sense that the Hebrew text was unreliable. It begins with the discussion between Jerome and Augustine regarding the former's decision to craft his Latin translation from the available Hebrew text, rather than from the Septuagint. It is from Jerome's fateful choice that the West derives its tradition of favoring the Hebrew to the Greek. The second part of this article provides a detailed comparison of the New Testament quotations from the Old. These were made to assess the extent to which the New Testament authors depended on the Septuagint instead of the Hebrew text. Conclusions are given in the The Septuagint in the New Testament.

THE SEPTUAGINT IN EARLY CHRISTIAN WRITINGS

A fundamental change in the way the Church viewed the Old Testament was engineered by St. Jerome, early in the fifth century. Until that time, the Church had relied on the Septuagint in the East and on a Latin translation of the Septuagint in the West. When Jerome set about to make a new translation into Latin, he determined to revert to Hebrew for his source text.

The Church being an essentially conservative institution, his decision to follow such a novel course was criticized. It is interesting to read his response to that criticism, for he explains his decision on the basis of apostolic precedent - that is, that the New Testament authors made reference to the Hebrew Old Testament rather than to the Septuagint on several occasions:

> I have received letters so long and eagerly desired from my dear Desiderius ... entreating me to put our friends in possession of a translation of the Pentateuch from Hebrew into Latin. The

work is certainly hazardous and it is exposed to the attacks of my calumniators, who maintain that it is through contempt of the Seventy that I have set to work to forge a new version to take the place of the old. They thus test ability as they do wine; whereas I have again and again declared that I dutifully offer, in the Tabernacle of God what I can and have pointed out that the great gifts which one man brings are not marred by the inferior gifts of another. But I was stimulated to undertake the task by the zeal of Origen, who blended with the old edition Theodotion's translation and used throughout the work as distinguishing marks the asterisk and the obelus, that is the star and the spit, the first of which makes what had previously been defective to beam with light, while the other transfixes and slaughters all that was superfluous.

But I was encouraged above all by the authoritative publications of the Evangelists and Apostles, in which we read much taken from the Old Testament which is not found in our manuscripts. For example, 'Out of Egypt have I called my Son' (Matt. 2.15): 'For he shall be called a Nazarene' (Ibid. 23): and 'They shall look on him whom they pierced' (John 19.37): and 'Rivers of living water shall flow out of his belly' (John 7.38): and 'Things which eye hath not seen, nor ear heard, nor have entered into the heart of man, which God hath prepared for those who love him' (1 Cor. 2.9) and many other passages which lack their proper context. Let us ask our opponents then where these things are written and when they are unable to tell, let us produce them from the Hebrew. The first passage is in Hosea, (11.1), the second in Isaiah (11.1), the third in Zechariah (12.10), the fourth in Proverbs (18.4), the fifth also in Isaiah (64.4).

Are we condemning our predecessors? By no means; but following the zealous labors of those who have preceded us we contribute such work as lies in our power in the name of the Lord. They translated before the Advent of Christ and expressed in ambiguous terms that which they knew not. We after His Passion and Resurrection write not prophecy so much as history. For one style is suitable to what we hear, another to what we see. The better we understand a subject, the better we describe it. Hearken then, my rival: listen, my calumniator; I do not condemn, I do not censure the Seventy, but I am bold enough to prefer the Apostles to them all. It is the Apostle through whose mouth I hear the voice of Christ and I read that in the classification of spiritual gifts they are placed before prophets (1 Cor. 12.28; Eph. 4.11), while interpreters occupy almost the lowest place. Why are you tormented with jealousy? Why do you inflame the minds of the ignorant against me? Wherever in translation I seem to you to go wrong, ask the Hebrews, consult their teachers in different towns. The words which exist in their Scriptures concerning Christ your copies do not contain. [From Jerome's Apology, Book II, Nicene and Post Nicene Fathers, Second Series, Vol 3.]

This is a fascinating passage. First, note that Jerome was correct in his statement that several New Testament passages follow the Hebrew meaning in distinction from the reading in the Septuagint. But it is curious that he believed the passage "For He shall be called a Nazarene" from Matthew 2.23 is a quotation from Isaiah 11.1 - it is not. That passage does not exist in any of our current texts - in Hebrew or in Greek. (Isaiah 11.1 does, however, contain the Hebrew word for branch, neser.) Similarly, the passage "Things which eye hath not seen, nor ear heard, nor have entered into the heart of man, which God hath prepared for those who love him" is not to be found in Isaiah 64.4, according to the Masoretes. Again, the passage "Rivers of living water shall flow out of his belly" which Jerome attributes to Proverbs 18.4 is not in our current Hebrew - though Proverbs 18.4 and Isaiah 58.11 both speak of water, there is no reference to that water's pouring out of anyone's belly. Did Jerome have access to a substantially different Hebrew source than we have today?

The other two examples Jerome provided to show how the Hebrew text enjoyed New Testament sanction are indeed absent from the Septuagint - see the list of similar passages. However, can Jerome have been ignorant of the far larger number of New Testament quotations from the Septuagint where the Greek version differs from the Hebrew? If New Testament warrant is the key determinant in deciding the source text to be employed in translation, the evidence fairly clearly supports the Septuagint over the Hebrew.

St. Augustine of Hippo was one of those who criticized Jerome's decision to make his translation into Latin out of the Hebrew. He was concerned about two issues: (1) that the new Latin translation would lead to divergences with the Greek-speaking part of the Church and (2) that the translation would not be

authoritative since Jerome's skill in the interpretation of Hebrew would be questioned and validated only with great difficulty.

> For my part, I would much rather that you would furnish us with a translation of the Greek version of the canonical Scriptures known as the work of the Seventy translators. If your translation begins to be more generally read in many churches, it will be a grievous thing that, in the reading of Scripture, differences must arise between the Latin Churches and the Greek Churches, especially seeing that the discrepancy is easily condemned in a Latin version by the production of the original in Greek, which is a language very widely known; whereas, if any one has been disturbed by the occurrence of something to which he was not accustomed in the translation taken from the Hebrew and alleges that the new translation is wrong, it will be found difficult, if not impossible, to get at the Hebrew documents by which the version to which exception is taken may be defended. When they are obtained, who will submit, to have so many Latin and Greek authorities: pronounced to be in the wrong? Besides all this, Jews, if consulted as to the meaning of the Hebrew text, may give a different opinion from yours: in which case it will seem as if your presence were indispensable, as being the only one who could refute their view; and it would be a miracle if one could be found capable of acting as arbiter between you and them. [From Augustine of Hippo's, Letter LXXI, Nicene and Post-Nicene Fathers, First Series, Volume 1.]

It would perhaps be an interesting study to determine the extent to which using different Old Testament texts has contributed to the separation between East and West through the centuries. Clearly, Augustine's own reliance on a poor Latin translation of the book of Romans led him into erroneous conclusions regarding original sin.

Augustine went on to state his desire that Jerome would provide a fresh translation of the Old Testament into Latin from the Septuagint, since it "has no mean authority, seeing that it has obtained so wide circulation and was the one which the apostles used, as is... proved by looking to the text itself." In that statement, I think, it is clear that Augustine was correct. Yet Jerome was of a contrary opinion, stating:

> Wherever the Seventy agree with the Hebrew, the apostles took their quotations from that translation; but, where they disagree, they set down in Greek what they had found in the Hebrew. [Jerome's Apology, Book II.]

But that claim is manifestly false - unless Jerome's Hebrew text was radically different from what we possess today.

Jerome accused the Jews who translated the Septuagint of deliberately altering the Hebrew meaning in order to avoid offending or misleading the Ptolemaic king of Egypt for whom the work of translation was done. His desire, he stated, was to bring to light the underlying Hebrew meaning that had been repressed by those Jewish translators. Jerome thus lacked the near-ubiquitous suspicion of the Hebrew text shared by those who were in polemical combat with the Jews in the early centuries. He seemed to take the Hebrew text available to him at the time as verity. The notion that the Septuagint may have been based on a different underlying Hebrew - for which hypothesis the Dead Sea Scrolls furnish positive evidence (see the appendix) - seems never to have occurred to him.

One difficulty Jerome brought forth for those who would wish to prepare a translation into the Latin from the Septuagint, instead of the Hebrew, was the rarity of manuscripts that were not based on Origen's Hexapla edition. Origen had attempted to reconstruct the text of the Septuagint by comparing that text available to him with the Hebrew and other Greek translations. Following Origen's reconstructed Greek, Jerome had translated some of the canonical books into Latin. Augustine wrote to Jerome to ask him why he did not follow the same procedure in his new translation. Jerome replied:

> In another letter you ask why a former translation which I made of some of the canonical books was carefully marked with asterisks and obelisks, whereas I afterwards proclaimed a translation without these. You must pardon my saying that you seem to me not to understand the matter: for the former translation is from the Septuagint; and wherever obelisks are placed, they are designed to indicate that the Seventy have said more than is found in the Hebrew. But the asterisks indicate what has been added by Origen from the version of Theodotion. In that

> version I was translating from the Greek: but in the later version, translating from the Hebrew itself, I have expressed what I understood it to mean, being careful to preserve rather the exact sense than the order of the words. I am surprised that you do not read the books of the Seventy translators in the genuine form in which they were originally given to the world, but as they have been corrected, or rather corrupted, by Origen, with his obelisks and asterisks; and that you refuse to follow the translation, however feeble, which has been given by a Christian man, especially seeing that Origen borrowed the things which he has added from the edition of a man who, after the passion of Christ, was a Jew and a blasphemer. Do you wish to be a true admirer and partisan of the seventy translators? Then do not read what you find under the asterisks; rather erase them from the volumes, that you may approve yourself indeed a follower of the ancients. If, however, you do this, you will be compelled to find fault with all the libraries of the Churches; for you will scarcely find more than one manuscript here and there which does not have these interpolations.

The copies of the Septuagint then widely available, according to Jerome, were actually Origen's redaction - and perhaps the editorial symbols that would have allowed one to locate the true Septuagint reading were missing from many of the copies in the libraries. But clearly Jerome had access to copies which contained Origen's symbols - in fact, the Hexapla was still extant in Caesarea of Palestine at the time Jerome wrote. Jerome, as is clear, had translated some books into Latin from a copy of the Septuagint containing Origen's symbols.

Origen's reconstruction of the Septuagint was thought necessary, apparently, because of the diversity of readings in the many copies in circulation. In fact, in addition to Origen's version, two other recensions of the Septuagint were prepared early in the fourth century: one by Lucian of Antioch and the other by Hesychius of Egypt. The Hebrew then available to Jerome did not share the problem of multiple variant readings. This is perhaps the true reason why Jerome chose to translate from the Hebrew instead of the Greek. Yet, from Jerome's remarks earlier, we can only surmise that his Hebrew text was somewhat different from our own, or his knowledge of the Hebrew language was inexact.

> Note: One hundred years ago, it was though that the fourth century uncial manuscript known as Vaticanus reflected a neutral Septuagint text - neutral in the sense that it is relatively uneffected by Origen, Lucian and Hesychius' efforts. Alexandrinus was said to show signs of both Origen and Lucian's revisions. But the frequent correspondence between Alexandrinus and the New Testament suggested that it preserved a more ancient text. At that time, no firm judgment of Sinaiticus had been formed. I do not know what the current state of scholarship is on this matter. In terms of printed editions of the Septuagint, the Complutensian Polyglot, printed in 1517, reflects the Lucianic recension to an extent, while the Aldine edition of 1519, the Hesychian. The Septuagint text used in the comparisons in this article is that of Sir Lawrence Brenton (1851). Brenton's text is based on Valpy's 1819 edition, which in turn depends upon the Sixtine edition of 1587. This last corresponds roughly with Vaticanus. Extensive use has also been made of Alfred Rahlfs'semi-critical edition of 1935, especially to identify variant readings.

The difficulty involved in locating a relatively uniform source from which to translate should not be an overwhelming deterrent to translation. If it were, we would not have the New Testament in English today: variant readings in the multiple extant New Testament manuscripts have elicited several recensions of that text since Erasmus' time. So, though it was true that the Hebrew text had been standardized to an extent since the Septuagint was generated and was thus likely to be more uniform than the Greek, these facts hardly justify abandoning the Old Testament of the apostles.

Contrast Origen's viewpoint with Jerome's. Though he was aware of numerous instances of divergence between the Septuagint readings and those of the Hebrew, yet his trust in God's providence prevented him from automatically assuming that the Greek version was in error. How could God have suffered His Church to use an erroneous version of scripture for the first two hundred years of her existence?

> Again, through the whole of Job there are many passages in the Hebrew which are missing in our copies, generally four or five verses, but sometimes, however, even fourteen and nineteen and sixteen. But why should I enumerate all the instances I collected with so much labor, to prove that the difference between our copies and those of the Jews did not escape me? In

> Jeremiah I noticed many instances and indeed in that book I found much transposition and variation in the readings of the prophecies. Again, in Genesis, the words, "God saw that it was good," when the firmament was made, are not found in the Hebrew and there is no small dispute among them about this; and other instances are to be found in Genesis, which I marked, for the sake of distinction, with the sign the Greeks call an obelisk, as on the other hand I marked with an asterisk those passages in our copies which are not found in the Hebrew. What needs there to speak of Exodus, where there is such diversity in what is said about the tabernacle and its court and the ark and the garments of the high priest and the priests, that sometimes the meaning even does not seem to be akin? And, forsooth when we notice such things, we are at once to reject as spurious the copies in use in our Churches and enjoin the brotherhood to put away the sacred books current among them and to coax the Jews and persuade them to give us copies which shall be untampered with and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things?

Indeed, Origen remained true to the Septuagint, but he also perceived great value in knowledge of the Hebrew, particularly in discussions with the Jews.

> In all these cases consider whether it would not be well to remember the words, "Thou shalt not remove the ancient landmarks which your fathers have set." Nor do I say this because I shun the labor of investigating the Jewish Scriptures and comparing them with ours and noticing their various readings. This, if it be not arrogant to say it, I have already to a great extent done to the best of my ability, laboring hard to get at the meaning in all the editions and various readings; while I paid particular attention to the interpretation of the Seventy, for fear that I might to be found to accredit any forgery to the Churches which are under heaven and give an occasion to those who seek such a starting-point for gratifying their desire to slander the common brethren and to bring some accusation against those who shine forth in our community. I make it my endeavor not to be ignorant of their various readings, for fear that in my controversies with the Jews I should quote to them what is not found in their copies and that I may make some use of what is found there, even although it should not be in our Scriptures. If we are so prepared for them in our discussions, they will not, as is their manner, scornfully laugh at Gentile believers for their ignorance of the true reading as they have them. [Origen, A Letter from Origen to Africanus, Ante-Nicene Fathers, Volume 4.]

We find the same regard for the Septuagint a few years earlier, in the second century when we examine the writings of Sts. Irenaeus of Lyons and Justin Martyr. In his Against Heresies, Irenaeus discussed one point of contention between the Jews and Christians of his day over the Old Testament - the prophecy of the virgin in Isaiah 7.14:

> God, then, was made man and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] "Behold, a young woman shall conceive and bring forth a son," as Theodotion the Ephesian has interpreted and Aquila of Pontus, both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvelous dispensation of God and setting aside the testimony of the prophets which proceeded from God. For truly this prediction was uttered before the removal of the people to Babylon; that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humor, did put this interpretation upon these words. They indeed, had they been cognizant of our future existence and that we should use these proofs from the Scriptures, would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal] life and show that they who boast themselves as being the house of Jacob and the people of Israel, are disinherited from

> the grace of God. [From Irenaeus, Against Heresies, Book III, Chapter XXI, Ante-Nicene Fathers, Volume 1.]

Irenaeus argued that since the Jews themselves made this translation - which proves the deity of the Savior - long before the advent of Christ, it is free from bias; while their new translations (those of Aquila and Theodotion) are tainted by their hatred for Christianity. The extent of Irenaus' admiration for the Septuagint can be gauged from the following account of the history of the translation, which hints at divine involvement. This account differs somewhat from that given in The Letter of Aristeas, discussed in the Introduction:

> For before the Romans possessed their kingdom, while as yet the Macedonians held Asia, Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. They - for at that time they were still subject to the Macedonians - sent to Ptolemy seventy of their elders, who were thoroughly skilled in the Scriptures and in both the languages, to carry out what he had desired. But he, wishing to test them individually and fearing for fear that they might perchance, by taking counsel together, conceal the truth in the Scriptures, by their interpretation, separated them from each other and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy and each of them compared his own interpretation with that of every other, God was indeed glorified and the Scriptures were acknowledged as truly divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, from beginning to end, so that even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this, - He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast all the words of the former prophets and to re-establish with the people the Mosaic legislation.

Irenaeus, as Augustine did more than two centuries later, acknowledged that the witness of the New Testament authors is in favor of the Septuagint:

> Since, therefore, the Scriptures have been interpreted with such fidelity and by the grace of God and since from these God has prepared and formed again our faith towards His Son and has preserved to us the unadulterated Scriptures in Egypt, where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord's descent [to earth] and came into being before the Christians appeared - for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted; - [since these things are so, I say,] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations when we refute them out of these Scriptures and shut them up to a belief in the advent of the Son of God. But our faith is steadfast, unfeigned and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related; and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter and John and Matthew and Paul and the rest successively, as well as their followers, did set forth all prophetical [announcements], just as the interpretation of the elders contains them.

Thus, in Irenaeus' view, just as God preserved the Israelites through the time of famine safe in the land of Egypt, God kept his word safe in Alexandria though the instrumentality of unbiased Jewish translators.

Writing just a few years earlier than Irenaeus, Justin Martyr presented the same history of the Septuagint's production. Then he added:

> These things, you men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved and having heard these things from the inhabitants, who had received them as part of their country's tradition, we now tell to you what you can also learn from others and specially from those wise and esteemed men who have written of these things, Philo and Josephus and many others. [From Justin's Hortatory Address to the Greeks, Ante-Nicene Fathers, Volume 1.]

Though he was willing to debate the Jews on the basis of their version of scripture, Justin alleged that the Jews had removed passages which he discovered only in the Septuagint.

In short, the vast majority of early Christian writers quoted extensively from the Septuagint and some considered it a divinely inspired translation. St. Clement of Rome, writing in the first century, provides the earliest non-canonical example. It has been estimated that approximately half of his Old Testament quotations are directly from the Septuagint, the remainder being variations due to imperfect memory on the one hand and the use of a text closer to the second century Greek translations of Theodotion or Aquila on the other. Until the religious controversy with Christians arose, the Septuagint was held in very high regard by Jews also. Philo of Alexandria - who, with Irenaeus and Justin, believed that the seventy-two translators had miraculously produced identical translations though isolated in separate cells - and Josephus are eminent examples.

But it is also true that all the Fathers of the Church did not share an aversion to the Hebrew text. One can find examples where they consulted with those knowledgeable in Hebrew in order to gain a deeper understanding of the Biblical message. St. Basil the Great, for instance, in commenting on the text "the Spirit of God was borne upon the face of the waters" says:

> How then did the Spirit of God move upon the waters? The explanation that I am about to give you is not an original one, but that of a Syrian, who was as ignorant in the wisdom of this world as he was versed in the knowledge of the Truth. He said: then, that the Syriac word was more expressive and that being more analogous to the Hebrew term it was a nearer approach to the scriptural sense. This is the meaning of the word; by "was borne" the Syrians, he says, understand: it cherished the nature of the waters as one sees a bird cover the eggs with her body and impart to them vital force from her own warmth. Such is, as nearly as possible, the meaning of these words - the Spirit was borne: let us understand, that is, prepared the nature of water to produce living beings: a sufficient proof for those who ask if the Holy Spirit took an active part in the creation of the world [The Hexaemeron, Homily II, Nicene and Post-Nicene Fathers, Second Series, Volume 8.]

Similarly, St. Gregory of Nyssa consulted Aquila and Symmachus' translations from an original very close to the Masoretic Hebrew to clarify the meaning of Genesis 1.2. (See his Hexaemeron.) When discussing the meaning of Proverbs 8.27, Gregory indicated a willingness to consult the Hebrew to ascertain the meaning of the word rendered "created" in the Septuagint [Against Eunomius, Book I, Nicene and Post-Nicene Fathers, Second Series, Volume 5, page 63]. Perhaps we should emulate the early Christians' faithfulness to the Septuagint - on the grounds that it is the Old Testament largely witnessed by the New - but temper that loyalty with appreciation for the current Hebrew text.

The claim, repeated above by Irenaeus and Augustine, that the New Testament authors relied upon the Septuagint, is examined in the second part of this article: The Septuagint in the New Testament.

THE LXX IN THE NEW TESTAMENT

Contributed by Rick Grant Jones (continuation from the previous article)

GENERAL OBSERVATIONS

The following table provides a summary overview of New Testament quotations from the Old Testament. Twenty-four Old Testament books, listed in the first column of the table - Genesis through Malachi - , are quoted in sixteen New Testament books - Matthew through 2 Peter -, named in the top row. The row in blue provides the total number of quotations from the Old Testament in each New Testament book. In addition, this line shows the total of all verses in the Old Testament books quoted, the total number of quotations (320) and the frequency of quotations for those books taken as a whole. Thus, for the 24 Old Testament books listed, the average frequency of quotations is 18.0 per every thousand verses. Of course, if the entire Old Testament were taken into account, the quotation frequency would be much lower. To include verse counts from books not quoted (Joshua, Judges, 1 & 2 Chronicles, etc.) would, however, ensnare us in the question of the Old Testament canon, which is outside the scope of the present investigation.

As a guide to reading the table, note that the book of Genesis has 1508 verses and is quoted 31 times in the New Testament. The number of quotations from Genesis, divided by the number of verses in that book and multiplied by 1000, yields 20.6 - implying that Genesis was a bit more popular with New Testament authors than the average Old Testament book. Continuing along the "Genesis" row, we see that four of these quotations appear in the book of Acts and nine in Romans. Looking along the columns, observe that the book of John quotes the Old Testament only 14 times - the least of any gospel. John quotes the Psalms 7 times, Isaiah 4 times and Zechariah twice. (Fractional quotations will be explained shortly.)

See Table 1: Quotations Overview

Some additional remarks about the table:

(1) The reader may notice that fractional quotations are listed. The reason for this is that in cases such as Matthew 5.33 and 5.38, multiple Old Testament books contain the same quotation. Since it is impossible to tell which book is being quoted, each is given partial credit. For instance, Matthew may have had Exodus 21.24, Leviticus 19.12 or Deuteronomy 19.21 in mind in Matthew 5.38. Each Old Testament book is thus given one-third credit.

(2) The verse count for each book is based on the Authorized Version. The Septuagint will have different verse counts for some of these books. It was my judgment that the variation in book length between the Septuagint and Hebrew-based English translations would be an insignificant factor. The greatest discrepancies will be for Jeremiah, Daniel and Job, books not particularly popular with New Testament authors.

(3) Many of these 320 distinct quotations are of the same Old Testament passage. For instance, each time the author of the book of Hebrews quotes Psalm 95:7, it is counted as a separate citation.

Notice that fifteen Old Testament books from the Hebrew canon are not quoted at all: Joshua, Judges, Ruth, 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Lamentations, Obadiah, Nahum and Zephaniah.

Of those who are quoted, Psalms and Isaiah are the most popular, followed by Deuteronomy and Exodus. These four books show good strength of usage across the span of New Testament books.

Eighty-two percent of all Old Testament quotations are from just six books: Genesis, Exodus, Leviticus, Deuteronomy, Psalms and Isaiah.

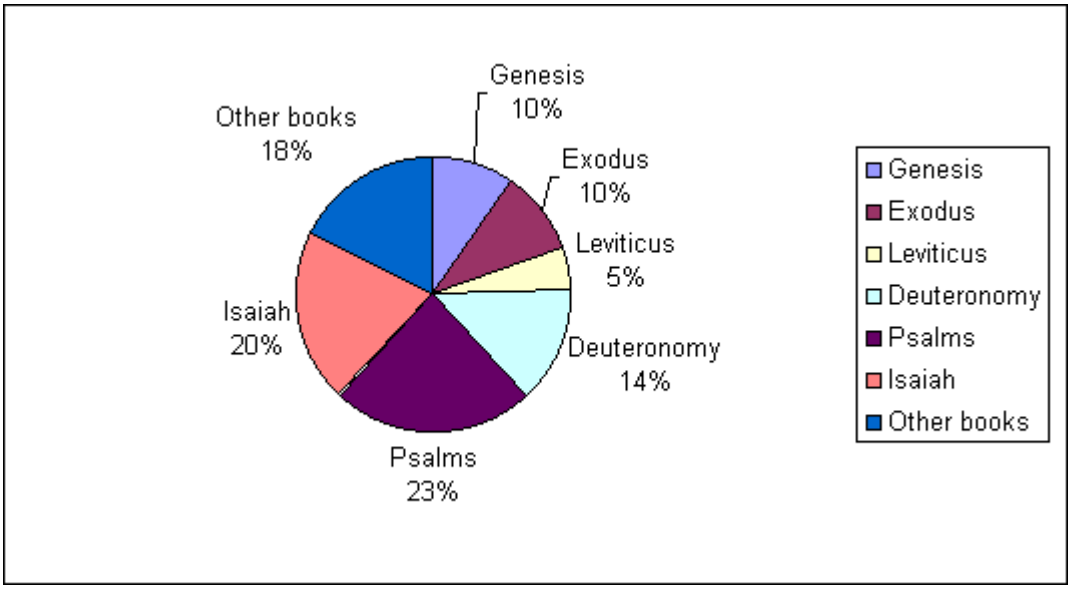

Figure 1: Distribution of Quotations from Old Testament Books

If the size of the Old Testament books is taken into account, one realizes that the tiny works of Malachi and Habakkuk were very rich with meaning for the New Testament authors. When popularity is measured in this way, Isaiah and Deuteronomy come in third and fourth respectively. Hosea is fifth and Zechariah sixth.

Other observations: almost 1/3 of the quotations in Romans are from Isaiah, while 43% of the quotations in Hebrews are from Psalms. Matthew and Luke rely on the books of the Law for almost 40% of their quotes (this jumps to 50 % with Mark), but John avoids the Torah almost completely, concentrating instead on Psalms, Isaiah and Zechariah. Ezekiel, a relatively large book, is quoted only one and one-half times in the New Testament. It has the lowest quotation frequency for any book actually referenced.

AGREEMENT WITH THE SEPTUAGINT

METHODOLOGY

The basic set of quotations for this study was furnished by the "Index of Quotations" in Aland, Karavidopoulos, Martini and Metzger's The Greek New Testament, Fourth Revised Edition, proclaimed by the United Bible Societies. Hereafter, this source is referred to as UBS. Because no connection was seen between 2 Samuel 7.8 and 2 Corinthians 6.18, listed in UBS as a quotation, this item was deleted from the set. Two additional exceptions: UBS presents Mt 21.5 as a single quotation from two sources - Isaiah 62.11 and Zechariah 9.9. It seems clear, however, that this should be viewed as two non-overlapping quotations, since Isaiah 62.11 simply provides an opening phrase which the quotation from Zechariah follows. In addition, UBS views Luke 4.18-19 as a quotation from Isaiah 61.1 alone. However, since Luke has introduced a line from Isaiah 58.6 into the midst of that quotation, this has been taken into account.

Several quotations listed in the Index hardly seem like quotations at all. In addition, several passages which seem fairly clearly to be quotations (Daniel 11.31/12.11 in Matthew 24.15/Mark 13.14; Isaiah 66.24 in Mark 9.48; Sirach 4.1 in Mark 10.19; Jeremiah 11.7 in Mark 11.17; Isaiah 53.12 in Mark

15.28; Malachi 4.5-6 in Luke 1.17; Psalm 62.12/Psalm 24.12 in Romans 2.6; Isaiah 8.12 in 1 Peter 3.14; Psalm 2.8, 9 in Revelation 2.27; Isaiah 22.22 in Revelation 3.7; and others) are missing from the Index. It was possible to scrub the list of quotations of questionable entries (Deuteronomy 25.5 is a good example) and augment it with more worthy ones. However, employing an objective set of quotations provided by an outside source bolsters the objectivity of the work. In addition, the questionable quotations and the candidates for inclusion appear not to influence the overall conclusions in any significant way.

For each quotation, a side-by-side comparison of the New Testament and Septuagint Greek texts has been prepared. To add clarity and to provide an opportunity to assess agreement with the Masoretic Hebrew text, this primary Greek comparison has been supplemented with Brenton's English translation of the Septuagint and the Old and New Testament passages in the English of the 1901 American Standard Version. Comments appear at the bottom of each page.

During the process of preparing a side-by-side comparison for the quotations, a tendency on the part of New Testament authors to deviate from the exact wording of the Septuagint was noticed, although they often retained the same sense, or applied the text in a novel way. For instance, some quotations alter the person and/or number of a verb to suit their purposes. Strictly speaking, these were usually deviations from both the Hebrew and the Septuagint; thus, these deviations seemed of no consequence in the evaluation of the influence of the Septuagint on the New Testament. However, there were cases where the Septuagint and the Hebrew differed in meaning and the New Testament followed one against the sense of the other.

It was determined, therefore, to categorize the comparisons in two separate ways. First, the meaning of the texts would be assessed, after which the degree of agreement was evaluated: where the Septuagint and the Masoretic text differ in meaning, did the New Testament author follow the sense of the Septuagint against the Hebrew, or did he follow the Hebrew against the Septuagint? Secondly, the degree to which the New Testament author employed poetic license in his use of the Septuagint was also evaluated and taken into account.

ASSESSMENT OF AGREEMENT IN MEANING

The New Testament authors show a clear preference for the Septuagint over Masoretic readings. The following table provides a selection of thirty of the more significant New Testament deviations toward the Septuagint. The second column shows the New Testament wording and the rightmost column has the wording from the Hebrew Old Testament. In each case, the New Testament author is true to the Septuagint. Red is used to highlight differences between Hebrew and Greek. All quotations are from the Revised Standard Version.

See Table 2: Sample New Testament Quotations of the Septuagint

Matthew relies on the Septuagint for the assertion that the Messiah's mother was to be a virgin (Matthew 1.23). Jesus himself follows the traditional Septuagint wording in condemning the Pharisees' traditions (Matthew 15.8-9). The Septuagint clearly prophesies that Jesus will heal the blind (Luke 4.18-19) - but the Masoretic text is more obscure. The Septuagint foretold that the Messiah's death would be unjust (Acts 8.32-33) and that the Gentiles would seek the Lord (Acts 15.16-17). The Hebrew has the nations being "possessed" along with Edom. Paul knows that a remnant of Israel will be saved because he was reading the Old Testament in Greek (Romans 9.27-28). Perhaps if his topic were the return to the Holy Land and not salvation, he would have found the Hebrew reading more suitable. Following the Greek, he knows that the Messiah will conquer his people's sin - not that he would come to those who had already cleansed themselves from sin, as the Hebrew would have it (Romans 11.26-27). Paul's thought that Jesus would rule the Gentiles also depends on a Septuagint reading (Romans 15.12). The author of the book of Hebrews - to prove the deity of Christ - proclaims the truth that Jesus is worshiped by all the angels of God (Hebrews 1.6). But the Hebrew Old Testament does not contain that verse. Also on the basis of the Greek Old Testament, that author asserts that the incarnation was prophesied

(Hebrews 10.5-7) - that Jesus would have a body, which he would offer for our sanctification (Hebrews 10.10). The Masoretic text at this point stresses auditory capability. Finally, where the Masoretic text described a nonviolent suffering servant, the Septuagint prophesied a sinless Messiah (1 Peter 2.22).

The Table of Quotations in New Testament Order contains a column entitled "Meaning." Some quotations are annotated in this column with a "J," an "H" or a "D." A "J" indicates that the quotation agrees with the Septuagint against the sense of the Masoretic text, an "H" that the quotation supports the Hebrew sense against the Septuagint. The quotation is marked by a "D" when the quotation disagrees in meaning with both the Septuagint and the Hebrew. The following table summarizes the disagreement of the New Testament with the Septuagint as a source. The general structure of the table is the same as Table 1 above. For each New Testament book, the number of quotations from each Old Testament book is shown, but the number of times the New Testament reading differs in meaning from the Septuagint text - both "H" and "D" readings - is also indicated. Thus, Matthew differs in sense from the Septuagint 9 times out of 54 quotations. Three of these disagreements occur when Matthew quotes from Isaiah. Looking along the rows, note that Deuteronomy is quoted against the sense of the Septuagint 7 times, two of these quotations occurring in the book of Romans.

See Table 3: Instances where the New Testament Differs in Meaning from the Septuagint

The following two tables summarize these results, providing percentage agreement for each Old Testament and New Testament book. For instance, Zechariah is quoted 7 times, 5 of which are in agreement with the meaning of the Septuagint text. Thus, the New Testament follows the Septuagint's version of Zechariah 71.4% of the time. Similarly, Luke follows the Septuagint in 24 of 26 passages, for a percentage agreement = 92.3.

Other conclusions can be drawn. Considering the New Testament as comprised of the synoptic gospels, John, Acts, Paul's epistles, Hebrews and the so-called 'catholic epistles', the following agreement percentages are found:

Synoptic gospels	86.9
John	92.9
Acts	100
Paul's epistles	94.2
Hebrews	97.3
Catholic epistles	94.1

If we group Luke's writings, Luke and Acts, we find an agreement rate of 97%. Clearly, the gospels tend to diverge from the Septuagint most frequently, with Matthew showing the most disagreement. Looking instead at the source books, the agreement between the New Testament and the Septuagintal versions of Job, Micah and Malachi is quite poor. Perhaps the most impressive aspect of Table 4 relates to the excellent agreement for Genesis, Exodus and Psalms, with almost 139 quotations drawn from these three books and only one disagreement. Overall, the agreement in sense between the New Testament and the Septuagint is 93%.

This compares favorably with the rate of agreement between the New Testament quotations and the Hebrew Old Testament, 68%.

See Table 4 and Table 5 below

The following figure compares the results presented in Table 4 with similar results comparing agreement between the New Testament and the Masoretic text. Septuagint results are presented in blue, while those for the Masoretic text are in red. Note in particular the tendency of the New Testament authors to disagree with the Masoretic version of Isaiah.

Genesis	100
Exodus	100
Leviticus	100
Numbers	100
Deuteronomy	83.8
1 Samuel	100
2 Samuel	100
1 Kings	100
Job	0
Psalms	98.7
Proverbs	100
Isaiah	91.6
Jeremiah	100
Ezekiel	100
Daniel	100
Hosea	85.7
Joel	100
Amos	100
Jonah	100
Micah	50
Habakkuk	100
Haggai	100
Zechariah	71.4
Malachi	25
Total	93.0

Table 4:
Percentage Agreement
by Old Testament Book

Matthew	83.3
Mark	88.9
Luke	92.3
John	92.9
Acts	100
Romans	94.3
1 Cor	88.2
2 Cor	100
Galatians	100
Ephesians	100
1 Timothy	100
2 Timothy	100
Hebrews	97.3
James	100
1 Peter	91.7
2 Peter	100
Total	93.0

Table 5:
Percentage Agreement
by New Testament Book

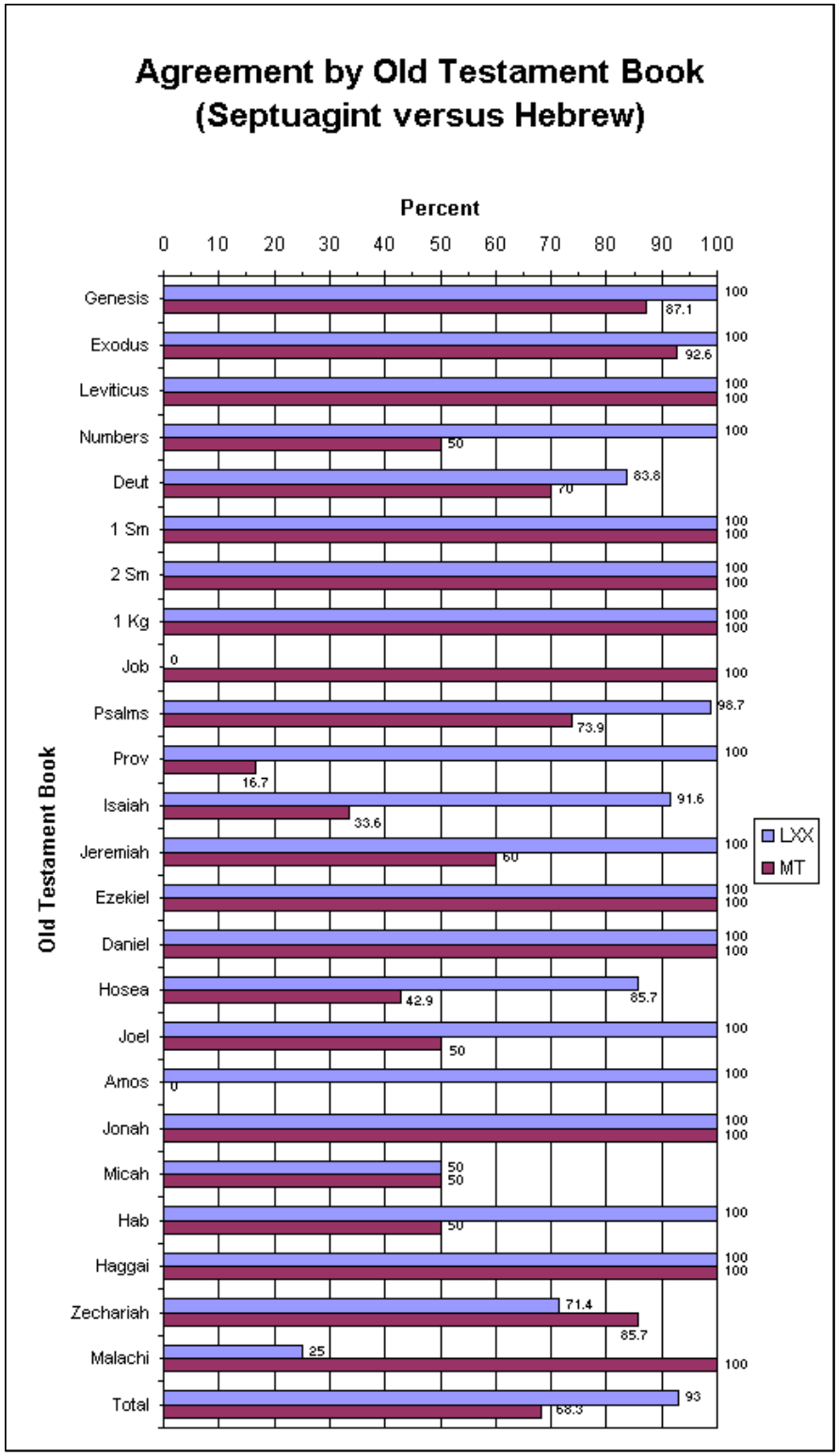

Figure 2: Agreement by Old Testament Book (Septuagint versus Hebrew)

In fact, among all the books quoted from most frequently (Genesis, Exodus, Leviticus, Deuteronomy, Psalms and Isaiah), the Septuagint does better than the Masoretic text.

Masoretic readings are preferred by the New Testament authors when they reference Job, Zechariah and Malachi. It is understandable, therefore, that Jerome, in his critiques of the Septuagint, emphasized passages from Hosea and Zechariah to support his contention that the New Testament authors diverged from the Septuagint whenever the Greek departed in meaning from the Hebrew. Evidently, he was embarrassed by the Septuagint - and this embarrassment blinded him to the New Testament's preference to that version. "It would be tedious now to enumerate, what great additions and omissions the Septuagint has made and all the passages which in church-copies are marked with daggers and asterisks [symbols indicating words present in the Greek but absent in the Hebrew and vice versa]. The Jews generally laugh when they hear our version of this passage of Isaiah, 'Blessed is he that hath seed in Zion and servants in Jerusalem [Is. 31.9].' In Amos also ... But how shall we deal with the Hebrew originals in which these passages and others like them are omitted, passages so numerous that to reproduce them would require books without number? [Letter LVII]".

One may wonder whether Jerome would have been able to overcome this evident social pressure against the Greek version if he had been aware of the diversity of the ancient Hebrew texts.

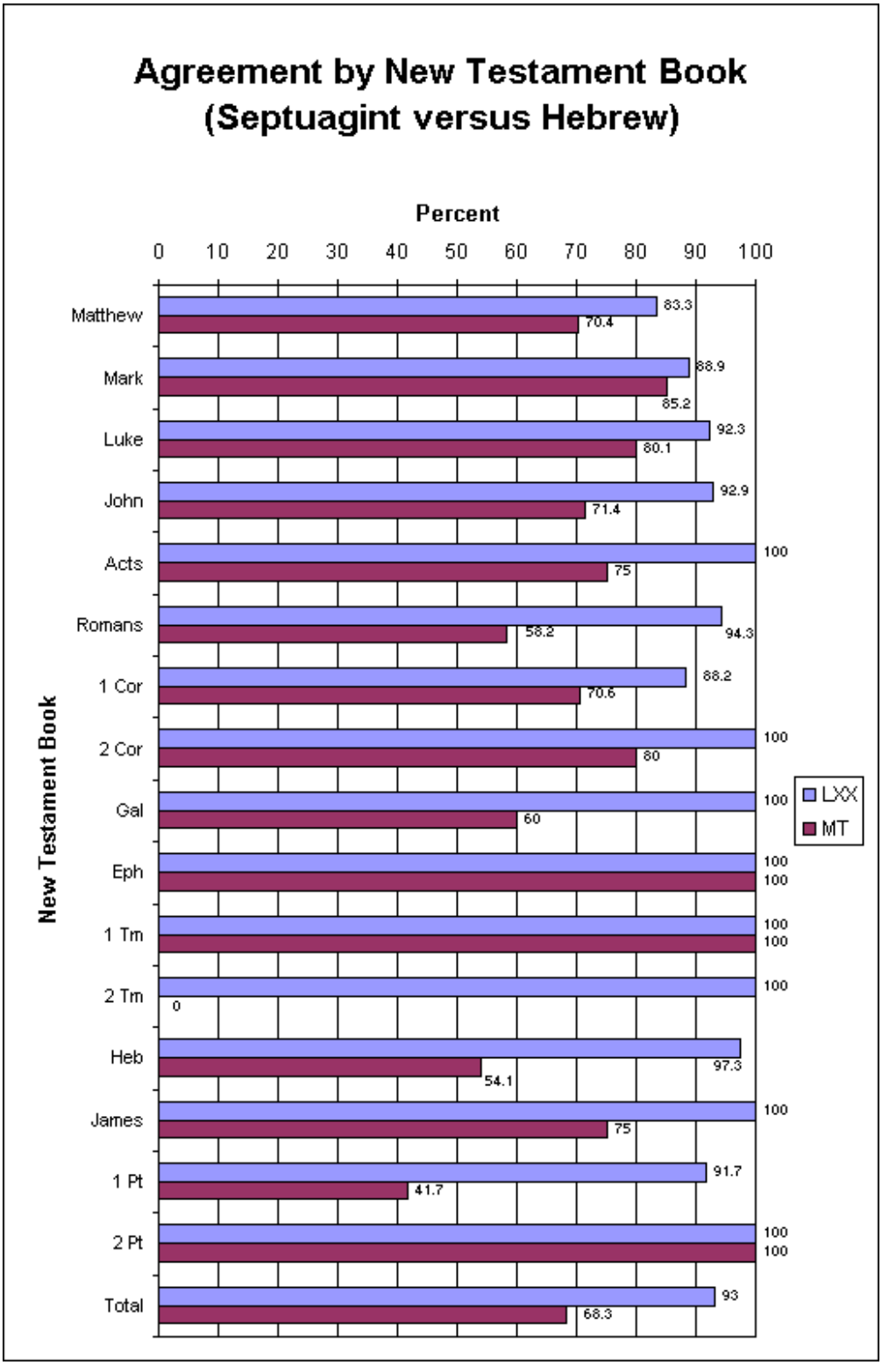

Figure 3: Agreement by New Testament Book (Septuagint versus Hebrew)

As a rule, each New Testament author agrees with the Septuagint translators more frequently than with the Massoretes. The most striking contrasts are in John's gospel, Acts, Romans, Galatians, Hebrews, James and 1 Peter.

Although, as noted above, the disagreement with the Septuagint is most pronounced in the synoptic gospels, these diverge from the Masoretic text even more strongly than they do from the Septuagint. This is not at all what one would have expected from reading Jerome's *Lives of Illustrious Men.* "Matthew, also called Levi, apostle and aforetimes publican, composed a gospel of Christ at first proclaimed in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having this volume described to me by the Nazarenes of Borea, a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Savior quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew." The reader can himself test the verity of this statement directly or by consulting Figure 3, which shows that even Matthew preferred the Septuagint to the Hebrew.

PRESENTATION OF NEW TESTAMENT DIVERGENCES FROM LXX

For completeness, a table is included (similar to Table 2 above) showing those instances where the New Testament follows the Hebrew sense against the Septuagint. Two of these, Malachi 3.1 (3 times) and Isaiah 8.14 (twice), are quoted by several New Testament authors. Since Romans 9.33/Isaiah 8.14 is counted as half a quotation, the New Testament follows the Hebrew against the sense of the Septuagint 8.5 times.

See Table 7: New Testament Quotations in Agreement with the Hebrew against the Sense of the Septuagint

As with Table 2, the quotations from the New Testament in Table 7 are from the Revised Standard Version. The Septuagint column is from Brenton's translation, as it is in the following.

The following table depicts occasions where the New Testament diverges in meaning from both the Hebrew of the Massoretes and the Septuagint. Red type is used to indicate discrepancies in meaning. Green indicates the words so colored are omitted from the New Testament quotation. Certain words are underlined in Mark 12.29-30 to facilitate comparison. The translations in both the New Testament and Masoretic Text columns are from the Revised Standard Version.

See Table 8: New Testament Quotations in Disagreement with the Hebrew and the Septuagint

All together, there are 14 such instances in the New Testament (the additional 3 being duplicates of quotations presented in Table 8). The distribution is as follows: Matthew (7), Mark (2), Luke (1), Romans (2), 1 Corinthians (1) and Hebrews (1). These 14 instances, together with the 8.5 from Table 7, tally to 22.5 cases where the New Testament disagrees with the sense of the Septuagint (see Table 3 above).

ASSESSMENT OF THE AGREEMENT IN WORDING BETWEEN THE NEW TESTAMENT AND THE SEPTUAGINT

In the previous section, the agreement in meaning between New and Old Testament passages was evaluated. In the following, the precision of agreement in wording will be examined. As is expected, the percentage of quotations with exact or near exact duplication in wording is lower than the percentage agreeing in sense or intention. Jerome (Letter LVII), after reviewing passages such as those in Table 8 above, remarked: "From all these passages it is clear that the apostles and evangelists in translating the

old testament scriptures have sought to give the meaning rather than the words and that they have not greatly cared to preserve forms or constructions, so long as they could make clear the subject to understanding." While it is true that these authors did not feel rigorous fidelity in quotation was a requirement, the degree to which "forms or constructions" in the Septuagint were preserved in the New Testament is remarkable.

The table of quotations in New Testament order includes a column labeled with the following letters:

P - perfect or near-perfect quotation from the Septuagint - only minor differences, such as word order, articles, inconsequential pronouns, etc.

S - perfect but some words replaced with synonyms (example - Romans 9.17) or with words of related meaning.

O - the New Testament omits portions of the Septuagint text - ellipsis (example - Mark 7.6-7).

L - poetic license employed by the New Testament author: a portion of the Septuagint is replaced or reconstructed (example - Hebrews 10.5-7).

A - the New Testament author augments the Septuagint with additional wording (example - Romans 11.9-10).

F - fragmentary (some words in common - replacements as frequent or more so).

E - few to no words in common (empty set).

Perfect (P) quotations and those simply involving an ellipsis (O) show the highest fidelity to the Septuagint, while the other end of the spectrum is represented by cases where few to no common words can be found (E) or where the same words appear, but in a fragmentary fashion (F). In between are the cases of poetic license (L) and those where liberty of a more restrained form has been taken - through the use of synonyms (S) and by the augmentation (A) of the Old Testament wording with an idea foreign to the literal sense of the text.

Examples of these last three are perhaps in order. Malachi 3.1 is an example of an "L" - the New Testament author, following the sense of the Masoretic text - replaces the idea of the messenger surveying the way of the Messiah with that of preparation. Another example of an "L" is provided by 1 Corinthians 3.20/Psalm 94.11. There, "the Lord knows the thoughts of men" is altered to "the Lord knows the thoughts of the wise."

As an example of the New Testament authors' use of synonyms (S), consider Galatians 4.30/Genesis 21.10. The Septuagint translates as, "Cast out this bondwoman and her son, for the son of this bondswoman shall not inherit with my son Isaac." Paul has transformed this to read, "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman."

Augmentation (A) is seen in, for instance, in Acts 2.17-21/Joel 2.28-32. Luke appends the words "and they shall prophesy" to the quotation "Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit."

The following table shows the distribution of quotations among the various categories (with P and O taken together) for the New Testament books. The distributions are shown in terms of percentage of quotations for each book in each category.

See Table 9: Categorization of the Fidelity of New Testament Quotations of the Septuagint

Several conclusions can be drawn. First, the majority of New Testament quotations are taken from the Septuagint without change or with relatively minor changes - 64 percent. Second, the New

Testament authors felt no qualms about modifying the Old Testament passages to support their message - A, S and L-type quotations amounting to about 29 percent. Third, roughly 7 percent of quotations (22 altogether) are fragmentary or unrecognizable as quotations. Of these, only 12 are introduced by a formula of quotation, such as "it is written." Thus, only 12 quotations - unambiguously identified as quotations - depart radically from the wording of the Septuagint.

FURTHER EVIDENCE OF THE INFLUENCE OF THE SEPTUAGINT

Why does Stephen say that seventy-five entered into Egypt when Joseph sent for them (Acts 7.14) when the Masoretic text clearly reports there were seventy in all? "All the persons of the house of Jacob who came into Egypt were seventy" - Genesis 46.27. It appears, however, that Stephen was not in error. He was simply backing the Septuagint account: "all the souls of the house of Jacob who came with Joseph into Egypt were seventy-five souls." (Incidentally, this Septuagint reading of seventy-five is also found in one of the scrolls from Qumran.)

The Hebrew backs this reading of Genesis 10.24: "And Arphaxad begat Salah." The Septuagint has, "And Arphaxad begat Cainan and Cainan begat Sala." Similarly, the Hebrew in Genesis 11.12-13 is translated as: "And Arphaxad lived five and thirty years and begat Salah; And Arphaxad lived after he had begat Salah four hundred and three years and begat sons and daughters. And Salah lived thirty years and begat Eber." But the Septuagint has, "And Arphaxad lived a hundred and thirty-five years and begot Cainan. And Arphaxad lived after he had begotten Cainan, four hundred years and begot sons and daughters and died. And Cainan lived a hundred and thirty years and begot Sala; and Cainan lived after he had begotten Sala, three hundred and thirty years and begot sons and daughters and died." The apostle Luke apparently had the Septuagint account in mind when he listed the ancestry of the Christ. He wrote, "which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad." (Luke 3.35-36).

Paul leaves a clue in Galatians 3.16-17: "Now, to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, And to your seed, which is Christ. And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Does the Hebrew support a span of 430 years from the giving of the promises to Abraham and the giving of the Law? Apparently not, for the evangelical apologist Gleason Archer in his Bible Difficulties asserts that 645 years passed between those two events. Archer's conclusion is that the time interval in mind is between a subsequent confirmation of the promises (to Jacob in Genesis 46.2-4) and the production of the tablets on Sinai. This, however, seems a clever dodge. Paul says clearly that the time between God's making the promises to Abraham and the giving of the law was 430 years. Where did he get such an idea - if a careful examination of the chronology supports a number closer to 645 years? The likely explanation is that that Paul was reading the Septuagint's Exodus 12.40: "The sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of C'anaan, was four hundred and thirty years."

That Paul relied upon the Septuagint is made strikingly clear from Romans 3.12-18. This entire passage is contained in one psalm in the Septuagint. The following table shows Romans 3.12-18 in the ASV, Brenton's English translation of Psalm 14.3 and the Greek for both New Testament and Septuagint passages.

See Table 10: Romans 3.12-18 in the New Testament and Psalm 14.3 in the Septuagint

The Hebrew for Psalm 14.3 ends with "no, not so much as one," so Paul cannot have obtained the entire quotation from this Psalm alone if he were reading from the Hebrew. In fact, if Paul were relying upon the Hebrew, he had to string together phrases from six separate locations in this passage: Psalm 14.1-3 (or 53.1-3), 5.9, 140.3, 10.7, Isaiah 59.7-9 and Psalm 36.1. It would be a remarkable coincidence if Paul - using the Hebrew alone - were to collect just these fragments in just the same order as they appear in the Septuagint. (Another explanation is that the Septuagint's rendering of Psalm 14.3 is a later modification by Christians, a falsification of the original Septuagint reading to bring it into agreement

with Romans. However, if that were the case, one wonders why a more exact representation of Romans 3.10 and 11 is not presented in the Septuagint's Psalm 14.1-2, leading into the quotation in Table 9 above.) Quite plainly, the most plausible explanation is that, in Romans 3.12-18, Paul was quoting Psalm 14.3 from the Septuagint.

There are also many allusions in the New Testament to the Septuagint. For instance, in Revelation 1.4, John sends greetings to the seven churches in Asia from "he who is." In English, the reference may not be obvious. But, in the Greek, John uses the exact words God spoke from the burning bush in Exodus 3.14 (Septuagint) after Moses asked His name. As a second example, the author of the book of Hebrews seems to have had Wisdom 7.26 in mind when writing Hebrews 1.3.

CONCLUSIONS

The New Testament is a witness to the Church's use of the Septuagint as sacred scripture in its earliest days. This use continued throughout the Church until early in the fourth century when Jerome undertook a translation from the Hebrew of his day. We have seen in the section on the Septuagint in the Fathers that Jerome agreed with the proposition that the Church's Old Testament should be the same one quoted in the New Testament. But he held the view - which we have shown above to be manifestly incorrect - that the New Testament authors were faithful to the Hebrew Old Testament.

Is the example of New Testament usage sufficient grounds for a return to the Septuagint as the basis for Old Testament translation? Are there good reasons for translating from the Hebrew Masoretic text, as is the almost universal pattern in the Western world? It might be argued that the Hebrew of the Massoretes is truer to the original that the Septuagint, but this is doubtful given the existence of variant readings in the Hebrew before the second century A.D. The current Hebrew text is indeed the one selected by the rabbis at the end of the first century, which became the standard Hebrew Old Testament thereafter. However, legislation by a body outside the boundaries of the Church can hardly be binding. It could be argued that, even though there were variant readings in the Hebrew at earlier times, we can often be fairly certain that the Hebrew of the Massoretes and the Hebrew the Septuagint was based on are identical. In those cases, we should translate from the Hebrew and by doing so bring the sense into English with greater exactness. In response, this seems more of an argument for using the Hebrew as a translation aid than as the basis for translation. Such usage would doubtless be laudable. However, this approach should be undertaken with caution. As the meaning of words changes with time, the Septuagint Greek may often provide insight into the meaning of the Hebrew at the time of translation and so should not be freely replaced with an academic conjecture.

Jerome mentioned with embarrassment certain passages in the Septuagint which he believed to be incorrectly translated from the Hebrew. But before we can convict the Septuagint of translation error, we have to produce, at a minimum, the Hebrew text upon which the Septuagint is based. Since that text no longer exists, accusations of mistranslation remain unproven conjectures. And even if the Septuagint is thick with mistranslation, its errors are frequently sanctioned by the New Testament. For instance, if the word "virgin (parthenos in Greek)" in Isaiah 7.14 is a mistranslation of the Hebrew word almah, Matthew has given his assent to this error. In fact, those of us who believe the New Testament to be inspired by God are required to believe that many "errors" of the Septuagint are inspired also, because they are incorporated into the New Testament directly. If the errors that are quoted have Divine sanction, on what basis can we reject the errors that are not quoted? Or, consider what we imply if we say that the Masoretic text alone can lay claim to being the genuine Old Testament. The clear implication is that the authors of the New Testament were benighted and, ignorant of the truth, used an inferior text. The theological implications they drew when they quoted from "mistranslations" in the Septuagint should be rejected. Thus, the logical corollaries to the proposition that the Masoretic text alone is worthy to be considered the Old Testament include: Christ was not born of a virgin, the angels do not worship the Son, Christ did not come to restore sight to the blind, the behavior of the Jews was not cause for God's name to be blasphemed among the Gentiles, etc. In short, one seems forced to conclude that the New Testament is not inspired.

The author of this study has yet to discover any sufficient reason to consider the Masoretic text as preferable to the Septuagint. However, the case in favor of the Septuagint is subject to criticism. Even

assuming that the New Testament warrant is sufficient grounds for using a text, one could argue that the New Testament witness is muddled. Although we do find the apostles and their followers using the Septuagint as we know it with great frequency, they also stray toward other sources - sometimes to a text very similar to the Masoretic, sometimes to a text we do not currently possess. Though our failure to recognize the basis for the quotation may often be due to paraphrase, there are cases that are very difficult to explain in this way. Jerome mentioned two of them in a passage quoted in the section on the fathers: "For he shall be called a Nazarene" (Matthew 2. 23) is one example. Another is, "Rivers of living water shall flow out of his belly" (John 7.38).

It is possible that every quotation in the New Testament is from a Septuagint, but from one, though popular in the first century, we no longer possess in its entirety. It is reasonable to conclude from the writings of Irenaeus and Justin Martyr that their scriptures were slightly different from our own. When the New Testament strays from the Masoretic Text, these fathers do too, at least where common quotations can be examined. But there are also portions of scripture quoted in the fathers that are not available in our version of the Greek text. For instance, in his *Dialogue with Trypho* Justin claimed that the Jews had deleted the verse, "The Lord remembered His dead people of Israel who lay in the graves; He descended to preach to them His own salvation." Irenaeus also quoted the same verse, though he attributed it to Jeremiah on one occasion and to Isaiah on the other. Justin also claimed that the Jews had removed the words "from the wood" from the verse in Psalm 96: "Tell among the nations, the Lord has reigned from the wood." Neither of these is in the Septuagint we possess today. As a third example, Justin quoted the following, possibly from Ezra or Nehemiah: "And Esdras said to the people: This Passover is our Savior and our refuge. If you have understood and your heart has taken it in and we shall humble Him on a standard and thereafter hope in Him, then this place shall not be forsaken for ever, says the God of Hosts. But if you will not believe Him and will not listen to His declaration, you will be a laughingstock to the nations."

In short, neither the Greek nor the Hebrew Old Testament is perfect. The decision to abandon the Septuagint in favor of the Hebrew was made on the mistaken belief that the New Testament quotes exclusively from the Hebrew Old Testament. A more modern argument in favor of the Hebrew might stress the near-perfect preservation of that text through the centuries - a contention proven false by the variant readings discovered in the Dead Sea Scrolls - or it might emphasize the mistranslations in the only other real contender, the Septuagint - which implies the rejection of the authority of the New Testament. The argument in favor of returning to the Septuagint notes the general (though not universal) reliance on it by the New Testament authors and their followers in the early Church. The New Testament can be more fully understood and appreciated, it is argued, if read in conjunction with the Septuagint, because the language of the Greek Old Testament is present throughout the New, both in overt quotations and allusions. The theology of the Church, as explained by the Fathers of the first several centuries, rests on the wording of the Septuagint. If this theology is true and worthy of defense, it is critical that Christians, especially Orthodox Christians, be thoroughly familiar with the Bible of the founders and early defenders of the Church of Christ.

From a statistic perspective alone, it seems clear that the case in favor of the Septuagint is the stronger of the two. But the same primary argument in favor of translation from the Septuagint - New Testament precedent - implies that the Christian should be aware of Masoretic readings. In like manner, our desire to understand the theology of the early Church in the light of Her scriptures entails the need to retain familiarity with those scriptures - such as the ones quoted by Justin Martyr above - which appear to have dropped out of the Old Testament over the years. In the view of this contributor, then, the ideal Old Testament will be based on the Septuagint as the primary source and will include extensive footnotes including significant variant readings from all other sources, including the Masoretic text, the Dead Sea Scrolls, the Samaritan Pentateuch and the Fathers of the Church.

LXX TEXTUAL STUDIES

Contributed by Rick Grant Jones (continuation from the previous article)

QUOTATIONS IN NT ORDER

The table to below lists all quotations from the Old Testament which appear in the New. The column labeled "Meaning" contains characters which indicate whether the particular citation agrees in meaning with the Septuagint where that differs from the Masoretic (Hebrew) text - or vice versa. The column labeled "Quality" gives a sense for the agreement in word choice and order between the New Testament and the Septuagint. A key to the symbols is provided at the bottom of this page and on the Table of Contents frame.

KEY TO THE TABLE BELOW:

* - implies the New Testament context indicates that this is a quotation.

† - indicates that textual variants in the Septuagint are important.

‡ - indicates that textual variants available in the Dead Sea Scrolls are discussed in the associated detailed summary.

° - indicates that textual variants in the New Testament are discussed in the associated detailed summary.

For the "Meaning" column:

U - according to the UBS 4th edition Greek New Testament, these passages agree with the Septuagint against the sense of the Hebrew text.

J - this is my own judgment based on head-to-head comparisons of the New Testament and Septuagint. A "J" indicates that the New Testament quotation agrees with the Septuagint in meaning, against the sense of the Hebrew text.

H - these passages, in my judgment, agree with the Hebrew against the sense of the Septuagint.

D - disagrees with both the Septuagint and the Hebrew

Annotations relating to "Quality":

P - perfect or near-perfect quotation from the Septuagint - only minor differences, such as word order, articles, inconsequential pronouns, etc.

S - perfect but some words replaced with synonyms (example - Romans 9.17) or with words of related meaning.

O - the New Testament omits portions of the Septuagint text - ellipsis (example - Mark 7.6-7).

L - poetic license employed by the New Testament author: a portion of the Septuagint is replaced or reconstructed (example - Hebrews 10.5-7).

A - the New Testament author augments the Septuagint with additional wording (example - Romans 11.9-10).

F - fragmentary (some words in common - replacements as frequent or more so).

E - few to no words in common (empty set).

The "Weight" column indicates whether the Old Testament source is unique (weight=1), or if multiple Old Testament passages could be the source of the quotation (fractional weights). In some cases, it seems that one of the Old Testament sources listed by UBS is inferior to the others. In those cases, a weight of zero has been assigned. These weights are used to establish the total number of quotations, the percentage of quotations in agreement with the Septuagint text, etc.

NT Reference		W*	OT Source	Meaning	Q*
Matthew 1.23a	*	1	Isaiah 7.14	U J†	P
1.23b	*	1	Isaiah 8.8, 10	U	P
2.6	*	1	Micah 5.2	D†	F
2.15	*	1	Hosea 11.1	H	L
2.18	*	1	Jeremiah 31.15	†	S
3.3	*	1	Isaiah 40.3	U J	S
4.4	*	1	Deuteronomy 8.3		P†
4.6	*	1	Psalm 91.11-12		P†
4.7	*	1	Deuteronomy 6.16		P
4.10	*	1	Deuteronomy 6.13	J†	P
Matthew 4.15-16	*	1	Isaiah 9.1-2	D†	F
5.21		1/2	Exodus 20.13		P
		1/2	Deuteronomy 5.17	P	
5.27		1/2	Exodus 20.14		P
		1/2	Deuteronomy 5.18	P	
5.31		1	Deuteronomy 24.1		L
5.33		1/2	Leviticus 19.12		E
		1/2	Numbers 30.2	E	
5.38		1/3	Exodus 21.24		P
		1/3	Leviticus 24.20	P	
		1/3	Deuteronomy 19.21	P	
5.43		1	Leviticus 19.18		P
8.17	*	1	Isaiah 53.4	D	E
9.13		1	Hosea 6.6	J	P†
Matthew 10.35-36		1	Micah 7.6		L†
11.10	*	1	Malachi 3.1	H	L†
12.7	*	1	Hosea 6.6	J	P†
12.18-20	*	1	Isaiah 42.1-3	D	F
12.21	*	1	Isaiah 42.4	U J	P
12.40		1	Jonah 1.17		P
13.14-15	*	1	Isaiah 6.9-10	U J	P†
13.35	*	1	Psalm 78.2	D	S
15.4a	*	1/2	Exodus 20.12		P
		1/2	Deuteronomy 5.16	P	
15.4b	*	1	Exodus 21.17		P†
Matthew 15.8-9	*	1	Isaiah 29.13	U J	P†°
18.16		1	Deuteronomy 19.15		O
19.4	*	1/2	Genesis 1.27		P
		1/2	5.2	P	

	19.5	*	1	Genesis 2.24				P
	19.7		1	Deuteronomy 24.1				L
	19.18-19		1/2	Exodus 20.12-16				P
			1/2	Deuteronomy 5.16-20			P	
	19.19		1	Leviticus 19.18				P
	21.5a	*	1	Isaiah 62.11				L
	21.5b	*	1	Zechariah 9.9			L†	
	21.9	*	1	Psalm 118.25-26				P
	21.13	*	1	Isaiah 56.7				P
Matthew	21.16	*	1	Psalm 8.2	U	J		P
	21.42	*	1	Psalm 118.22-23				P
	22.24		1	Deuteronomy 25.5				E
	22.32	*	1/2	Exodus 3.6,				P
			1/2	3.15			P	
	22.37		1	Deuteronomy 6.5		D†		A
	22.39		1	Leviticus 19.18				P
	22.44	*	1	Psalm 110.1				S
	23.39		1	Psalm 118.26				P
	24.30		1	Daniel 7.13				P
	26.31	*	1	Zechariah 13.7	†			P
Matthew	26.64a		1	Psalm 110.1				F
	26.64b		1	Daniel 7.13				L
	27.9-10	*	1	Zechariah 11.12-13		D		F
	27.46		1	Psalm 22.1				P
Mark	1.2	*	1	Malachi 3.1		H		L†
	1.3	*	1	Isaiah 40.3	U	J		S
	4.12		1	Isaiah 6.9-10	U			L
	7.6-7	*	1	Isaiah 29.13	U	J		O†
	7.10a	*	1/2	Exodus 20.12				P
			1/2	Deuteronomy 5.16			P	
	7.10b	*	1	Exodus 21.17	†			P
	10.4		1	Deuteronomy 24.1, 3				F
	10.6		1/2	Genesis 1.27				P
			1/2	5.2			P	
	10.7-8		1	Genesis 2.24				P
	10.19		1/2	Exodus 20.12-16				A
			1/2	Deuteronomy 5.16-20			A	
Mark	11.9-10		1	Psalm 118.25-26				P
	11.17	*	1	Isaiah 56.7				P
	12.10-11	*	1	Psalm 118.22-23				P
	12.19		1	Deuteronomy 25.5				E
	12.26	*	1/2	Exodus 3.6,				P
			1/2	3.15			P	
	12.29-30		1	Deuteronomy 6.4-5		D†		A
	12.31		1	Leviticus 19.18				P
	12.32a		1	Deuteronomy 6.4				P
	12.32b		1/2	Deuteronomy 4.35				P†
			1/2	Isaiah 45.21			P	

	12.33a		1	Deuteronomy 6.5		D†	A S
Mark	12.33b		1	Leviticus 19.18			L
	12.36	*	1	Psalm 110.1			P
	13.26		1	Daniel 7.13			L
	14.27	*	1	Zechariah 13.7	†		P
	14.62a		1	Psalm 110.1			L
	14.62b		1	Daniel 7.13			L
	15.34		1	Psalm 22.1			P

OCCASIONS WHERE THE SEPTUAGINT IS QUOTED IN THE NEW TESTAMENT AGAINST THE SENSE OF THE HEBREW TEXT

Enoch was not, because God translated him
Gen 5.24 quoted in Heb 11.5

To your seed
Gen 12.7 quoted in Ga 3.16

Jacob... worshiped, leaning on the top of his staff
Gen 47.31 quoted in Heb 11.21

Would you kill me, as you killed the Egyptian yesterday?
Ex 2.14 quoted in Ac 7.27-28

My name might be proclaimed abroad in all the earth
Ex 9.16 quoted in Ro 9.17

A royal priesthood
Ex 19.6 quoted in 1 Pe 2.9

The Lord knows those who are his
Nu 16.5 quoted in 2 Tm 2.19

You shall worship the Lord your God
Dt 6.13 quoted in Mt 4.10 and Lk 4.8

Put away the wicked man from among yourselves
Dt 17.7 quoted in 1 Cor 5.13

Cursed is every one that hangs on a tree
Dt 21.23 quoted in Ga 3.13

Cursed is everyone who continues not
Dt 27.26 quoted in Ga 3.10

Let all the angels of God worship him
Dt 32.43 quoted in He 1.6

Why did the Gentiles rage?
Ps 2.1-2 quoted in Ac 4.25-26

Their throat is an open tomb
Ps 5.9 quoted in Ro 3.13

Out of the mouth of infants
Ps 8.2 quoted in Mt 21.16

What is man, that you are mindful of him?
Ps 8.4-6 quoted in He 2.6-8

Whose mouth is full of cursing and bitterness
Ps 10.7 quoted in Ro 3.14

They are together become unprofitable
Ps 14.1-3 quoted in Ro 3.10-12

You will not leave my soul unto hades
Ps 16.8-11 quoted in Ac 2.25-28

Their sound went out into all the earth
Ps 19.4 quoted in Ro 10.18

I will declare your name to my brothers
Ps 22.22 quoted in He 2.12

Sacrifice and offering you would not
Ps 40.6-8 quoted in He 10.5-6

That you might be justified in your words
Ps 51.4 quoted in Ro 3.4

They are together become unprofitable
Ps 53.1-3 quoted in Ro 3.10-12

Let their table be made a snare
Ps 69.22-23 quoted in Ro 11.9-10

He gave them bread out of heaven to eat
Ps 78.24 quoted in Jn 6.31

Today, if you shall hear his voice
Ps 95.7-8 quoted in He 3.15 He 4.7

Today, if you shall hear his voice
Ps 95.7-11 quoted in He 3.7-11

And they all shall grow old as does a garment
Ps 102.25-27 quoted in He 1.10-12

I believed and therefore did I speak
Ps 116.10 quoted in 2 Cor 4.13

The Lord is my helper
Ps 118.6 quoted in He 13.6

The poison of vipers in under their lips
Ps 140.3 quoted in Ro 3.13

For whom the Lord loves he chastens
Pr 3.11-12 quoted in He 12:5-6

God resists the proud, but gives grace to the humble
Pr 3.34 quoted in James 4.6 and 1 Pe 5.5

And if the righteous is scarcely saved, where shall the ungodly and sinner appear?
Pr 11.31 quoted in 1 Pe 4.18

If your enemy hungers, feed him
Pr 25.21-22 quoted in Ro 12.20

Except the Lord of Sabaoth had left us a seed, we should have been as Sodom
Is 1.9 quoted in Ro 9.29

By hearing you shall hear and in no way understand
Is 6.9-10 quoted in Mt 13.14-15 and Mk 4.12

By hearing you shall hear and in no way understand
Is 6.9-10 quoted in Ac 28.26-27

Lest they should see with their eyes ... and I should heal them
Is 6.9-10 quoted in John 12.40

Behold, the virgin shall be with child
Is 7.14 quoted in Mt. 1.23

I will put my trust in him
Is 8.17 quoted in He 2.13

It is the remnant that shall be saved
Is 10.22-23 quoted in Ro 9.27-28

On him shall the Gentiles hope
Is 11.10 quoted in Ro 15.12

When I shall take away their sins
Is 27.9 quoted in Ro 11.27

He that believes on him shall not be put to shame
Is 28.16 quoted in Ro 9.33, 10.11 and 1 Pe 2.6

Teaching as their doctrines the precepts of men
Is 29.13 quoted in Mt 15.8-9 and Mk 7.6-7

I will destroy the wisdom of the wise
Is 29.14 quoted in 1 Cor 1.19

All flesh shall see the salvation of God
Is 40.3-5 quoted in Lk 3.4-6

The voice of one crying in the wilderness
Is 40.3 quoted in Mt 3.3, Mk 1.3 and Jn 1.23

All flesh is as grass
Is 40.6-8 quoted in 1 Pt 1.24-25

Who has known the mind of the Lord?
Is 40.13 quoted in Ro 11.34 and 1 Cor 2.16

And in his name shall the Gentiles hope
Is 42.4 quoted in Mt 12.21

A people for God's own possession
Is 43.21 quoted in 1 Pe 2.9

To me every knee shall bow
Is 45.23 quoted in Ro 14.11

At an acceptable time I listened to you
Is 49.8 quoted in 2 Cor 6.2

For the name of God is blasphemed among the Gentiles because of you
Is 52.5 quoted in Ro 2.24

They shall see, to whom no tidings of him came
Is 52.15 quoted in Ro 15.21

Who has believed our report?
Is 53.1 quoted in Jn 12.38 and Ro 10.16

He was led as a sheep to the slaughter
Is 53.7-8 quoted in Ac 8.32-33

Neither was guile found in his mouth
Is 53.9 quoted in 1 Pt 2.22

Rejoice you barren that bore not
Is 54.1 quoted in Ga 4.27

The holy and sure blessings of David
Is 55.3 quoted in Ac 13.34

To set at liberty those who are bruised
Is 58.6 in Luke 4.18

He shall turn away ungodliness from Jacob
Is 59.20-21 quoted in Ro 11.26-27

The Spirit of the Lord is upon me
Is 61.1-2 quoted in Lk 4.18-19

I was found of those who sought me not
Is 65.1 quoted in Ro 10.20

A disobedient and gainsaying people
Is 65.2 quoted in Ro 10.21

Behold, the days come
Jer 31.31-34 quoted in He 8.8-12

I will put my laws on their heart
Jer 31.33-34 quoted in He 10.16-17

I will call that my people, which was not my people
Ho 2.23 quoted in Ro 9.25

I desire mercy and not sacrifice
Ho 6.6 quoted in Mt 9.13 and 12.7

O death, where is your sting?
Ho 13.14 quoted in 1 Cor 15.55

I will pour forth of my Spirit upon all flesh
Jl 2.28-32 quoted in Ac 2.17-21

You took up the tabernacle of Moloch
Am 5.25-27 quoted in Ac 7.42-43

I will build again the tabernacle of David, which is fallen
Am 9.11-12 quoted in Ac 15.16-17

For I work a work in your days, which you shall in no way believe
Hab 1.5 quoted in Ac 13.41

But my righteous one shall live by faith
Hab 2.3-4 quoted in He 10.37-38

OCCASIONS WHERE A MASORETIC READING IS QUOTED IN THE NEW TESTAMENT AGAINST THE SENSE OF THE SEPTUAGINT

He that takes the wise in their craftiness
Job 5.13 quoted in 1 Cor 3.19

Who has first given to him
Job 41.11 quoted in Ro 11.35

A stone of stumbling and a rock of offence
Is 8.14 quoted in Ro 9.33 and 1 Pe 2.8

Out of Egypt did I call my son
Ho 11.1 quoted in Mt 2.15

They shall look on him whom they pierced
Zch 12.10 quoted in Jn 19:37

Behold, I send my messenger before your face
Mal 3.1 quoted in Mt 11.10, Mk 1.2 and Lk 7.27

DEAD SEA SCROLLS-SEPTUAGINT ALIGNMENTS AGAINST THE MASORETIC TEXT

The following table shows Septuagint readings which differ from the Masoretic text, but which are supported by the Dead Sea Scrolls. Underlining is used to highlight the differences so supported. The "Septuagint" column largely reflects Brenton's translation and the "Masoretic Text" is based on the American Standard Version. The table is limited to the first five books of the Bible, but similar variations prevail elsewhere.

I have made clarifications where those translations do not sufficiently delineate differences in the source texts. For instance, Brenton translated the Greek in Gen 1.9 with "place," which I have replaced with the more exact "gathering."

Note also that for extended passages such as Gen 1.9 and Ex 22.5, the Dead Sea Scroll evidence in favor of the Septuagint reading is often fragmentary. That is, if the entire scroll were still extant, it would definitely contain additional material not present in the Masoretic text and the material that has been recovered agrees with the Septuagint.

Although the Dead Sea Scrolls often support Septuagint readings, they also frequently oppose them. Thus, the alignments listed below are evidence for the antiquity of Hebrew source text of the Septuagint and for the diversity of the Hebrew Old Testament in ancient times. But they do not, in themselves, argue that the Hebrew source the Septuagint is based upon is preferable to the Masoretic text.

The list of passages given below was generated using the footnotes in The Dead Sea Scrolls Bible, Abegg, Flint and Ullrich, HarperCollins, 1999.

Reference	Scroll	Septuagint	Masoretic Text
Gen 1.9	4QGen^{h1}	Let the water which is under the heaven be collected into one gathering	Let the waters under the heavens be gathered together unto one place
Gen 1.9	4QGenk	The water which was under the heaven was collected into its gatherings and the dry land appeared.	[Not in MT.]
Gen 1.14	4QGenk	let them be for signs and for seasons and for days and for years	let them be for signs and for seasons and for days and years
Gen 6.20	6QGen	of all reptiles creeping upon the earth after their kind	of every creeping thing of the ground after its kind
Gen 35.23	4QGen-Exoda	the first-born of Jacob; Ruben, Symeon	Reuben, Jacob's first-born, and Simeon
Gen 41.7	4QGenc	The seven thin ears and blasted with the wind devoured the seven choice and full ears	The thin ears swallowed up the seven rank and full ears.
Gen 41.16	4QGenj	And Joseph answered Pharaoh and said: Without God an answer of safety shall not be given to Pharaoh.	And Joseph answered Pharaoh, saying: It is not in me: God will give Pharaoh an answer of peace.
Gen 41.24	4QGenj	The seven thin and blasted ears devoured the seven fine and full ears	and the thin ears swallowed up the seven good ears
Ex 1.1	4QExodb	that came into Egypt together with Jacob their father	who came into Egypt (every man and his household came with Jacob)
Ex 1.5	4QExodb	All the souls born of Jacob were seventy-five.	All the souls that came out of the loins of Jacob were seventy souls
Ex 1.12	2QExoda	But as they humbled them, by so much they multiplied and grew exceedingly strong	But the more they afflicted him, the more he multiplied and the more he spread abroad.
Ex 2.3	4QExodb	put it in the marsh by the river	laid *it* in the flags by the

Reference	Scroll	Septuagint	Masoretic Text
			river's brink
Ex 2.6	4QExodb	And having opened it, she sees the babe	And she opened it and saw ⌈him⌉ the child
Ex 2.6	4QExodb	and the daughter of Pharaoh had compassion on him	And she had compassion on him
Ex 2.11	4QExodb	It came to pass in that length of time	It came to pass in those days
Ex 2.16	4QExodb	The priest of Madiam had seven daughters, shepherding the flock	Now, the priest of Midian had seven daughters
Ex 3.8	4QGen-Exoda	and Amorites and Pherezites, and Gergesites and Evites and Jebusites	and the Amorite and the Perizzite and the Hivite and the Jebusite
Ex 3.15	4QGen-Exoda	the God of Abraam, and God of Isaac	the God of Abraham, the God of Isaac
Ex 3.16	4QExodb	Go then and gather the elders of the children of Israel	Go and gather the elders of Israel together
Ex 3.16	4QExodb	and God of Isaac, and God of Jacob	of Isaac and of Jacob
Ex 3.19	4QExodb	will not let you go, save with a mighty hand	will not give you leave to go, no, not by a mighty hand
Ex 4.6	4QGen-Exoda	brought his hand out of his bosom	he took it out
Ex 5.4	4QExodb	Why do ye, Moses and Aaron, turn the people from their works?	Wherefore do ye, Moses and Aaron, loose the people from their works?
Ex 5.8	4QGen-Exoda 4QExodb	Let us arise and do sacrifice to our God	Let us go *and* sacrifice to our God
Ex 5.9	4QExodb	Let the works of these men be made grievous, Let them care for these things	Let heavier work be laid upon the men, that they may labor therein
Ex 5.13	4QGen-Exoda	as when straw was given you	as when there was straw
Ex 7.10	4QGen-Exodm 4QGen-Exoda	Moses and Aaron went in before Pharaoh	Moses and Aaron went in unto Pharaoh
Ex 8.16	4QExodc	Stretch forth your rod with your hand and smite the dust of the earth	Stretch out your rod and smite the dust of the earth
Ex 9.6	4QpaleoExodm	all the cattle of the Egyptians died	all the cattle of Egypt died
Ex 9.7	4QpaleoExodm	that of all the cattle of the children of Israel there died not one	there was not so much as one of the cattle of the Israelites dead
Ex 9.8	4QpaleoExodm	The Lord spoke to Moses and Aaron, saying: Take you handfuls of ashes	And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes
Ex 9.28	2QExoda	and the hail and the fire	and hail
Ex 10.15	4QExodc	And they covered the face of the earth and the land was wasted	For they covered the face of the whole earth, so that the land was darkened
Ex 10.17	4QExodc	pardon (plural) therefore	Now, therefore forgive (singular)
Ex 10.24	4QpaleoExodm	Pharaoh called Moses and Aaron	Pharaoh called unto Moses
Ex 12.3	2QExoda	Speak to all the congregation of the children of Israel	Speak ye unto all the congregation of Israel
Ex 12.6	4QpaleoGen-Exodl	all the multitude of the congregation of the children of Israel	the whole assembly of the congregation of Israel

Reference	Scroll	Septuagint	Masoretic Text
Ex 12.36	4QpaleoExodm	and they spoiled the Egyptians	And they despoiled Egypt {?}
Ex 12.39	2QExoda	for the Egyptians cast them out	because they were thrust out of Egypt
Ex 13.3	4QExode	Remember this day, in which ye came forth out of the land of Egypt	Remember this day, in which ye came out from Egypt
Ex 13.5	4QExode	It shall come to pass when the Lord thy God shall	It shall be when Jehovah shall
Ex 14.10	4QExodc	the Egyptians	Egypt {?}
Ex 17.2	4QExodc 4QpaleoExodm	Why do ye revile me, and why tempt ye the Lord?	Why strive ye with me? Wherefore do ye tempt Jehovah?
Ex 17.12	4QpaleoExodm 4QExodc	But the hands of Moses were heavy	But Moses' hands was heavy
Ex 18.6	4QpaleoExodm	Behold, your father-in-law Jothor	I, your father-in-law Jethro
Ex 18.13	4QpaleoExodm	Moses from morning till evening	Moses from the morning unto the evening
Ex 18.16	4QpaleoExodm	whenever there is a dispute among them, and they come to me	when they have a matter, they come unto me
Ex 18.21	4QpaleoExodm	captains of thousands and captains of hundreds, and captains of fifties	rulers of thousands, rulers of hundreds, rulers of fifties
Ex 22.5	4QpaleoExodm	he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field	⌜Not in MT.⌝
Ex 23.8	4QpaleoGen-Exodl	for gifts blind the eyes of the seeing	for a bribe blindeth those who have sight
Ex 23.9	4QpaleoGen-Exodl	And ye shall not afflict a stranger	And a sojourner shalt thou not oppress
Ex 26.10	4QpaleoExodm	And you shalt make loops fifty	And you shalt make fifty loops
Ex 26.30	4QpaleoGen-Exodl	And you shalt set up the tabernacle according to the pattern shewed you in the mount.	And you shalt rear up the tabernacle according to the fashion thereof which hath been showed you in the mount
Ex 28.7	pap7QLXXExod	It shall have two shoulder-pieces joined one to another	It shall have two shoulder-pieces joined
Ex 32.7	4QpaleoExodm	The Lord spoke to Moses, saying: Go	And Jehovah spake unto Moses, Go
Ex 32.13	4QpaleoExodm	that they shall possess it for ever	they shall inherit *it* for ever
Ex 32.27	4QpaleoExodm	Put every one his sword on his thigh, and go through and return from gate to gate through the camp	Put ye every man his sword upon his thigh, *and* go to and fro from gate to gate throughout the camp
Ex 40.17	4QExod-Levf	It came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon	It came to pass in the first month in the second year, on the first day of the month
Ex 40.22	4QExod-Levf	And he brought the ark into the tabernacle	and he brought the ark in the tabernacle
Lv 1.17	4QLevb	And he shall break it off from the wings and shall not separate it	and he shall rend it by the wings thereof, *but* shall not divide it asunder
Lv 2.1	4QExod-Levf	and he shall pour oil upon it and shall put frankincense on it: it is a sacrifice	and he shall pour oil upon it and put frankincense thereon
Lv 2.8	4QLevb	And he shall offer	And thou shalt bring

Reference	Scroll	Septuagint	Masoretic Text
Lv 2.11	4QLevb	Ye shall not leaven every sacrifice which ye shall bring to the Lord	Each meal-offering, which ye shall offer unto Jehovah, shall not be made with leaven
Lv 3.11	4QLevb	the priest shall offer these on the altar	The priest shall burn it upon the altar
Lv 3.11	pap4QLXXLevb	it is a sacrifice of sweet savour, a burnt-offering to the Lord	it is the food of the offering made by fire unto Jehovah
Lv 4.4	pap4QLXXLevb	and he shall put his hand on the head of the calf before the Lord and shall kill the calf in the presence of the Lord	and he shall lay his hand upon the head of the bullock and kill the bullock before Jehovah
Lv 4.7	pap4QLXXLevb	The priest shall put of the blood of the calf on the horns of the altar	The priest shall put of the blood upon the horns of the altar
Lv 4.27	pap4QLXXLevb	And if a soul of the people of the land should sin unwillingly, in doing a thing	And if any one of the common people sin unwittingly, in doing any of the things which
Lv 5.6	pap4QLXXLevb	and the priest shall make an atonement for him for his sin which he has sinned and his sin shall be forgiven him	and the priest shall make atonement for him as concerning his sin
Lv 5.9	pap4QLXXLevb	for it is a sin-offering	it is a sin-offering
Lv 5.19	pap4QLXXLevb	For he has surely been guilty	It is a trespass-offering
Lv 10.1	11QLevb	The two sons of Aaron, Nadab and Abiud	And Nadab and Abihu, the sons of Aaron
Lv 10.1	11QLevb	which the Lord did not command them	which he had not commanded them
Lv 11.26	2QpaleoLev	And whichever among the beasts divides the hoof and makes claws	Every beast which parteth the hoof and the foot does not cleave
Lv 13.42	11QpaleoLeva	And if there should be in his baldness of head	But if there be in the bald head
Lv 14.51	4QLev-Numa	sprinkle upon the house seven times	sprinkle toward the house seven times
Lv 15.3	11QpaleoLeva	And this is the law of his uncleanness; whoever has a gonorrhea out of his body, this is his uncleanness in him because of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness	And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness
Lv 17.4	4QLevd	and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savor: and whoever shall kill it without and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people	and hath not brought it unto the door of the tent of meeting, to offer *it* as an oblation unto Jehovah before the tabernacle of Jehovah: blood shall be imputed unto that man; he has shed blood; and that man shall be cut off from among his people
Lv 17.11	4QLevd	For the life of all flesh is its blood	For the life of the flesh is in the blood
Lv 18.30	11QpaleoLeva	for I am the Lord your God	I am Jehovah your God
Lv 21.8	11QpaleoLeva	for I the Lord that sanctify them am holy	for I Jehovah, who sanctify you, am holy
Lv 22.5	4QLeve	or whoever shall touch any unclean reptile	or whoever toucheth any creeping thing

Reference	Scroll	Septuagint	Masoretic Text
Lv 22.18	4QLevb	according to all their confession or according to all their choice	whether it be any of their vows, and any of their freewill-offerings
Lv 22.24	11QpaleoLeva	thou shalt not offer them to the Lord	ye shall not offer unto Jehovah
Lv 22.31	4QLevb	And ye shall keep my commandments and do them	Therefore shall ye keep my commandments and do them: I am Jehovah
Lv 25.46	4QLevb	And ye shall distribute them to your children after you	And ye shall make them an inheritance for your children after you
Num 3.3	4QLev-Numa	whom they consecrated to the priesthood	whom he consecrated to minister in the priest's office
Num 4.6	4QLXXNum	and shall put the staves through	and shall put in the staves thereof
Num 4.8	4QLXXNum	shall put the staves into it	shall put in the staves thereof
Num 11.32	4QNumb	and all the night and all the day the next	and all the night and all the next day
Num 12.6	4QNumb	And he said to them: Hear	And he said: Hear
Num 13.23	4QNumb	cut down thence a bough and one cluster of grapes upon it	cut down from thence a branch with one cluster of grapes
Num 13.24	4QNumb	And they called that place	That place was called (singular verb)
Num 16.1	4QNumb	Phaleth the son of Ruben	Peleth, sons of Reuben
Num 16.2	4QNumb	and men of renown	men of renown
Num 16.5	4QNumb	And he spoke to Core and all his assembly, saying: God has visited and known those who are his and who are holy and has brought them to himself; and whom he has chosen for himself, he has brought to himself.	and he spake unto Korah and unto all his company, saying: In the morning Jehovah will show who are his and who is holy and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him.
Num 18.30	4QNumb	from the wine-press	of the wine-press
Num 18.31	4QNumb	ye and your households	ye and your household
Num 19.3	4QNumb	they shall bring her out of the camp into a clean place and shall kill her	he shall bring her forth without the camp, and one shall kill her

NOTEWORTHY DIFFERENCES BETWEEN THE SEPTUAGINT AND THE MASORETIC TEXT IN GENESIS

The table below is not comprehensive: a great many less significant differences have not been noted. Many of these involve pronouns (such as 16.8, where the LXX reads "the angel of the Lord" and the Masoretic text simply has "he"). However, I have attempted to note all differences involving the names or titles of deity, since these are sometimes used as clues to authorship. Sometimes a minor difference will be noted once then ignored throughout the remainder of the section or chapter.

The Septuagint translation is based on Brenton's work, but has been corrected in the direction of Rahlfs' text. The 1901 American Standard Version is the principal source for the "From the Hebrew" column.

Bold chapter verse numbers indicate discrepancies that may be considered particularly interesting.

	From the **Septuagint**	From the **Hebrew**
1.2	But the earth was invisible and unfinished and darkness was over the abyss and the Spirit of God moved over the water.	The earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.
1.8	And God called the firmament Heaven and God saw that it was good and there was evening and there was morning, the second day.	And God called the firmament Heaven. And there was evening and there was morning, a second day.
1.9	And God said: "Let the water which is under the heaven be collected into one place, Let the dry land appear." It was so. The water which was under the heaven was collected into its places and the dry land appeared.	And God said: Let the waters under the heavens be gathered together unto one place, Let the dry land appear: and it was so.
1.11	And God said: "Let the earth bring forth the herb of grass bearing seed after his kind and after his likeness and the fruit tree bearing fruit whose seed is in it, after his kind, upon the earth." It was so.	And God said: Let the earth put forth grass, herbs yielding seed and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.
1.12	The earth brought forth the herb of grass bearing seed after his kind and after his likeness and the fruit tree bearing fruit whose seed is in it, after his kind, upon the earth and God saw that it was good.	The earth brought forth grass, herbs yielding seed after their kind and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.
1.14	And God said: "Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, Let them be for signs and for seasons and for days and for years.	And God said: Let there be lights in the firmament of heaven to divide the day from the night; Let them be for signs and for seasons and for days and years:
1.20	And God said: "Let the waters bring forth moving creatures having life, and winged creatures flying above the earth in the firmament of heaven." It was so.	And God said: Let the waters swarm with swarms of living creatures, Let birds fly above the earth in the open firmament of heaven.
1.27	And God made man, after the image of God he made him, male and female he made them.	And God created man in his own image, in the image of God created he him; male and female created he them.
1.28	And God blessed them, saying: "Increase and multiply and fill the earth and subdue it and have dominion over the fish of the seas and the flying creatures of the heaven and all the cattle and all the earth and all the creeping things that creep upon the earth.	And God blessed them: and God said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moveth upon the earth.
1.30	And to all the wild beasts of the earth and to all the flying creatures of the heaven and to every creeping thing that creepeth upon the earth, which hath in itself the breath of life, *I have given* every green plant for food." It was so.	And to every beast of the earth and to every bird of the heavens and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.
2.2	And on the sixth day God finished his works which he made, He did rest on the seventh day from all his works which he made.	And on the seventh day God finished his work which he had made; He rested on the seventh day from all his work which he had made.

2.3	And God blessed the seventh day and sanctified it: because in it he ceased from all his works which God began to do.	And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.
2.4	This is the book of the genesis of heaven and earth when they were made, in the day in which God made the heaven and the earth	These are the generations of the heavens and of the earth when they were created, in the day that Yahweh God made earth and heaven.
2.5	And every herb of the field before it was upon the earth and all the grass of the field before it sprang up, for God had not rained upon the earth and there was not a man to work the ground.	And no plant of the field was yet in the earth and no herb of the field had yet sprung up; for Yahweh God had not caused it to rain upon the earth: and there was not a man to till the ground
2.6	But there rose a fountain out of the earth and watered the whole face of the ground.	But there went up a mist from the earth and watered the whole face of the ground.
2.7	And God formed the man of dust of the earth and breathed upon his face the breath of life and the man became a living soul.	And Yahweh God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.
2.8	And God planted a paradise eastward, in Eden and placed there the man whom he had formed.	And Yahweh God planted a garden eastward, in Eden; and there he put the man whom he had formed.
2.9	And God made to spring up also out of the earth every tree beautiful to the eye and good for food and the tree of life in the midst of the paradise and the tree of learning the knowledge of good and evil.	And out of the ground made Yahweh God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden and the tree of the knowledge of good and evil.
2.12	The gold of that land is good, there also is carbuncle and the trading stone.	The gold of that land is good: there is bdellium and the onyx stone.
2.14	The third river is Tigris, this is that which floweth forth over against the Assyrians	The name of the third river is Hiddekel: that is it which goeth in front of Assyria.
2.15	The Lord God took the man whom he had formed and placed him in the paradise, to work and keep it.	And Yahweh God took the man and put him into the garden of Eden to dress it and to keep it.
2.17	but of the tree of the knowledge of good and evil --of it ye shall not eat, but in whatsoever day ye eat thereof ye shall surely die.	but of the tree of the knowledge of good and evil, you shalt not eat of it: for in the day that you eatest thereof you shalt surely die.
2.21	And God brought a trance upon Adam, He slept: He took one of his ribs and filled up the flesh instead thereof.	And Yahweh God caused a deep sleep to fall upon the man, He slept; He took one of his ribs and closed up the flesh instead thereof:
2.23	And Adam said: "This now is bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of her man."	The man said: This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
3.6	The woman saw that the tree was good for food and that it was pleasant to the eyes to look upon and beautiful to contemplate, she took of the fruit thereof and did eat and gave unto her husband also with her; and they ate.	When the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat; and she gave also unto her husband with her, He did eat.
3.10	And he said unto him, "I heard your voice as you walkedst in the paradise and I feared, because I am naked; and I hid myself."	And he said: I heard your voice in the garden and I was afraid, because I was naked; and I hid myself.
3.11	And God said unto him, "Who told you that you wast naked, unless you have eaten of the tree concerning which I charged you of it only not to eat?"	And he said: Who told you that you wast naked? Hast you eaten of the tree, whereof I commanded you that you shouldest not eat?
3.14	The Lord God said unto the serpent, "Because you have done this you art cursed above	And Yahweh God said unto the serpent, Because you have done this, cursed art you above

	all cattle and all the beasts of the earth; upon your breast and belly you shalt go and earth you shalt eat all the days of your life.	all cattle and above every beast of the field; upon your belly shalt you go and dust shalt you eat all the days of your life:
3.15	I will put enmity between you and the woman and between your seed and her seed, he shall watch against your head and you shalt watch against his heel.	and I will put enmity between you and the woman and between your seed and her seed: he shall bruise your head and you shalt bruise his heel.
3.16	And unto the woman he said: "I will greatly multiply your pains and your groanings; in pain you shalt bring forth children and your recourse shall be to your husband, He shall rule over you."	Unto the woman he said: I will greatly multiply your pain and your conception; in pain you shalt bring forth children; and your desire shall be to your husband, He shall rule over you.
3.17	And unto Adam he said: "Because you have hearkened unto the voice of your wife and eaten of the tree concerning which I charged you of it only not to eat: cursed is the ground in your labours, in pain shalt you eat of it all the days of your life.	And unto Adam he said: Because you have hearkened unto the voice of your wife and hast eaten of the tree, of which I commanded you, saying: you shalt not eat of it: cursed is the ground for your sake; in toil shalt you eat of it all the days of your life;
3.22	And God said: "Behold, Adam has become as one of us, to know good and evil: and now, for fear that at any time he stretch forth his hand and take of the tree of life and eat and so he shall live for ever --"	And Yahweh God said: Behold, the man has become as one of us, to know good and evil; and now, for fear that he put forth his hand and take also of the tree of life and eat and live for ever—
3.24	And he cast out Adam and caused him to dwell over against the paradise of delight and stationed the cherubim and the fiery sword that turns about, to keep the way of the tree of life.	So he drove out the man; He placed at the east of the garden of Eden the Cherubim and the flame of a sword which turned every way, to keep the way of the tree of life.
4.1	"I have gained a man through God."	I have obtained a man with the help of Yahweh.
4.4	And Abel also brought of the first born of his sheep and of their fatlings. And God looked upon Abel and his gifts:	And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Yahweh had respect unto Abel and to his offering:
4.5-6	but Cain and his sacrifices he regarded not and Cain was exceedingly sorrowful and his countenance fell. The Lord God said unto Cain, "Why art you become very sorrowful and why is your countenance fallen?	but unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell. And Yahweh said unto Cain, Why art you wroth? And why is your countenance fallen?
4.7	Hast you not sinned if you have brought it rightly, but not rightly divided it? Be still, unto you shall be his recourse and you shalt rule over him."	If you doest well, shall it not be lifted up? And if you doest not well, sin coucheth at the door; and unto you shall be its desire; but do you rule over it.
4.8	And Cain said unto Abel his brother, "Let us go out into the field." It came to pass when they were in the field, that Cain rose up against Abel his brother and killed him.	And Cain told Abel his brother. It came to pass when they were in the field, that Cain rose up against Abel his brother and killed him.
4.9-10	And God said unto Cain, "Where is Abel your brother?" He said: "I know not; am I my brother's keeper?" And God said: "What hast you done? The voice of your brother's blood crieth unto me out of the ground.	And Yahweh said unto Cain, Where is Abel your brother? He said: I know not: am I my brother's keeper? He said: What hast you done? The voice of your brother's blood crieth unto me from the ground.
4.12	When you tillest the earth, then it shall not continue to give unto you her strength: groaning and trembling shalt you be on the earth."	When you tillest the ground, it shall not henceforth yield unto you its strength; a fugitive and a wanderer shalt you be in the earth.
4.13	And Cain said unto the Lord, "My crime is too great for me to be forgiven.	And Cain said unto Yahweh, My punishment is greater than I can bear.

4.15	The Lord God said unto him	And Yahweh said unto him
4.16	So Cain went forth from the presence of God and dwelt in the land of Naid over against Edem.	And Cain went out from the presence of Yahweh and dwelt in the land of Nod, on the east of Eden.
4.21	The name of his brother was Jubal; he it was who invented the psaltery and kithara.	And his brother's name was Jubal: he was the father of all such as handle the harp and pipe.
4.23	And Lamech said unto his wives, Ada and Sella, "Hear my voice, ye wives of Lamech, hearken unto my words, for I have slain a man to my sorrow and a youth to my grief.	And Lamech said unto his wives: Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man for wounding me and a young man for bruising me:
5.1	This is the book of the generations of men. In the day in which God made Adam, in the image of God he made him;	This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him
5.3	And Adam lived two hundred and thirty years, and begat a son after his own form and after his own image, He called his name Seth.	And Adam lived a hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth:
5.4	The days of Adam after he begat Seth were seven hundred years; He begat sons and daughters.	The days of Adam after he begat Seth were eight hundred years: He begat sons and daughters.
5.6	Now, Seth lived two hundred and five years and begat Enos.	And Seth lived a hundred and five years and begat Enosh:
5.7	And Seth lived after he begat Enos, seven hundred and seven years, He begat sons and daughters.	and Seth lived after he begat Enosh eight hundred and seven years and begat sons and daughters:
5.9	And Enos lived an hundred and ninety years and begat Cainan.	And Enosh lived ninety years and begat Kenan:
5.10	And Enos lived after he begat Cainan, seven hundred and fifteen years, He begat sons and daughters.	and Enosh lived after he begat Kenan eight hundred and fifteen years and begat sons and daughters:
5.12	And Cainan lived an hundred and seventy years, He begat Maleleel.	And Kenan lived seventy years and begat Mahalalel:
5.13	And Cainan lived after he begat Maleleel, seven hundred and forty years, He begat sons and daughters.	and Kenan lived after he begat Mahalalel eight hundred and forty years and begat sons and daughters:
5.15	And Maleleel lived an hundred and sixty and five years, He begat Jared.	And Mahalalel lived sixty and five years and begat Jared:
5.16	And Maleleel lived after he begat Jared, seven hundred and thirty years, He begat sons and daughters.	And Mahalalel lived after he begat Jared eight hundred and thirty years and begat sons and daughters:
5.21	And Enoch lived an hundred and sixty and five years and begat Mathusala.	And Enoch lived sixty and five years and begat Methuselah:
5.22	And Enoch was well-pleasing to God after he begat Mathusala, two hundred years, He begat sons and daughters.	And Enoch walked with God after he begat Methuselah three hundred years and begat sons and daughters:
5.24	And Enoch was well-pleasing to God: He was not found, for God translated him.	And Enoch walked with God: He was not; for God took him.
5.25	And Mathusala lived an hundred and sixty and seven years and begat Lamech.	And Methuselah lived a hundred eighty and seven years and begat Lamech:
5.26	And Mathusala lived after he begat Lamech eight hundred and two years and begat sons and	and Methuselah lived after he begat Lamech seven hundred eighty and two years and begat

	daughters.	sons and daughters:
5.28	And Lamech lived an hundred and eighty and eight years and begat a son.	And Lamech lived a hundred eighty and two years and begat a son:
5.29	And he called his name Noah, saying: "This one shall cause us to cease from our works and from the toils of our hands and from the earth, which the Lord God hath cursed."	And he called his name Noah, saying: This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Yahweh hath cursed.
5.30	And Lamech lived after he begat Noah, five hundred and sixty and five years and begat sons and daughters.	And Lamech lived after he begat Noah five hundred ninety and five years and begat sons and daughters:
5.31	All the days of Lamech were seven hundred and fifty and three years, He died.	All the days of Lamech were seven hundred seventy and seven years: He died.
6.3	The Lord God said: "My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years."	And Yahweh said: My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.
6.4	Now, the giants were upon the earth in those days and after that when the sons of God were wont to go in unto the daughters of men and they bare children to them: those were the giants of old, the men of renown.	The Nephilim were in the earth in those days and also after that when the sons of God came in unto the daughters of men and they bare children to them: the same were the mighty men that were of old, the men of renown.
6.6	And God laid it to heart that he had made man upon the earth, He pondered itdeeply.	It repented Yahweh that he had made man on the earth and it grieved him at his heart.
6.7	And God said: "I will blot out man whom I have made from the face of the earth, from man to cattle and from creeping things to flying creatures of the heaven; for I am wroth that I have made them."	And Yahweh said: I will destroy man whom I have created from the face of the ground; both man and beast and creeping things and birds of the heavens; for it repenteth me that I have made them.
6.8	But Noah found grace in the eyes of the Lord God.	But Noah found favor in the eyes of Yahweh.
6.9	These are the generations of Noah: Noah was a righteous man; being perfect in his generation, Noah was well-pleasing to God.	These are the generations of Noah. Noah was a righteous man and perfect in his generations: Noah walked with God.
6.12	The Lord God saw the earth and it was corrupted; for all flesh had corrupted his way upon the earth.	And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.
6.13	And God said unto Noah, "The time of every man has come before me; for the earth hath been filled with iniquity by them; and, behold, I destroy them and the earth.	And God said unto Noah, The end of all flesh has come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
6.14	Make therefore for thyself an ark of square timber; you shalt make the ark in compartments and shalt pitch it within and without with pitch.	Make you an ark of gopher wood; rooms shalt you make in the ark and shalt pitch it within and without with pitch.
6.16	Thou shalt narrow the ark in making it and in a cubit above you shalt finish it and the door of the ark you shalt make on the side; with lower, second and third stories you shalt make it.	A window shalt you make to the ark and to a cubit shalt you finish it upward; and the door of the ark shalt you set in the side thereof; with lower, second and third stories shalt you make it.
6.19	And of all cattle and of all creeping things and of all wild beasts, even of all flesh, you shalt bring by pairs of all, into the ark, that you mayest feed them with thyself: male and female they shall be.	And of every living thing of all flesh, two of every sort shalt you bring into the ark, to keep them alive with you; they shall be male and female.
7.1	The Lord God said unto Noah, "Enter you	And Yahweh said unto Noah, Come you and

	and all your family into the ark; for you have I seen righteous before me in this generation.	all your house into the ark; for you have I seen righteous before me in this generation.
7.3	And of clean flying creatures of heaven by sevens, male and female; and of all unclean flying creatures by pairs, male and female, to maintain seed on all the earth.	of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth.
7.5	And Noah did all things whatever the Lord God commanded him.	And Noah did according unto all that Yahweh commanded him.
7.8	And of clean flying creatures and of the clean cattle and of unclean cattle and of all things that creep upon the earth,	Of clean beasts and of beasts that are not clean and of birds and of everything that creepeth upon the ground,
7.11	In the six hundredth year of the life of Noah, in the second month, on the seven and twentieth day of the month, ...	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, ...
7.14	and all the wild beasts after their kind and all cattle after their kind and every creeping thing that moved itself on the earth after his kind and every flying creature after his kind	they and every beast after its kind and all the cattle after their kind and every creeping thing that creepeth upon the earth after its kind and every bird after its kind, every bird of every sort.
7.16	And those who entered went in male and female of all flesh, as God commanded Noah and the Lord God shut the ark outside of him.	And those who went in, went in male and female of all flesh, as God commanded him: and Yahweh shut him in.
7.22	and all things which have the breath of life and whatever was on the dry land, died.	all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died.
8.1	And God remembered Noah and all the wild beasts and all the cattle and all the flying creatures and all the creeping things, as many as were with him in the ark: and God brought a wind upon the earth and the water stayed;	And God remembered Noah and all the beasts and all the cattle that were with him in the ark: and God made a wind to pass over the earth and the waters assuaged;
8.4	The ark rested in the seventh month, on the seven and twentieth day of the month, on the mountains of Ararat.	The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
8.7	And he sent forth the raven to see if the water had ceased; and it went forth and returned not until the water was dried from off the earth.	and he sent forth a raven and it went forth to and fro, until the waters were dried up from off the earth.
8.11	The dove returned to him in the evening and had a leaf of olive, a sprig in her mouth: so Noah knew that the water had ceased from off the earth.	and the dove came in to him at eventide; and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth
8.13	It came to pass in the six hundred and first year of the life of Noah, in the first month, on the first day of the month, the water subsided from off the earth: and Noah opened the covering of the ark which he had made, He saw that the water had subsided from the face of the earth.	It came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark and looked, and, behold, the face of the ground was dried.
8.15	The Lord God spake unto Noah, saying:	And God spake unto Noah, saying,
8.17	And bing forth with you all the wild beasts, as many as are with you and all flesh, both of flying creatures and of cattle and every creeping thing that moveth upon the earth: and increase ye and multiply upon the earth."	Bring forth with you every living thing that is with you of all flesh, both birds and cattle and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth and be fruitful and multiply upon the earth.
8.21	The Lord God smelled a sweet savour; and the Lord God considered and said: "I will not any more curse the earth, because of the works of	And Yahweh smelled the sweet savor; and Yahweh said in his heart, I will not again curse the ground any more for man's sake, for that the

	men; for the imagination of man is intently bent upon evil things from his youth; I will not therefore any more smite all living flesh, as I have done.	imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.
8.22	All the days of the earth, seedtime and harvest, cold and heat, summer and spring, day and night, shall not cease."	While the earth remaineth, seedtime and harvest and cold and heat and summer and winter and day and night shall not cease.
9.1	And God blessed Noah and his sons and said unto them, "Increase and multiply and fill the earth and have dominion over it.	And God blessed Noah and his sons and said unto them, Be fruitful and multiply and replenish the earth.
9.10	and with every living creature with you, of birds and of cattle and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark.	and with every living creature that is with you, the birds, the cattle and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.
9.12	The Lord God said unto Noah, ...	And God said: ...
10.8	And Chus begat Nebrod: he began to be a giant upon the earth.	And Cush begat Nimrod: he began to be a mighty one in the earth.
10.9	He was a giant hunter before the Lord God; therefore they say, "As Nebrod the giant hunter before the Lord."	He was a mighty hunter before the LORD: wherefore it is said: Even as Nimrod the mighty hunter before the LORD.
10.22	The sons of Sem: Elam and Assur and Arphaxad and Lud and Aram and Cainan.	The children of Shem; Elam and Asshur and Arphaxad and Lud and Aram.
10.24	And Arphaxad begat Cainan and Cainan begat Sala. And Sala begat Heber.	And Arphaxad begat Salah; and Salah begat Eber.
10.28	and Abimael and Saba,	And Obal and Abimael and Sheba,
10.32	These are the tribes of the sons of Noah, after their generations, after their nations: of them were the islands of the Gentiles scattered over the earth after the flood.	These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.
11.3	And a man said unto his neighbour, "Come, let us make bricks and bake them with fire." So brick became their stone and asphalt was their mortar.	And they said one to another, Go to, let us make brick and burn them throughly. They had brick for stone and slime had they for morter.
11.8	So the Lord scattered them thence over the face of all the earth and they left off building the city and the tower.	So Yahweh scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
11.9	Therefore was the name of it called Confusion; because there the Lord confounded the lips of all the earth: and from thence the Lord God scattered them upon the face of all the earth.	Therefore is the name of it called Babel; because Yahweh did there confound the language of all the earth: and from thence did Yahweh scatter them abroad upon the face of all the earth.
11.11	And Sem lived after he had begotten Arphaxad five hundred years and begat sons and daughters and died. ⌈This clause is omitted in the Hebrew version of verses 15, 17, 19, 21, 23 and 25.⌉	And Shem lived after he begat Arphaxad five hundred years and begat sons and daughters.
11.12	And Arphaxad lived an hundred and five and thirty years and begat Cainan. ⌈See Luke 3.36⌉	And Arphaxad lived five and thirty years and begat Salah:
11.13	and Arphaxad lived after he had begotten Cainan, four hundred and thirty years and begat sons and daughters and died. And Cainan lived an hundred and thirty years and begat Sala: and Canaan lived after he had begotten Sala, three hundred and thirty years and begat sons and	And Arphaxad lived after he begat Salah four hundred and three years and begat sons and daughters.

	daughters and died.	
11.14	And Sala lived an hundred and thirty years and begat Heber.	And Salah lived thirty years and begat Eber.
11.15	and Sala lived after he had begotten Heber, three hundred and thirty years, and begat sons and daughters and died.	And Salah lived after he begat Eber four hundred and three years and begat sons and daughters.
11.16	And Heber lived an hundred and four and thirty years and begat Phalec	And Eber lived four and thirty years and begat Peleg
11.17	and Heber lived after he had begotten Phalec three hundred and seventy years and begat sons and daughters and died.	And Eber lived after he begat Peleg four hundred and thirty years and begat sons and daughters.
11.18	And Phalec lived an hundred and thirty years and begat Ragau	And Peleg lived thirty years and begat Reu
11.20	And Ragau lived an hundred and two and thirty years and begat Seruch:	And Reu lived two and thirty years and begat Serug
11.22	And Seruch lived an hundred and thirty years and begat Nachor	And Serug lived thirty years and begat Nahor
11.24	And Nachor lived nine and seventy years and begat Tharrha:	And Nahor lived nine and twenty years and begat Terah:
11.25	and Nachor lived after he had begotten Tharrha, an hundred and nine and twenty years and begat sons and daughters and died	And Nahor lived after he begat Terah an hundred and nineteen years and begat sons and daughters
11.28	And Arrhan died in the presence of his father Tharrha in the land of his nativity, in the country of the Chaldees.	And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
11.32	All the days of Tharrha in Charrhan were two hundred and five years: and Tharrha died in Charrhan	The days of Terah were two hundred and five years: and Terah died in Haran.
12.2	I will make you a great nation and I will bless you and magnify your name; and you shalt be blessed	I will make of you a great nation and I will bless you and make your name great; and you shalt be a blessing
12.6	Abram traversed the land lengthwise as far as the place Sychem, to the high oak.	Abram passed through the land unto the place of Sichem, unto the plain of Moreh.
12.9	Abram departed and went and encamped in the wilderness.	Abram journeyed, going on still toward the south.
12.11	It came to pass when Abram drew near to enter into Egypt, Abram said unto Sara his wife, "I know that you art a fair woman.	It came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that you art a fair woman to look upon
12.16	And they treated Abram well for her sake: He had sheep and calves and asses and menservants and maidservants and mules and camels.	And he entreated Abram well for her sake: He had sheep and oxen, He asses and menservants and maidservants and she asses and camels.
12.17	And God afflicted Pharaoh and his house with great and severe afflictions, because of Sara Abram's wife.	And Yahweh plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
12.20	Pharaoh commanded his men concerning Abram, to join in escorting him and his wife and all that he had and Lot with him.	Pharaoh gave men charge concerning him: and they brought him on the way and his wife and all that he had.
13.6	The land was not large enough for them to live together: for their possessions were great; and they could not dwell together.	The land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

13.11	And Lot chose for himself all the country round Jordan; and Lot went from the east	So Lot chose him all the Plain of the Jordan; and Lot journeyed east
13.12	Abram dwelt in the land of C'anaan, but Lot dwelt in a city of the neighbouring people and pitched his tent in Sodom	Abram dwelt in the land of Canaan and Lot dwelt in the cities of the Plain and moved his tent as far as Sodom
13.13	But the men of Sodom were wicked and sinners before God exceedingl	Now, the men of Sodom were wicked and sinners against Yahweh exceedingly
13.14	And God said unto Abram,	And Yahweh said unto Abram,
13.16	I will make your seed as the sand of the earth: if any one can number the sand of the earth, then shall your seed be numbered.	I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, then may your seed also be numbered.
14.3	All these met with one consent at the salt valley; this is now the salt sea.	All these joined together in the vale of Siddim (the same is the Salt Sea).
14.5	And in the fourteenth year came Chodollogomor and the kings that were with him and cut to pieces the giants in Astaroth Carnain and strong nations with them and the Ommaeans in the city Save,	And in the fourteenth year came Chedorlaomer and the kings that were with him and smote the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim inShaveh-kiriathaim,
14.6	and the Chorrhaeans in the mountains of Seir, unto the terebinth tree of Pharan, which is in the desert.	The Horites in their mount Seir, unto Elparan, which is by the wilderness.
14.7	And they turned back and came to the well of judgment (this is Cades) and cut in pieces all the princes of Amalek and the Amorites dwelling in Asasonthamar.	And they returned and came to En-mishpat (the same is Kadesh) and smote all the country of the Amalekites and also the Amorites, that dwelt in Hazazon-tamar.
14.11	And they took all the cavalry of Sodom and Gomorrha and all their provisions and departed.	And they took all the goods of Sodom and Gomorrah and all their victuals and went their way.
14.14	When Abram heard that Lot his brother had been taken captive, he numbered his own homeborn servants three hundred and eighteen and pursued after them unto Dan.	When Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen and pursued as far as Dan.
14.15	And he came upon them by night, he and his servants and smote them and pursued them as far as Choba, which is on the left hand of Damascus.	And he divided himself against them by night, he and his servants and smote them and pursued them unto Hobah, which is on the left hand of Damascus.
14.19	And he blessed Abram and said: "Blessed be Abram of the most high God, who created heaven and earth:	And he blessed him and said: Blessed be Abram of God Most High, possessor of heaven and earth:
14.21	The king of Sodom said unto Abram, "Give me the men and take the horses to thyself."	The king of Sodom said unto Abram, Give me the persons and take the goods to thyself.
14.22	Abram said to the king of Sodom, "I will stretch out my hand to the most high God, who created the heaven and the earth,	Abram said to the king of Sodom, I have lifted up my hand unto Yahweh, God Most High, possessor of heaven and earth,
15.1	And after these things the word of the Lord came unto Abram in a vision, saying: "Fear not, Abram: I shield you; your reward shall be very great."	After these things the word of Yahweh came unto Abram in a vision, saying: Fear not, Abram: I am your shield and your exceeding great reward.
15.2	Abram said: "Master, what will you give me? Whereas I am departing without a child, but the son of Masek my homeborn female slave, this Eliezer of Damascus."	Abram said: O Lord Yahweh, what will you give me, seeing I go childless, He that shall be possessor of my house is Eliezer of Damascus?

15.6	Abram believed God and it was counted unto him for righteousness.	And he believed in Yahweh; He reckoned it to him for righteousness.
15.7	And he said unto him, "I am God, who brought you out of the land of the Chaldeans, to give you this land to inherit it."	And he said unto him, I am Yahweh that brought you out of Ur of the Chaldees, to give you this land to inherit it.
15.8	And he said: "Master and Lord, whereby shall I know that I shall inherit it?"	And he said: O Lord Yahweh, whereby shall I know that I shall inherit it?
15.11	And birds came down upon the bodies, even upon the divided parts of them and Abram sat down by them.	The birds of prey came down upon the carcasses and Abram drove them away.
15.13	It was said unto Abram, "Thou shalt surely know that your seed shall be a sojourner in a land not their own and they shall bring them into bondage and entreat them evil and humble them four hundred years.	And he said unto Abram, Know of a surety that your seed shall be sojourners in a land that is not theirs and shall serve them; and they shall afflict them four hundred years;
15.17	When the sun was setting, there was a flame, and, behold, a smoking furnace and lamps of fire, which passed between these divided pieces.	It came to pass, that when the sun went down and it was dark, behold, a smoking furnace and a flaming torch that passed between these pieces.
15.18	In that day, the Lord made a covenant with Abram, saying: "Unto your seed will I give this land, from the river of Egypt unto the great river, the river Euphrates.	In that day, Yahweh made a covenant with Abram, saying: Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates
15.21	and the Amorites and the C'anaanites and the Evites and the Gergesites and the Jebusites."	and the Amorite and the Canaanite and the Girgashite and the Jebusite.
16.5	And Sara said unto Abram, "I am injured by you; I have given my handmaid into your bosom; and when I saw that she was with child, I was dishonoured before her: God judge between me and you."	And Sarai said unto Abram, My wrong be upon you: I gave my handmaid into your bosom; and when she saw that she had conceived, I was despised in her eyes: Yahweh judge between me and you.
16.12	He shall be a wild man, his hands against all and the hands of all against him; He shall dwell in the presence of all his brethren."	And he shall be as a wild ass among men; his hand shall be against every man and every man's hand against him; He shall dwell over against all his brethren.
16.14	Therefore she called the well, The well of him whom I have openly seen; behold, it is between Cades and Barad.	Wherefore the well was called Beer-lahai-roi ⌜well of the living one who sees me⌝; behold, it is between Kadesh and Bered.
17.1	Abram was ninety years old and nine and the Lord appeared to Abram and said unto him, "I am your God, be well pleasing before me and be blameless.	When Abram was ninety years old and nine, Yahweh appeared to Abram and said unto him, I am God Almighty; walk before me and be you perfect.
17.10	And this is the covenant, which you shalt fully keep, between me and you and your seed after you for their generations: every male of you shall be circumcised.	This is my covenant, which ye shall keep, between me and you and your seed after you: every male among you shall be circumcised.
17.14	The uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant."	The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he has broken my covenant.
17.16	I will bless her and give you a son of her; and I will bless him, He shall become nations and kings of nations shall be of him."	I will bless her and moreover I will give you a son of her: yea, I will bless her and she shall be a mother of nations; kings of peoples shall be of her.
17.20	... twelve nations shall he beget and I will	... twelve princes shall he beget and I will

	make him a great nation.	make him a great nation.
18.1	And God appeared to him by the oak of Mambre, as he sat by the door of his tent at midday;	And Yahweh appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day;
18.4	Let water now be brought, Let them wash your feet and do ye refresh yourselves under the tree.	let now a little water be fetched and wash your feet and rest yourselves under the tree:
18.5	I will bring bread and ye shall eat; and after this ye shall depart on your journey, on account of which ye have turned aside to your servant." They said: "So do, as you have said."	and I will fetch a morsel of bread and strengthen ye your heart; after that ye shall pass on: since ye have come to your servant. They said: So do, as you have said.
18.12	And Sarrha laughed within herself, saying: "The thing hath not as yet happened to me, even until now and my lord is old."	And Sarah laughed within herself, saying: After I am waxed old shall I have pleasure, my lord being old also?
18.16	The men rose up from thence and looked toward Sodom and Gomorrha: and Abraham went with them, attending them on their journey.	The men rose up from thence and looked toward Sodom: and Abraham went with them to bring them on the way.
18.17	The Lord said: "Shall I hide from Abraham my servant what things I do?	And Yahweh said: Shall I hide from Abraham that which I do;
18.23	And Abraham drew near and said: "Wouldest you destroy the righteous with the wicked? And shall the righteous be as the wicked?	And Abraham drew near and said: will you consume the righteous with the wicked?
18.30	And he said: "Will there be anything against me, Lord, if I shall speak? but if there be found there thirty?" He said: "I will not destroy it, if I find thirty there."	And he said: Oh let not the Lord be angry and I will speak: peradventure there shall thirty be found there. He said: I will not do it, if I find thirty there.
18.32	And he said: "Will there be anything against me, Lord, if I speak yet once? but if there should be found there ten?" He said: "I will not destroy it for the ten's sake."	And he said: Oh let not the Lord be angry and I will speak yet but this once: peradventure ten shall be found there. He said: I will not destroy it for the ten's sake.
18.33	The Lord departed when he left off speaking to Abraham: and Abraham returned to his place.	And Yahweh went his way, as soon as he had left off communing with Abraham: and Abraham returned unto his place.
19.2	And he said: "Lo! my lords, turn aside to the house of your servant and lodge there and wash your feet; ...	and he said: Behold now, my lords, turn aside, I pray you, into your servant's house and tarry all night and wash your feet, ...
19.4	But before they went to sleep, the men of the city, the Sodomites, compassed the house, both young and old, all the people together:	But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter;
19.5	and they called out Lot and said unto him, "Where are the men that went in to you this night? Bring them out unto us that we may be with them."	and they called unto Lot and said unto him, Where are the men that came in to you this night? Bring them out unto us, that we may know them.
19.7	and said unto them, "By no means, brethren, do not act wickedly.	And he said: I pray you, my brethren, do not so wickedly.
19.8	But I have two daughters, who have not known a man; I will bring them out unto you and do ye use them as it may please you: only unto these men do no injustice, for therefore came they under the shelter of my roof."	Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you and do ye to them as is good in your eyes: only unto these men do nothing, since they have come under the shadow of my roof.
19.13	For we are destroying this place, because their cry hath been raised up before the Lord; and	for we will destroy this place, because the cry of them is waxed great before Yahweh; and

	the Lord hath sent us to destroy it."	Yahweh hath sent us to destroy it.
19.15	But when it was morning, the angels hastened Lot, saying: "Arise and take your wife and your two daughters whom you hast and go forth; for fear that you also be destroyed with the iniquities of the city."	When the morning arose, then the angels hastened Lot, saying: Arise, take your wife and your two daughters that are here, for fear that you be consumed in the iniquity of the city.
19.16	And they were troubled and the angels laid hold on his hand and the hand of his wife and the hands of his two daughters, in that the Lord spared him.	But he lingered; and the men laid hold upon his hand and upon the hand of his wife and upon the hand of his two daughters, Yahweh being merciful unto him: and they brought him forth and set him without the city.
19.17	It came to pass when they brought them out, that they said: "Save thine own life by all means; look not round to that which is behind, nor stay in all the country round about; escape to the mountain, for fear that perhaps you be overtaken together with them."	It came to pass when they had brought them forth abroad, that he said: Escape for your life; look not behind you, neither stay you in all the Plain; escape to the mountain, for fear that you be consumed.
19.20	Behold this city is near for me to escape tto this place, which is a small one; there shall I be preserved (is it not little?) and my soul shall live."	behold now, this city is near to flee unto and it is a little one. Oh let me escape tto this place (is it not a little one?) and my soul shall live.
19.28	and he looked toward Sodom and Gomorrha and toward the surrounding country and saw, and, behold, a flame went up from the earth, as the smoke of a furnace.	He looked toward Sodom and Gomorrah and toward all the land of the Plain and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.
20.2	And Abraham said of Sarrha his wife, "She is my sister," for he feared to say, "She is my wife," for fear that the men of the city should kill him on her account. So Abimelech king of Gerara sent and took Sarrha.	And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.
20.4	But Abimelech had not touched her: He said: "Lord, will you destroy an unknowing and righteous nation?	Now, Abimelech had not come near her: He said: Lord, will you kill even a righteous nation?
20.11	And Abraham said: "Because I said: 'Surely there is not the worship of God in this place; and they will kill me because of my wife.'	And Abraham said: Because I thought, Surely the fear of God is not in this place; and they will kill me for my wife's sake.
20.14	And Abimelech took a thousand didrachms and sheep and calves and servants and maidservants and gave them unto Abraham, He restored him Sarrha his wife.	And Abimelech took sheep and oxen and men-servants and women-servants and gave them unto Abraham and restored him Sarah his wife.
20.16	And unto Sarrha he said: "Behold, I have given your brother a thousand didrachms: these shall be to you for the honour of your countenance and to all the women with you; and speak the truth in all things."	And unto Sarah he said: Behold, I have given your brother a thousand pieces of silver: behold, it is for you a covering of the eyes to all that are with you; and in respect of all you art righted.
21.2	And she conceived and bare Abraham a son in old age, at the set time, just as the Lord spake unto him.	And Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him.
21.6	And Sarrha said: "The Lord hath made laughter for me, for whoever shall hear shall rejoice with me."	And Sarah said: God hath made me to laugh; every one that heareth will laugh with me.
21.7	And she said: "Who shall say unto Abraham that Sarrha suckleth a child? For I have borne a son in my old age."	And she said: Who would have said unto Abraham, that Sarah should give children suck? For I have borne him a son in his old age.
21.9	And Sarrha saw the son of Hagar the	And Sarah saw the son of Hagar the

	Egyptian who was born to Abraham, sporting with Isaac her son.	Egyptian, whom she had borne unto Abraham, mocking.
21.12	But God said unto Abraham, "Let not the word concerning the child and concerning the bondwoman be hard before you; in all things whatsoever Sarrha shall say unto you, hear her voice; for in Isaac shall your seed be called.	And God said unto Abraham, Let it not be grievous in your sight because of the lad and because of your handmaid; in all that Sarah saith unto you, hearken unto her voice; for in Isaac shall your seed be called.
21.13	And moreover I will make the son of this bondwoman a great nation, because he is your seed."	And also of the son of the handmaid will I make a nation, because he is your seed.
21.14	And Abraham rose up in the morning and took loaves and a skin of water and gave them unto Hagar; He put the child on her shoulder and sent her away: and she departed and wandered in the wilderness near the well of the oath.	And Abraham rose up early in the morning and took bread and a bottle of water and gave it unto Hagar, putting it on her shoulder and gave her the child and sent her away: and she departed and wandered in the wilderness of Beer-sheba.
21.15	The water failed out of the skin and she cast the child under a fir tree.	The water in the bottle was spent and she cast the child under one of the shrubs.
21.16	And she departed and sat down opposite him at a distance, as it were a bowshot: for she said: "Surely I cannot see the death of my child." And she sat opposite him and the child cried aloud and wept.	And she went and sat her down over against him a good way off, as it were a bowshot: for she said: Let me not look upon the death of the child. And she sat over against him and lifted up her voice and wept.
21.17	And God heard the voice of the child from the place where he was, and an angel of God called Hagar out of heaven and said unto her, "What is it, Hagar? Fear not; for God hath heard the voice of your child from the place where he is.	And God heard the voice of the lad; and the angel of God called to Hagar out of heaven and said unto her, What aileth you, Hagar? Fear not; for God hath heard the voice of the boy where he is.
21.22	It came to pass at that time, that Abimelech and Ochozath his friend and Phichol the chief captain of his host, spake unto Abraham, saying: "God is with you in all things, whatsoever you mayest do:	It came to pass at that time, that Abimelech and Phicol the captain of his host spake unto Abraham, saying: God is with you in all that you doest:
21.23	Now, therefore swear unto me by God that you will not wrong me, nor my seed, nor my name: but according to the righteousness which I have performed with you, you shalt deal with me and with the land in which you have sojourned."	Now, therefore swear unto me here by God that you will not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto you, you shalt do unto me and to the land wherein you have sojourned.
21.28	And Abraham set seven ewe lambs by themselves.	And Abraham set seven ewe lambs of the flock by themselves.
21.33	And Abraham planted a field at the well of the oath and called there on the name of the Lord, the everlasting God.	And Abraham planted a tamarisk tree in Beer-sheba and called there on the name of Yahweh, the Everlasting God.
22.2	And he said: "Take your son, the beloved one, whom you have loved, even Isaac and go into the high land; and offer him there for a whole burnt offering upon one of the mountains which I will tell you of."	And he said: Take now your son, thine only son, whom you lovest, even Isaac and get you into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell you of.
22.12	And he said: "Lay not thine hand upon the child, neither do you anything unto him: for now I know that you fearest God and for my sake you have not spared your beloved son."	And he said: Lay not your hand upon the lad, neither do you anything unto him; for now I know that you fearest God, seeing you have not withheld your son, thine only son, from me.
22.13	And Abraham lifted up his eyes and beheld and lo! a ram caught by his horns in a plant of	And Abraham lifted up his eyes and looked, and, behold, behind him a ram caught in the

	Sabec. And Abraham went and took the ram and offered him up for a whole burnt offering in the stead of Isaac his son.	thicket by his horns: and Abraham went and took the ram and offered him up for a burnt-offering in the stead of his son.
22.16	Saying: "By myself I have sworn, says the Lord, because you have done this thing and on my account hast not spared your beloved son,	And said: By myself have I sworn, saith Yahweh, because you have done this thing and hast not withheld your son, thine only son,
23.1	The life of Sarrha was an hundred and seven and twenty years.	The life of Sarah was a hundred and seven and twenty years: these were the years of the life of Sarah.
23.2	And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of C'anaan. And Abraham came to lament for Sarrha and to mourn.	And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah and to weep for her.
23.8	And Abraham spake unto them, saying: "If ye have it in your soul that I should bury my dead out of my sight, hearken unto me and speak for me to Ephron the son Saar.	And he communed with them, saying: If it be your mind that I should bury my dead out of my sight, hear me and entreat for me to Ephron the son of Zohar,
23.9	Let him give me the double cave, which he has, which is in a part of his field, ...	That he may give me the cave of Machpelah, which he has, which is in the end of his field; ...
23.13	And he spake unto Ephron in the audience of the people of the land, "Since you art on my side, hear me; take the price of the field from me and I will bury my dead there."	And he spake unto Ephron in the audience of the people of the land, saying: But if you wilt, I pray you, hear me: I will give the price of the field; take it of me and I will bury my dead there.
23.15	"Nay, my lord, I have heard indeed: the land is worth four hundred silver didrachms, but what can this be between me and you? Nay, do you bury your dead."	My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and you? Bury therefore your dead.
24.4	But you shalt go unto my country, where I was born and to my tribe, and you shalt take from thence a wife for my son Isaac."	But you shalt go unto my country and to my kindred and take a wife for my son Isaac.
24.7	The Lord, the God of heaven and the God of the earth, who took me out of my father's house and out of the land whence I sprang, who spake unto me and who swore unto me, saying: 'Unto you and unto your seed will I give this land,' he shall send his angel before you and you shalt take a wife for my son Isaac from thence.	Yahweh, the God of heaven, who took me from my father's house and from the land of my nativity and who spake unto me and who swore unto me, saying: Unto your seed will I give this land; he will send his angel before you and you shalt take a wife for my son from thence.
24.10	The servant took ten camels of the camels of his master, He took of all the goods of his master with him: ...	The servant took ten camels, of the camels of his master and departed, having all goodly things of his master's in his hand: ...
24.19	till he ceased drinking. And she said: "I will draw water for your camels also, till they shall all have drunk."	When she had done giving him drink, she said: I will draw for your camels also, until they have done drinking.
24.23	And he asked her and said: "Whose daughter art thou? Tell me if there is room for us to lodge with your father."	And said: Whose daughter art thou? Tell me, I pray you. Is there room in your father's house for us to lodge in?
24.26	The man being well pleased, worshiped the Lord.	The man bowed his head and worshiped Yahweh.
24.27	And he said: "Blessed be the Lord, the God of my master Abraham, who hath not suffered his righteousness to fail, nor his truth from my master and the Lord hath brought me prosperously to the house of the brother of my lord."	And he said: Blessed be Yahweh, the God of my master Abraham, who hath not forsaken his lovingkindness and his truth toward my master: as for me, Yahweh hath led me in the way to the house of my master's brethren.

24.40	And he said unto me, 'The Lord God to whom I have been well pleasing in his presence, himself shall send out his angel with you and prosper your way; and you shalt take a wife for my son of my tribe and of my father's house.	And he said unto me, Yahweh, before whom I walk, will send his angel with you and prosper your way; and you shalt take a wife for my son of my kindred and of my father's house:
24.41	Then shalt you be clear from my curse, ...	then shalt you be clear from my oath, ...
24.44	and she shall say to me, "Both drink you and I will draw water for your camels," let this be the wife whom the Lord hath prepared for his own servant Isaac. And hereby shall I know that you have wrought mercy with my master Abraham.'	and she shall say to me, Both drink you and I will also draw for your camels: let the same be the woman whom Yahweh hath appointed for my master's son.
24.47	I asked her and said: 'Whose daughter art thou?' And she said: 'I am daughter of Bathuel, Nachor's son, whom Melcha bare to him.' I put the earrings upon her and the bracelets upon her hands.	I asked her and said: Whose daughter art thou? And she said: The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose and the bracelets upon her hands.
24.48	And being well pleased, I worshiped the Lord, ...	I bowed my head and worshiped Yahweh, ...
24.49	If then ye will deal mercifully and justly with my master, tell me: and if not, tell me, that I may turn to the right hand, or to the left."	And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
24.50	And Laban and Bathuel answered and said: "This matter hath come forth from the Lord: we shall not be able to gainsay you bad or good.	Then Laban and Bethuel answered and said: The thing proceedeth from Yahweh: we cannot speak unto you bad or good.
24.54	And they ate and drank, both he and the men with him and went to sleep. He arose in the morning and said: "Send me away, that I may go unto my master."	And they did eat and drink, he and the men that were with him and tarried all night; and they rose up in the morning, He said: Send me away unto my master.
24.55	And her brethren and her mother said: "Let the virgin abide with us about ten days and after that she shall depart."	And her brother and her mother said: Let the damsel abide with us a few days, at the least ten; after that she shall go.
24.59	So they sent forth Rebecca their sister and her goods and Abraham's servant and his attendants.	And they sent away Rebekah their sister and her nurse and Abraham's servant and his men.
24.62	And Isaac went through the wilderness to the well of the vision, He dwelt in the land toward the south.	And Isaac came from the way of Beer-lahai-roi [the well of the living one who seeth me]; for he dwelt in the land of the South.
24.67	And Isaac went into the house of his mother and took Rebecca and she became his wife; He loved her: and Isaac was comforted for Sarrha his mother.	And Isaac brought her into his mother Sarah's tent and took Rebekah and she became his wife; He loved her: and Isaac was comforted after his mother's death.
25.3	And Jezan begat Saba and Thaeman and Dedan. The sons of Dedan were Raguel and Nabdeel and the Assurians and the Latusians and Laomim.	And Jokshan begat Sheba and Dedan. The sons of Dedan were Asshurim and Letushim and Leummim.
25.22	The babes leaped within her; and she said: "If it will be so with me, why is this to me?" And she went to enquire of the Lord.	The children struggled together within her; and she said: If it be so, wherefore do I live? And she went to inquire of Yahweh.
25.25	The first came out red, hairy all over like a skin. And she called his name Esau.	The first came forth red, all over like a hairy garment; and they called his name Esau.
25.31	And Jacob said to Esau, "Sell me this day your birthright."	And Jacob said: Sell me first your birthright.
26.5	because Abraham your father listened to my	because that Abraham obeyed my voice, ...

	voice, ...	
26.8	And he remained there a long time and Abimelech the king of Gerara looked in through the window and saw Isaac sporting with Rebecca his wife.	It came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window and saw, and, behold, Isaac was sporting with Rebekah his wife.
26.9	And Abimelech called Isaac and said unto him, "Is she then your wife? Why hast you said: 'She is my sister'?" Isaac said unto him, "Because I said: 'Lest at any time I die on her account.' "	And Abimelech called Isaac and said: Behold, of a surety she is your wife: and how said thou, She is my sister? Isaac said unto him, Because I said: for fear that I die because of her.
26.10	And Abimelech said unto him, "Why hast you done this to us? One of my kindred within a little had lain with your wife and you wouldest have brought a sin of ignorance upon us."	And Abimelech said: What is this you have done unto us? One of the people might easily have lain with your wife and you wouldest have brought guiltiness upon us.
26.12	And Isaac sowed in that land and found in that year barley an hundred-fold: and the Lord blessed him.	And Isaac sowed in that land and found in the same year a hundredfold: and Yahweh blessed him.
26.14	And he had cattle of sheep and cattle of oxen and many tilled lands: and the Philistines envied him.	and he had possessions of flocks and possessions of herds and a great household: and the Philistines envied him.
26.19	And Isaac's servants digged in the valley of Gerara and found there a well of living water.	And Isaac's servants digged in the valley and found there a well of springing water.
26.20	The shepherds of Gerara strove with Isaac's shepherds, saying that the water was theirs; He called the name of the well, Injury, for they injured him.	The herdsmen of Gerar strove with Isaac's herdsmen, saying: The water is ours: He called the name of the well Esek, because they contended with him.
26.21	And he departed thence and digged another well and they strove for that also; He named the name of it, Enmity.	And they digged another well and they strove for that also: He called the name of it Sitnah.
26.22	And he departed thence and digged another well; and they did not strive about that. He named the name of it, Room, saying: "For now the Lord hath made room for us and hath increased us upon the earth."	And he removed from thence and digged another well; and for that they strove not: He called the name of it Rehoboth; He said: For now Yahweh hath made room for us and we shall be fruitful in the land.
26.24	The Lord appeared unto him in that night and said: "I am the God of Abraham your father; fear not, for I am with you and I will bless you and multiply your seed for the sake of Abraham your father."	And Yahweh appeared unto him the same night and said: I am the God of Abraham your father: fear not, for I am with you and will bless you and multiply your seed for my servant Abraham's sake.
26.29	that you shalt do no wrong by us, as we have not abhorred you ...	that you will do us no hurt, as we have not touched you, ...
26.32	It came to pass in that day, that Isaac's servants came and told him of the well which they had digged and said: "We have not found water."	and it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged and said unto him, We have found water.
26.33	And he called it, Oath: therefore the name of that city is the Well of Oath unto this day.	And he called it Shibah [similar to the Hebrew word for oath]: therefore the name of the city is Beer-sheba unto this day.
26.35	And they were provoking unto Isaac and Rebecca.	and they were a grief of mind unto Isaac and to Rebekah.
27.4	and make me meats, as I love, ...	and make me savory food, such as I love ... [also verses 27.7, 9, 14, 17 and 31]
27.5	And Rebecca heard Isaac speaking to Esau his son. And Esau went to the field to hunt	And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt

	venison for his father.	for venison and to bring it.
27.16	And she put the skins of the kids upon his arms and upon the bare parts of his neck.	and she put the skins of the kids of the goats upon his hands and upon the smooth of his neck:
27.18	And he brought them unto his father and said: "Father."...	And he came unto his father and said: My father: ...
27.20	And Isaac said unto his son, "What is this which you have quickly found?" He said: "That which the Lord your God presented before me."	And Isaac said unto his son, How is it that you have found it so quickly, my son? He said: Because Yahweh your God sent me good speed.
27.29	Let nations serve you and princes bow down to you and be you lord of your brother and your father's sons shall do you reverence: accursed is he that curseth you and blessed is he that blesseth you."	Let peoples serve you, And nations bow down to you: Be lord over your brethren, Let your mother's sons bow down to you: Cursed be every one that curseth you, Blessed be every one that blesseth you.
27.38	And Esau said unto his father, "Hast you only one blessing, father? Bless, I pray you, me also, father." Isaac being troubled, Esau cried aloud and wept.	And Esau said unto his father, Hast you but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.
27.42	The words of Esau her elder son were reported to Rebecca: and she sent and called Jacob her younger son and said unto him, "Behold, your brother Esau threateneth you to kill you.	The words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son and said unto him, Behold, your brother Esau, as touching you, doth comfort himself, purposing to kill you.
27.43	Now, then, my son, hear my voice; and arise and flee into Mesopotamia to Laban my brother into Charran;	Now, therefore, my son, obey my voice; and arise, flee you to Laban my brother to Haran;
28.3	And may my God bless you and increase you and multiply you and you shalt become gatherings of nations.	And God Almighty bless you and make you fruitful and multiply you, that you mayest be a company of peoples;
28.13	The Lord stood upon it and said: "I am the God of Abraham your father and the God of Isaac: fear not, the land whereon you liest, to you will I give it and to your seed.	And, behold, Yahweh stood above it and said: I am Yahweh, the God of Abraham your father and the God of Isaac: the land whereon you liest, to you will I give it and to your seed;
28.20	And Jacob vowed a vow, saying: "If the Lord God will be with me, ...	And Jacob vowed a vow, saying: If God will be with me, ...
29.1	And Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian and the brother of Rebecca, mother of Jacob and Esau.	Then Jacob went on his journey and came to the land of the children of the east.
29.9	While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father's sheep, for she fed the sheep of her father.	While he was yet speaking with them, Rachel came with her father's sheep; for she kept them.
29.12	And he told Rachel that he was her father's brother and Rebecca's son: and she ran and reported to her father according to these words.	And Jacob told Rachel that he was her father's brother and that he was Rebekah's son: and she ran and told her father.
29.31	When the Lord God saw that Lea was hated, he opened her womb; but Rachel was barren.	And Yahweh saw that Leah was hated, He opened her womb: but Rachel was barren.
29.35	And she conceived yet again and bare a son: and she said: "Now, yet again this time will I give thanks to the Lord": therefore she called his name Juda; and ceased bearing.	And she conceived again and bare a son: and she said: This time will I praise Yahweh: therefore she called his name Judah; and she left off bearing.
30.5	And Balla, Rachel's maid, conceived and bare Jacob a son.	And Bilhah conceived and bare Jacob a son.
30.8	And Rachel said: "God hath helped me and I contended with my sister and prevailed"; and she	And Rachel said: With mighty wrestlings have I wrestled with my sister and have

	called his name Nephthalim.	prevailed: and she called his name Naphtali.
30.10	And he went in unto her; and Zelpha Lea's maid conceived and bare Jacob a son.	And Zilpah Leah's handmaid bare Jacob a son.
30.18	And Lea said: "God hath given me my reward, because I gave my maid to my husband." And she called his name Issachar, which is, Reward.	And Leah said: God hath given me my hire, because I gave my handmaid to my husband: and she called his name Issachar.
30.20	And Lea said: "God hath given me a good gift in this time; ...	And Leah said: God hath endowed me with a good dowry; ...
30.24	And she called his name Joseph, saying: "Let God add to me another son."	and she called his name Joseph, saying: Yahweh add to me another son.
30.27	And Laban said unto him, "If I have found grace in your sight, I would augur well, for the Lord hath blessed me at your coming in.	And Laban said unto him, If now I have found favor in thine eyes, tarry: for I have divined that Yahweh hath blessed me for your sake.
30.32	Let all your sheep pass by today and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats--this shall be my reward.	I will pass through all your flock today, removing from thence every speckled and spotted one and every black one among the sheep and the spotted and speckled among the goats: and of such shall be my hire.
30.33	And my righteousness shall answer for me on the morrow, for it is my reward before you: whatever shall not be spotted and speckled among the goats and grey among the rams, shall be stolen with me."	So shall my righteousness answer for me hereafter when you shalt come concerning my hire that is before you: every one that is not speckled and spotted among the goats and black among the sheep, that, if found with me, shall be counted stolen.
30.35	And he separated in that day the spotted and speckled he goats and all the spotted and speckled she goats and all that was grey among the rams and every one that was white among them, He gave them into the hand of his sons.	And he removed that day the he-goats that were ringstreaked and spotted and all the she-goats that were speckled and spotted, every one that had white in it and all the black ones among the sheep and gave them into the hand of his sons;
30.37	And Jacob took to himself green rods of storax tree, and of the walnut and the plane tree; and Jacob peeled white stripes in them; and as he drew off the green, the white stripe which he had made appeared alternate on the rods.	And Jacob took him rods of fresh poplar and of the almond and of the plane-tree; and peeled white streaks in them and made the white appear which was in the rods.
30.40	And Jacob separated the lambs and set before the sheep a speckled ram and every variegated one among the lambs, He separated flocks for himself alone and did not mingle them with the sheep of Laban.	And Jacob separated the lambs and set the faces of the flocks toward the ringstreaked and all the black in the flock of Laban: He put his own droves apart and put them not unto Laban's flock.
30.41	It came to pass, in the time wherein the sheep became pregnant, conceiving in the belly, ...	It came to pass, whensoever the stronger of the flock did conceive, ...
30.42	But when the flocks brought forth, he did not put them in: so the unmarked ones were Laban's and the marked ones were Jacob's.	but when the flock were feeble, he put them not in: so the feebler were Laban's and the stronger Jacob's.
31.7	But your father deceived me and changed my wages of ten lambs; yet God gave him not power to hurt me.	And your father hath deceived me and changed my wages ten times; but God suffered him not to hurt me.
31.8	... and if he should say, 'The white shall be your reward,' then would all the cattle bear white.	... and if he said thus, The ringstreaked shall be your wages; then bare all the flock ringstreaked.
31.10	... behold, the he goats and the rams leaping	... behold, the he-goats which leaped upon the

	on the sheep and the she goats, speckled and variegated and spotted with ash-coloured spots.	flock were ringstreaked, speckled and grizzled.
31.11	The angel of God said unto me in a dream, 'Jacob': and I said: 'What is it?'	The angel of God said unto me in the dream, Jacob: and I said: Here am I.
31.12	And he said: 'Look up with thine eyes and behold the he goats and the rams leaping on the sheep and the she goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban doeth to you.	And he said: Lift up now thine eyes and see: all the he-goats which leap upon the flock are ringstreaked, speckled and grizzled: for I have seen all that Laban doeth unto you.
31.13	I am God that appeared to you in the place of God, where you anointedst a pillar ...	I am the God of Beth-el, where you anointedst a pillar, ...
31.16	All the wealth and the glory which God hath taken from our father, ...	For all the riches which God hath taken away from our father, ...
31.18	and he took away all his possessions and all his store, which he had obtained in Mesopotamia and all that belonged to him, to depart to Isaac his father in the land of C'anaan.	and he carried away all his cattle and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-aram, to go to Isaac his father unto the land of Canaan.
31.21	So he fled, himself and all that belonged to him, and passed over the river and rushed toward mount Galaad.	So he fled with all that he had; He rose up and passed over the River and set his face toward the mountain of Gilead.
31.22	But it was told Laban the Syrian on the third day that Jacob was fled.	It was told Laban on the third day that Jacob was fled.
31.24	And God came to Laban the Syrian in a dream by night and said unto him, "Take heed to thyself for fear that you speak to Jacob evil words."	And God came to Laban the Syrian in a dream of the night and said unto him, Take heed to thyself that you speak not to Jacob either good or bad.
31.26	And Laban said to Jacob, "What hast you done? Wherefore didst you run away secretly and pillage me and led away my daughters as captives taken with the sword?	And Laban said to Jacob, What hast you done, that you have deceived my heart and carried away my daughters as captives of the sword?
31.27	Whereas if you hadst told me, I would have sent you away with mirth and with songs and timbrels and harp.	Wherefore didst you flee secretly and steal away from me and didst not tell me, that I might have sent you away with mirth and with songs, with tabret and with harp;
31.31	And Jacob answered and said to Laban, "Because I said: for fear that at any time you shouldest take your daughters away from me and all my possessions.	And Jacob answered and said to Laban, Because I was afraid: for I said: for fear that you shouldest take your daughters from me by force.
31.32	Take notice of what I have of your property and take it"; He observed nothing with him. Jacob said: "With whomsoever you shalt find your gods, he shall not live in the presence of our brethren"; but Jacob knew not that his wife Rachel had stolen them.	With whomsoever you findest your gods, he shall not live: before our brethren discern you what is thine with me and take it to you. For Jacob knew not that Rachel had stolen them.
31.33	And Laban went in and searched Lea's tent and found them not. He went out of Lea's tent and searched in Jacob's tent and in the two maidservants' tent and found them not. He went also into Rachel's tent.	And Laban went into Jacob's tent and into Leah's tent and into the tent of the two maid-servants; but he found them not. He went out of Leah's tent and entered into Rachel's tent.
31.34	Now, Rachel had taken the idols and cast them among the camel's packs and sat upon them.	Now, Rachel had taken the teraphim and put them in the camel's saddle and sat upon them. And Laban felt about all the tent, but found them not.

31.39	That which was taken of beasts I brought not unto you; I made good of myself the thefts of the day and the thefts of the night.	That which was torn of beasts I brought not unto you; I bare the loss of it; of my hand didst you require it, whether stolen by day or stolen by night.
31.40	I was parched with heat by day and chilled with frost by night; and my sleep departed from my eyes.	Thus I was; in the day the drought consumed me and the frost by night; and my sleep fled from mine eyes.
31.41	These twenty years have I been in thine house; I served you fourteen years for your two daughters and six years among your sheep and you didst falsely rate my wages for ten lambs.	These twenty years have I been in your house; I served you fourteen years for your two daughters and six years for your flock: and you have changed my wages ten times.
31.42	Except the God of my father Abraham and the fear of Isaac, ...	Except the God of my father, the God of Abraham and the Fear of Isaac, ...
31.43	And Laban answered and said unto Jacob, "'The daughters are my daughters and the sons my sons and the cattle are my cattle and all things which you seest are mine and my daughters': what shall I do unto them today, or unto their children whom they have borne?	And Laban answered and said unto Jacob, The daughters are my daughters and the children are my children and the flocks are my flocks and all that you seest is mine: and what can I do this day unto these my daughters, or unto their children whom they have borne?
31.44	Now, therefore come, let me make a covenant, I and thou; and it shall be for a witness between me and you." He said unto him, "Behold, there is no one with us; behold, God is witness between me and you."	And now come, let us make a covenant, I and thou; Let it be for a witness between me and you.
31.46	And Jacob said unto his brethren, "Gather stones." They gathered stones and made an heap and ate there upon the heap. And Laban said unto him, "This heap witnesseth between me and you today."	And Jacob said unto his brethren, Gather stones; and they took stones and made a heap: and they did eat there by the heap.
31.48	And Laban said unto Jacob, "Behold this heap and the pillar, which I have set between me and you; this heap witnesseth and this pillar witnesseth." (Therefore its name was called, The Heap Witnesses,	And Laban said: This heap is witness between me and you this day. Therefore was the name of it called Galeed:
31.50	"If you shalt humble my daughters, if you shouldest take wives in addition to my daughters, see, there is no one with us.	If you shalt afflict my daughters and if you shalt take wives besides my daughters, no man is with us; see, God is witness betwixt me and you.
31.51	Not in LXX.	And Laban said to Jacob, Behold this heap and behold the pillar, which I have set betwixt me and you.
31.52	If I should not cross over unto you, neither shouldest you cross over to me, beyond this heap and this pillar, for mischief.	This heap be witness and the pillar be witness, that I will not pass over this heap to you and that you shalt not pass over this heap and this pillar unto me, for harm.
31.53	The God of Abraham and the God of Nachor, judge betwixt us." Jacob swore by the Fear of his father Isaac.	The God of Abraham and the God of Nahor, the God of their father, judge betwixt us. Jacob swore by the Fear of his father Isaac.
31.54	And he offered a sacrifice in the mountain and called his brethren and they ate and drank and slept in the mountain.	And Jacob offered a sacrifice in the mountain and called his brethren to eat bread: and they did eat bread and tarried all night in the mountain.
32.1-2	And Jacob departed for his journey; He looked up and saw the host of God encamped; and the angels of God met him. Jacob said when he saw them, "This is the Camp of God." He called	And Jacob went on his way and the angels of God met him. Jacob said when he saw them, This is God's host: He called the name of that place Mahanaim.

	the name of that place, Encampments.	
32.7	And Jacob was greatly terrified and was perplexed; He divided the people that was with him and the kine and the sheep, into two camps.	Then Jacob was greatly afraid and was distressed: He divided the people that were with him and the flocks and the herds and the camels, into two companies;
32.9	And Jacob said: "God of my father Abraham and God of my father Isaac, O Lord, you art he that said unto me, 'Depart quickly to the land of your birth and I will do you good.'	And Jacob said: O God of my father Abraham and God of my father Isaac, O Yahweh, who said unto me, Return unto your country and to your kindred and I will do you good:
32.10	Let there be to me a sufficiency of all the justice and all the truth, which you have wrought with your servant; ...	I am not worthy of the least of all the lovingkindnesses and of all the truth, which you have showed unto your servant; ...
32.11	Deliver me from the hand of my brother Esau: for I fear him, ...	Deliver me, I pray you, from the hand of my brother, from the hand of Esau: for I fear him ...
32.19	And he commanded the first and the second and the third, ...	And he commanded also the second and the third, ...
32.20	and ye shall say, 'Behold your servant Jacob cometh after us.' " For he said: "I will propitiate his countenance with the gifts going before his presence, and afterwards I will behold his face, for peradventure he will accept me."	and ye shall say, Moreover, behold, your servant Jacob is behind us. For he said: I will appease him with the present that goeth before me and afterward I will see his face; peradventure he will accept me.
32.23	And he took them and passed over the torrent and brought over all his possessions.	And he took them and sent them over the stream and sent over that which he had.
32.25	And he saw that he prevailed not against him; He touched the broad part of his thigh and the broad part of Jacob's thigh was benumbed in his wrestling with him.	When he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.
32.28	And he said unto him, "Thy name shall no longer be called Jacob, but Israel shall be your name; for you have prevailed with God and shalt be mighty with men."	And he said: your name shall be called no more Jacob, but Israel: for you have striven with God and with men and hast prevailed.
32.32	Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, unto this day: because he touched the broad part of Jacob's thigh--even the sinew which was benumbed.	Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.
33.8	And he said: "What are these things to you, all these companies that I have met?" He said: "That your servant might find grace in your sight, my lord."	And he said: What meanest you by all this company which I met? He said: To find favor in the sight of my lord.
33.12	And he said: "Let us depart and proceed right onward."	And he said: Let us take our journey, Let us go and I will go before you.
33.14	Let my lord go on before his servant and I shall have strength on the road according to the ease of the journey before me, and according to the strength of the children, until I come unto my lord unto Seir."	Let my lord, I pray you, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.
33.19	And he bought the parcel of the field, where he pitched his tent, of Emmor, Sychem's father, for an hundred lambs.	And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.
34.3	And he was attached unto the soul of Dina the daughter of Jacob, He loved the damsel and	And his soul clave unto Dinah the daughter of Jacob, He loved the damsel and spake kindly

	spake kindly unto the damsel.	unto the damsel.
34.14	And Simeon and Levi, the brothers of Dina, said unto them, ...	and said unto them, ...
34.15	Only on these terms will we conform to you and dwell among you: if ye also will be as we are, in that every male of you be circumcised.	Only on this condition will we consent unto you: if ye will be as we are, that every male of you be circumcised;
34.24	And unto Emmor and Sychem his son hearkened all that went out of the gate of their city and they were circumcised in the flesh of their foreskin every male.	And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
34.29	All the persons of them and all their store and their wives took they captive and plundered both whatever things there were in the city and whatever things there were in the houses.	and all their wealth and all their little ones and their wives, took they captive and made a prey, even all that was in the house.
34.30	And Jacob said to Simeon and Levi, "Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the C'anaanites and the Pherezites: and I am few in number; they will gather themselves against me and cut me in pieces and I shall be utterly destroyed and my house."	And Jacob said to Simeon and Levi, Ye have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites: and, I being few in number, they will gather themselves together against me and smite me; and I shall be destroyed, I and my house.
35.3	... who listened to me in the day of tribulation, who was with me and preserved me throughout in the journey, by which I went."	... who answered me in the day of my distress and was with me in the way which I went.
35.4	... and Jacob hid them under the terebinth tree which is in Secima and destroyed them to this day.	... and Jacob hid them under the oak which was by Shechem.
35.5	So Israel departed from Secima and the fear of God was upon the cities around them and they did not pursue after the sons of Israel.	And they journeyed: and a terror of God was upon the cities that were around them and they did not pursue after the sons of Jacob.
35.7	And he built there an altar and called the name of the place Baethel; ...	And he built there an altar and called the place El-beth-el; ...
35.11	And God said unto him, "I am your God; increase and multiply; for nations and gatherings of nations shall be of you and kings shall come out of your loins.	And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of you and kings shall come out of your loins;
35.12	The land which I gave to Abraham and Isaac, I have given it to you; it shall be to you; and to your seed after you will I give this land."	and the land which I gave unto Abraham and Isaac, to you I will give it and to your seed after you will I give the land.
35.16	And Jacob removed from Baethel and pitched his tent beyond the tower of Gader and it came to pass when he drew near to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour.	And they journeyed from Beth-el; and there was still some distance to come to Ephrath: and Rachel travailed and she had hard labor.
35.21	Not in the LXX.	And Israel journeyed and spread his tent beyond the tower of Eder.
35.22	... Israel heard and the thing appeared grievous before him.	... Isreal heard of it.
35.27	And Jacob came unto Isaac his father unto Mambre, to a city of the plain; this is Chebron in the land of C'anaan, where Abraham and Isaac sojourned.	And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is Hebron), where Abraham and Isaac sojourned.
36.2	And Esau took to himself wives of the	Esau took his wives of the daughters of

	daughters of the C'anaanites; Ada, the daughter of Aelon the Chettite; and Elibema, daughter of Ana the son of Sebegon, the Evite;	Canaan: Adah the daughter of Elon the Hittite and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite,
36.6	And Esau took his wives and his sons and his daughters and all the persons of his house and all his possessions and all his cattle and all that he had obtained and all things whatsoever he had acquired in the land of C'anaan; and Esau went forth from the land of C'anaan, from the face of his brother Jacob.	And Esau took his wives and his sons and his daughters and all the souls of his house and his cattle and all his beasts and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob.
36.7	For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions.	For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle.
36.21	and Deson and Asar and Rison: these are the chiefs of the Chorrhite, the son of Seir in the land of Edom.	and Dishon and Ezer and Dishan: these are the chiefs that came of the Horites, the children of Seir in the land of Edom.
37.2	These are the generations of Jacob. Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; ...	These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; He was a boy ...
37.5	And Joseph dreamed a dream and told it to his brethren.	And Joseph dreamed a dream, He told it to his brethren: and they hated him yet the more.
37.7	I thought ye were binding sheaves in the middle of the field, ...	for, behold, we were binding sheaves in the field, ...
37.9	And he dreamed another dream and related it to his father and to his brethren and said: ...	And he dreamed yet another dream and told it to his brethren and said: ...
37.10	And his father rebuked him and said unto him ...	And he told it to his father and to his brethren and his father rebuked him and said unto him ...
37.33	And he knew it and said: "It is my son's tunic; an evil wild beast hath devoured him; a wild beast hath carried off Joseph."	And he knew it and said: It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces.
37.35	All his sons and his daughters gathered themselves together and came to comfort him; ...	All his sons and all his daughters rose up to comfort him; ...
38.3	And she conceived and bare a son and called his name Er.	And she conceived and bare a son; He called his name Er.
38.5	And she again bare a son and called his name Selom: and she was in Chasbi when she bare them.	And she yet again bare a son and called his name Shelah: He was at Chezib when she bare him.
38.7	And Er, Judas' firstborn, was wicked before the Lord; and God killed him.	And Er, Judah's first-born, was wicked in the sight of Yahweh; and Yahweh killed him.
38.12	The days were fulfilled and Sava Judas' wife died; and Judas was comforted and went unto those who sheared his sheep, to Thamna, himself and his shepherd Iras the Odollamite.	And in process of time Shua's daughter, the wife of Judah, died; and Judah was comforted and went up unto his sheep-shearers to Timnah, he and his friend Hirah the Adullamite.
38.14	And she took off the garments of her widowhood from her and put on a veil and beautified her face and sat by the gates of Aenan, ...	And she put off from her the garments of her widowhood and covered herself with her veil and wrapped herself and sat in the gate of Enaim, ...
38.15	When Judas saw her, he thought her to be an harlot; for she covered her face, He knew her not.	When Judah saw her, he thought her to be a harlot; for she had covered her face.
38.26	And Judas knew them and said: "Thamar is justified rather than I, since I gave her not to	And Judah acknowledged them and said: She is more righteous than I, since I gave her not to

	Selom my son." He knew her not again.	Shelah my son. He knew her again no more.
39.17	And she spake unto him according to these words, saying: "The Hebrew servant, whom you broughtest in unto us, came in unto me to mock me and said unto me, 'I will lie with you.'	And she spake unto him according to these words, saying: The Hebrew servant, whom you have brought unto us, came in unto me to mock me:
39.22	The chief keeper of the prison gave the prison into Joseph's hand and all the prisoners as many as were in the prison and all things whatsoever they do there.	The keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.
40.1	It came to pass after these things, that the chiefcupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt.	It came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt.
40.3	And he put them in prison in the sight of the jailor, in the prison, the same place whereinto Joseph had been led.	And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.
40.5	And they both had a dream, each man his dream in one night; to each his dream vision came, the chief cupbearer and the chief baker, who belonged to the king of Egypt, who were in the prison.	And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison.
40.7	And he asked Pharaoh's eunuchs who were with him in the prison with his master, saying: "Why is it that your countenances are sad today?"	And he asked Pharaoh's officers that were with him in ward in his master's house, saying: Wherefore look ye so sad today?
40.16	The chief baker saw that he interpreted aright. He said unto Joseph, "I also saw a dream and methought I took up three baskets of mealy food on my head.	When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head:
41.7	The seven thin ears and blasted with the wind devoured the seven choice and full ears. Pharaoh awoke and it was a dream.	The thin ears swallowed up the seven rank and full ears. Pharaoh awoke, and, behold, it was a dream.
41.8	It was morning and his soul was troubled; He sent and called all the interpreters of Egypt, ...	It came to pass in the morning that his spirit was troubled; He sent and called for all the magicians of Egypt, ...
41.11	And we had a dream in one night, I and he; we saw, each according to his dream.	and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.
41.12	And there was there with us a young man, an Hebrew servant of the captain of the guard; and we told him, He interpreted to us our dreams.	And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, He interpreted to us our dreams; to each man according to his dream he did interpret.
41.23	but other seven ears, thin and blasted with the wind, sprang up close to them:	and, behold, seven ears, withered, thin and blasted with the east wind, sprung up after them:
41.34	Let Pharaoh make and appoint local governors over the land; Let them take up a fifth part of all the produce of the land of Egypt in the seven plenteous years.	Let Pharaoh do this, Let him appoint overseers over the land and take up the fifth part of the land of Egypt in the seven plenteous years.
41.43	And he mounted him on the second of his chariots and an herald made proclamation before him; He set him over all the land of Egypt.	and he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: He set him over all the land of Egypt.
41.44	Pharaoh said unto Joseph, "I am Pharaoh; without you shall no one lift up his hand in all the land of Egypt."	Pharaoh said unto Joseph, I am Pharaoh and without you shall no man lift up his hand or his foot in all the land of Egypt.

41.56	The famine was over the face of all the earth: and Joseph opened all the granaries and sold unto all the Egyptians.	The famine was over all the face of the earth: and Joseph opened all the store-houses and sold unto the Egyptians; and the famine was sore in the land of Egypt.
42.9	And Joseph remembered his dreams, which he saw and said unto them, "Ye are spies; to observe the tracks of the land ye are come."	And Joseph remembered the dreams which he dreamed of them and said unto them, Ye are spies; to see the nakedness of the land ye are come.
42.13	And they said: "We your servants are twelve brethren, in the land of C'anaan; and, behold, the youngest is this day with our father, but the other one is not."	And they said: We your servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father and one is not.
42.19	If ye be peaceable, let one of your brethren be detained in prison; but go ye and carry back the allowance of corn ye have purchased.	if ye be true men, let one of your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses:
42.28	And he said unto his brethren, "My money hath been restored to me, and, behold, this is in my sack": and their heart was wonder-struck and they were troubled, saying one to another, "What is this that God hath done unto us?"	And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them and they turned trembling one to another, saying: What is this that God hath done unto us?
42.30	"The man, the lord of the land, spake harsh words to us and put us in prison as spies of the land.	The man, the lord of the land, spake roughly with us and took us for spies of the country.
42.33	The man, the lord of the land, said unto us, 'Herein shall I know that ye are peaceful men: leave one brother here with me and take the allowance of corn ye have purchased for your house, and depart.	The man, the lord of the land, said unto us, Hereby shall I know that ye are true men: leave one of your brethren with me and take grain for the famine of your houses and go your way;
43.7	And they said: "The man closely questioned us about our kindred also, ...	And they said: The man asked straitly concerning ourselves and concerning our kindred, ...
43.8	And Judas said unto Israel his father, "Send the boy with me and we will arise and go; that we may live and not die, both we and you and our store.	And Judah said unto Israel his father, Send the boy with me and we will arise and go; that we may live and not die, both we and you and also our little ones.
43.11	And their father Israel said unto them, "If it be so, do this: take of the fruits of the land in your vessels and carry down to the man presents of gum and honey, frankincense and stacte and turpentine and almonds;	And their father Israel said unto them, If it be so now, do this: take of the choice fruits of the land in your vessels and carry down the man a present, a little balm and a little honey, spicery and myrrh, nuts and almonds;
43.14	And my God give you favour before the man, ...	and God Almighty give you mercy before the man, ...
43.16	And Joseph saw them and his brother Benjamin, born of the same mother; He said to the steward of his household ...	When Joseph saw Benjamin with them, he said to the steward of his house, ...
43.18	The men when they perceived that they were brought into Joseph's house, said: "We are brought in because of the money that was returned in our sacks at the first; even in order tofalsely accuse us and lay it to our charge; to take us for servants and our asses."	The men were afraid, because they were brought to Joseph's house; and they said: Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us and fall upon us and take us for bondmen and our asses.
43.22	And other money have we brought with us to buy food; we know not who put the money into our sacks."	And other money have we brought down in our hand to buy food: we know not who put our money in our sacks.

43.24	And he brought water to wash their feet; and gave their asses provender.	The man brought the men into Joseph's house and gave them water and they washed their feet; He gave their asses provender.
43.28	And they said: "Thy servant our father is well; he is yet alive." He said: "Blessed be that man by God"; and they bowed and did him reverence.	And they said: your servant our father is well, he is yet alive. They bowed the head and made obeisance.
43.30	And Joseph was troubled, for his heart yearned over his brother, ...	And Joseph made haste; for his heart yearned over his brother: ...
44.21	And you said unto your servants, 'Bring him down to me and I will take care of him.'	And you said unto your servants, Bring him down unto me, that I may set mine eyes upon him.
44.28	and one is departed from me; and ye said that he was devoured of wild beasts and I have not seen him since.	and the one went out from me and I said: Surely he is torn in pieces; and I have not seen him since:
44.32	For your servant hath received the boy in charge from his father, saying: 'If I bring him not unto you and stand him before you, I shall be guilty toward my father for ever.'	For your servant became surety for the boy unto my father, saying: If I bring him not unto you, then shall I bear the blame to my father for ever.
45.3	And Joseph said unto his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled.	And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
45.7	For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you.	And God sent me before you to preserve you a remnant in the earth and to save you alive by a great deliverance.
45.10	And you shalt dwell in the land of Gesem of Arabia; and you shalt be near me, you and your children and your children's children, your sheep and thine oxen and whatsoever things are thine.	and you shalt dwell in the land of Goshen and you shalt be near unto me, you and your children and your children's children and your flocks and your herds and all that you hast:
45.11	And there will I nourish you; for the famine is yet for five years; for fear that you and your sons and all your possessions, be consumed.	and there will I nourish you; for there are yet five years of famine; for fear that you come to poverty, you and your household and all that you hast.
45.18	And take up your father and your possessions and come unto me; and I will give you of all the goods of Egypt and ye shall eat the marrow of the land.	and take your father and your households and come unto me: and I will give you the good of the land of Egypt and ye shall eat the fat of the land.
45.23	And to his father he sent like presents and ten asses, bearing some of all the good things of Egypt and ten mules, bearing bread for his father for your journey.	And to his father he sent after this manner: ten asses laden with the good things of Egypt and ten she-asses laden with grain and bread and provision for his father by the way.
45.26	And they told him, saying: "Thy son Joseph liveth, He is ruler over all the land of Egypt." Jacob was amazed, for he believed them not.	And they told him, saying: Joseph is yet alive, He is ruler over all the land of Egypt. And his heart fainted, for he believed them not.
46.3	And he sayeth unto him, "I am the God of your fathers; ...	And he said: I am God, the God of your father: ...
46.5	And Jacob rose up from The Well of the Oath; and the sons of Israel took up their father and the baggage and their wives on the wagons, which Joseph sent to take them.	And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father and their little ones and their wives, in the wagons which Pharaoh had sent to carry him.
46.6	And they took up their goods and all their property, which they had obtained in the land of	And they took their cattle and their goods, which they had obtained in the land of Canaan

	C'anaan; they came into Egypt, Jacob and all his seed with him:	and came into Egypt, Jacob and all his seed with him:
46.20	And there were sons born to Joseph in the land of Egypt, whom Aseneth the daughter of Petephres priest of Heliopolis, bare unto him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bare to him, even Machir. And Machir begat Galaad. The sons of Ephraim, the brother of Manasses: Sutalaam and Taam. The sons of Sutalaam: Edem.	And unto Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-phera priest of On, bare unto him.
46.21	The sons of Benjamin: Bala and Chobor and Asbel. The sons of Bala were Gera and Noeman and Anchis and Ros and Mamphim and Ophimin. And Gera begat Arad.	The sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.
46.22	These are the sons of Rachel, which she bare to Jacob: all the souls eighteen.	These are the sons of Rachel, who were born to Jacob: all the souls were fourteen.
46.27	and the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob, who came into Egypt, were threescore and fifteen souls.	and the sons of Joseph, who were born to him in Egypt, were two souls: all the souls of the house of Jacob, that came into Egypt, were threescore and ten.
46.28	And he sent Judas before him unto Joseph, to meet him to the city of Heroes, into the land of Ramesses.	And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.
46.29	And Joseph made ready his chariots and went up to meet Israel his father, at the city of Heroes; ...	And Joseph made ready his chariot and went up to meet Israel his father, to Goshen; ...
46.31	And Joseph said unto his brethren, "I will go up ...	And Joseph said unto his brethren and unto his father's house, I will go up, ...
47.5	Pharaoh said unto Joseph, "Let them dwell in the land of Gesem. If you knowest that there are among them able men, make them overseers of my cattle." So Jacob and his sons came into Egypt, unto Joseph. Pharaoh, king of Egypt, heard of it. Pharaoh spake unto Joseph, saying: "Thy father and your brethren have come unto you:	Pharaoh spake unto Joseph, saying: your father and your brethren have come unto you:
47.6	behold, the land of Egypt is before you; in the best land settle your father and your brethren."	the land of Egypt is before you; in the best of the land make your father and your brethren to dwell; in the land of Goshen let them dwell: and if you knowest any able men among them, then make them rulers over my cattle.
47.12	And Joseph gave provision to his father and his brethren and to all the house of his father, corn for each person.	And Joseph nourished his father and his brethren and all his father's household, with bread, according to their families.
47.18	And that year passed and they came unto him in the second year and said unto him, "Must we then be destroyed from before our lord? For if our money hath failed and our possessions and our cattle, brought to you our lord and there hath not been left to us before our lord more than our own bodies and our land, we are indeed destitute.	When that year was ended, they came unto him the second year and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies and our lands:
47.19	... give seed that we may sow and live and not die, so our land shall not be made desolate."	... and give us seed, that we may live and not die and that the land be not desolate.

47.20	And Joseph bought all the land of the Egyptians for Pharaoh; for the Egyptians sold their land to Pharaoh, because the famine prevailed against them: and the land became Pharaoh's.	So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's.
47.21	And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other,	And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof.
47.24	And there shall be the fruits thereof; and ye shall give the fifth part unto Pharaoh and the four remaining parts shall be for yourselves, for seed for the earth and for food for you and all that are in your houses."	It shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh and four parts shall be your own, for seed of the field and for your food and for them of your households and for food for your little ones.
47.31	And he said: "Swear unto me." He swore unto him. Israel worshiped, leaning upon the top of his staff.	And he said: Swear unto me: He swore unto him. Israel bowed himself upon the bed's head.
48.1	It came to pass after these things, that it was reported to Joseph, "Behold, your father is ill." He took his two sons, Manasses and Ephraim and came unto Jacob.	It came to pass after these things, that one said to Joseph, Behold, your father is sick: He took with him his two sons, Manasseh and Ephraim.
48.7	"And as for me when I came out of Mesopotamia of Syria, Rachel, your mother, died in the land of C'anaan, as I drew near to the hippodrome of Chabratha of the land of C'anaan, so as to come to Ephratha; and I buried her in the way of the hippodrome; this is Bethlehem."	And as for me when I came from Paddan, Rachel died by me in the land of Canaan in the way when there was still some distance to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Beth-lehem).
48.11	And Israel said unto Joseph, "Behold, I have not been deprived of seeing your face, and, lo, God hath shewed me also your seed."	And Israel said unto Joseph, I had not thought to see your face: and, lo, God hath let me see your seed also.
48.14	But Israel stretched out his right hand and laid it upon Ephraim's head, He was the younger; and his left hand upon Manasses' head, guiding his hands crosswise.	And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.
48.15	And he blessed them and said: "The God in whose sight my fathers Abraham and Isaac were well pleasing, the God who continueth to feed me from my youth until this day;	And he blessed Joseph and said: The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day,
48.20	And he blessed them in that day, saying: "In you shall Israel be blessed, saying: 'God make you as Ephraim and Manasses.' " He set Ephraim before Manasses.	And he blessed those who day, saying: In you will Israel bless, saying: God make you as Ephraim and as Manasseh: He set Ephraim before Manasseh.
48.22	I give to you Sicima, a select portion above your brethren, which I took out of the hand of the Amorites with my sword and bow."	Moreover, I have given to you one portion above your brethren, which I took out of the hand of the Amorite with my sword and with my bow.
49.3	"Reuben, you art my firstborn, you my strength and the first of my children, hard to be endured, hard and selfwilled.	Reuben, you art my first-born, my might and the beginning of my strength; The pre-eminence of dignity and the pre-eminence of power.
49.4	Breaking out in insolence, you should not have boiled over as water, for you wentest up to your father's bed; then you defiledst the couch, whereupon you wentest up.	Boiling over as water, you shalt not have the pre-eminence; Because you wentest up to your father's bed; Then defiledst you it: he went up to my couch.
49.6	Let not my soul come into their counsel, andupon their friendship let not mine inward	O my soul, come not you into their council; Unto their assembly, my glory, be not you united;

	parts lean: for in their wrath they killed men and in their passion they houghed a bull.	For in their anger they killed a man, And in their self-will they hocked an ox.
49.9	Juda is a lion's whelp: from the tender plant, my son, you art gone up. Having couched, you liest down as a lion and as a lion's whelp; who shall rouse him up?	Judah is a lion's whelp; From the prey, my son, you art gone up: He stooped down, he couched as a lion, And as a lioness; who shall rouse him up?
49.10	A ruler shall not fail from Juda, nor a prince from his loins, until he cometh for whom it is reserved; He is the expectation of nations.	The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; And unto him shall the obedience of the peoples be.
49.14	"Issachar hath desired that which is good; resting between the inheritances.	Issachar is a strong ass, Couching down between the sheepfolds:
49.15	When he saw the resting place that it was good and the land that it was fertile, he subjected his shoulder to labour and became an husbandman.	And he saw a resting-place that it was good, The land that it was pleasant; He bowed his shoulder to bear, And became a servant under taskwork.
49.17	Let Dan be a serpent in the way, lying in ambush upon the path, biting the horse's heel; and the rider shall fall backward.	Dan shall be a serpent in the way, An adder in the path, That biteth the horse's heels, So that his rider falleth backward.
49.19	"Gad, a plundering troop shall plunder him; but he shall plunder them, pursuing at their feet.	Gad, a troop shall press upon him; But he shall press upon their heel.
49.21	"Nephthalim is a spreading stem, bestowing beauty on its fruit.	Naphtali is a hind let loose: He giveth goodly words.
49.22	"Joseph is a son exalted; my dearly loved son is magnified; my youngest son, turn to me.	Joseph is a fruitful bough, A fruitful bough by a fountain; His branches run over the wall.
49.23	Against whom men taking evil counsel reproached him and the archers pressed hard upon him.	The archers have sorely grieved him, And shot at him and persecuted him:
49.24	But their bows were mightily broken and the sinews of their arms were slackened by the hand of the mighty one of Jacob; thence is he that strengthened Israel	But his bow abode in strength, The arms of his hands were made strong, By the hands of the Mighty One of Jacob (From thence is the shepherd, the stone of Israel),
49.25	from the God of your father; and my God helped you, He blessed you with the blessing of heaven from above and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb,	Even by the God of your father, who shall help you, And by the Almighty, who shall bless you, With blessings of heaven above, Blessings of the deep that coucheth beneath, Blessings of the breasts and of the womb.
49.26	the blessings of your father and your mother--it hath prevailed above the blessing of the lasting mountains and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph and upon the head of the brothers of whom he took the lead.	The blessings of your father Have prevailed above the blessings of my progenitors Unto the utmost bound of the everlasting hills: They shall be on the head of Joseph, And on the crown of the head of him that was separate from his brethren.
49.27	"Benjamin is as a ravening wolf; in the morning he shall eat still and at evening he giveth food."	Benjamin is a wolf that raveneth: In the morning he shall devour the prey, And at even he shall divide the spoil.
49.28	All these are the twelve sons of Jacob; ...	All these are the twelve tribes of Israel: ...
49.30	in the double cave which is opposite Mambre, in the land of C'anaan, the cave which Abraham bought of Ephron the Chettite for a possession of a sepulchre.	in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place.
50.2	And Joseph commanded his servants the	And Joseph commanded his servants the

	embalmers to embalm his father; and the embalmers embalmed Israel.	physicians to embalm his father: and the physicians embalmed Israel.
50.4	When the days of mourning were past, Joseph spake unto the princes of Pharaoh, saying: "If I have found favour in your sight, speak concerning me in the ears of Pharaoh, saying,	When the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying: If now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
50.8	All the household of Joseph and his brethren and all his father's house and his kindred; and the sheep and the oxen they left behind in the land of Gesem.	and all the house of Joseph and his brethren and his father's house: only their little ones and their flocks and their herds, they left in the land of Goshen.
50.12	Thus his sons did unto him and they buried him there:	And his sons did unto him according as he commanded them:
50.14	And Joseph returned into Egypt, he and his brethren and those who had gone up with him to bury his father.	And Joseph returned into Egypt, he and his brethren and all that went up with him to bury his father, after he had buried his father.
50.16	And they came unto Joseph and said: "Thy father adjured us before his death, saying,	And they sent a message unto Joseph, saying: your father did command before he died, saying,
50.18	And they came unto him and said: "We here are your servants."	And his brethren also went and fell down before his face; and they said: Behold, we are your servants.
50.19	And Joseph said unto them, "Fear not, for I am God's servant.	And Joseph said unto them, Fear not: for am I in the place of God?
50.20	Ye took counsel against me for evil, but God took counsel for me for good, that it might be as it is today and much people might be fed."	And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.
50.21	And he said unto them, "Fear not: I will nourish you and your families." He comforted them and spake kindly unto them.	Now, therefore fear ye not: I will nourish you and your little ones. He comforted them and spake kindly unto them.
50.22	And Joseph dwelt in Egypt, he and his brethren and all his father's family; and Joseph lived an hundred and ten years.	And Joseph dwelt in Egypt, he and his father's house: and Joseph lived a hundred and ten years.

PATRISTIC AND OTHER EARLY CHRISTIAN GUIDANCE FOR THE TRANSLATION OF THE SEPTUAGINT INTO ENGLISH

The table below is illustrative of a methodology, but does not follow that methodology through in a comprehensive manner. Ideally, one would prefer to act on the basis of a patristic consensus as to the meaning of a given text, rather than on the writings of one or two early Christian writers.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	Comments
Gn 1.20	And God said: Let the waters bring forth **reptiles** having life and winged creatures flying above the earth in the firmament of heaven	And God said: "Let the waters bring forth **moving creatures** having life and winged creatures that fly above the earth in the firmament of	Brenton uses "reptiles" for the things swimming in the waters. Basil (*Hexaemeron* 7) explains that fish "creep" through the water. A better translation is thus "moving creatures."

	and it was so.	heaven." It was so.	
Gn 32.31-32	And Jacob called the name of that place, the **Face** of God; for, said he, I have seen God face to face and my life was preserved. The sun rose upon him when he passed the **Face** of God; He halted upon his thigh.	And Jacob called the name of that place, the **Form** of God; for, said he, I have seen God face to face and my life was preserved. The sun rose upon him when he passed the **Form** of God; He halted upon his thigh.	The Greek word ειδος translated "Face" in Brenton is more commonly given as "shape," "fashion," or "form." Athanasius (*Discourse* 3.16) contrasted Jacob, who had seen God's Form (whom he identified with the Word), with Jesus' audience in John 5.37-38. To preserve the contrast, it is important that ειδος be rendered in the same way in both John and Genesis. So in John, "Ye have neither heard his voice at any time, nor seen his form."
Ex 12.41	It came to pass after the four hundred and thirty years, all the **forces** of the Lord came forth out of the land of Egypt by night.	It came to pass after the four hundred and thirty years, all the **power** of the Lord came forth out of the land of Egypt by night.	"Forces" should be replaced with "power." See justification at note on Joel 2.25.
Ex 33.19	And God said: I will pass by before you with my glory and I will **call by my name, the Lord**, before you.	And God said: "I will pass by before you with my glory and I will **proclaim the name of the Lord** before you."	Cyril of Jerusalem (*Catechetical Lecture* 9.8), evidently followed the text of Codex Alexandrinus (as represented in the modified translation). He argued: "Being Himself the Lord, what Lord doth He proclaim? you seest how He was covertly teaching the godly doctrine of the Father and the Son." The reading of Alexandrinus thus supports Trinitarian theology.
Lv 23.40	And on the first day ye shall take goodly fruit of trees and branches of palm trees and thick boughs of trees and willows and branches of **osiers** from the brook	And on the first day ye shall take goodly fruit of trees and branches of palm trees and thick boughs of trees and willows and branches of **agnos** from the brook	Brenton ended the list of arboreal items to be brought during the Feast of Tabernacles with "branches of osiers from the brook." The word translated osiers is actually *agnos*, which is very much like the Greek word for chastity. Methodius (*Banquet* 4) provided a figurative reading of this passage in which he noted that the *agnos* is "by its very name the tree of chastity." Hence, it seems best to leave the tree with its Greek name, add a footnote to explain its significance and thus preserve the allusion.
Nu 23.19	God is not as man **to waver**, nor as the son of man to be threatened.	Not like a man is God **suspended**, nor like a son of man does he suffer threats	A translation from the Masoretic Hebrew reads, "God is not a man, that he should lie, neither the son of man, that he should repent." This could be read as a denial of the deity of the Son of Man, Christ and a denial of His Incarnation. Brenton's translation is an improvement. But the Greek verb in the first clause can be translated in any of these ways: to be suspended, to waver, to be deceived. Since Cyprian (*Treatise* 12.2.20) understood the first part of the verse to mean that the crucifixion (suspension) of Christ from the cross would not be like other crucifixions, the quite literal rendering (to be suspended) is preferable in this case. Thus an improved translation is: "Not like a man is God suspended, nor like a son of man does he suffer threats"; as if to say, "God may be crucified, but not with impunity, not as though he were a mere man."

Dt 13.18, 14.1	if you will hear the voice of the Lord your God, to keep his commandments, all that I charge you this day, to do that which is good and pleasing before the Lord your God. Ye are the children of the Lord your God: ye shall not make any baldness between you eyes for the dead.	If you will hear the voice of the Lord your God, to keep his commandments, all that I charge you this day, to do that which is good and pleasing before the Lord your God, ye are the children of the Lord your God. Ye shall not make any baldness between your eyes for the dead.	Athanasius (*De Decretis* 6) plainly read the passage as follows: "If you will hear the voice of the Lord your God, to keep his commandments, all that I charge you this day, to do that which is good and pleasing before the Lord your God, ye are the children of the Lord your God. "Ye shall not make any baldness between your eyes for the dead." Thus, where Brenton connected "ye are the children of the Lord your God" with the sequel, Athanasius understood it to form the apodosis of 13.18.
Ps 4.5 (4.4)	feel compunction upon your beds for what ye say in your hearts	No modification.	Rahlf, following Cyprian (*Treatise* 4.5), presents a text that could be translated, "Speak ye in your hearts and upon your beds be grieved [or pierced]"; or "Speak ye in your hearts and upon your beds: be grieved." It would appear, however, that most early Christian writers followed texts that agree with Brenton. Hence, Brenton's translation should not be altered materially.
Ps 5.4 (5.3)	In the morning you shalt hear my voice: in the morning will I **wait upon you** and will **look up**.	in the morning you shalt hear my voice: in the morning I will **stand beside** you and I will **see**.	According to Augustine (*On the Psalms* 5.4-5), commenting on this verse in a Latin translation of the LXX, a man stands by God when he does not lie in earthly pleasures, He **sees** God "when the night of iniquity is over." An alternate translation of the Greek agrees with this understanding: "in the morning you shalt hear my voice: in the morning I will stand beside you and I will see." (There is no need to understand this to imply that a vision of God's *essence* results.)
Ps 5.12 (5.11)	But let all that trust on you be glad in you: they shall exult for ever and you shalt dwell **among** them.	But let all that trust on you be glad in you: they shall exult for ever and you shalt dwell **in** them.	Augustine (*On the Psalms* 5.16) understood this verse to speak of **Christ as our indweller** (as in Ephesians 3.17). Thus, "But let all that trust on you be glad in you: they shall exult for ever and you shalt dwell in them."
Ps 6.5	who will **give** you **thanks** in hades?	in hades who will **confess** to you?	The *Apostolic Constitutions* (Book 2, Chapter 13) employed this verse to prove that there is no repentance after death. Thus, "in hades who will confess to you?" (The same argument applies to Psalm 29.10 (30.9): "Shall the dust give praise to you?" becomes "Shall the dust confess to you?") This rendering is bolstered also by Cyprian who, using a Latin translation based on the LXX, understood Ps 6.5 to refer to confession (*Epistle* 61.17).
Ps 6.8 (6.7)	I am **worn out** because of all my enemies.	I have grown **old** among all mine enemies	Augustine (*On the Psalms*, 6.9) remarked that the "enemies" were sins and Paul had written that **we must put off the old man** and his deeds (Colossians 3.9-10). Hence, "I have grown old among all mine enemies," a more literal rendering of the Greek, in agreement with Charles Thomson's version

Ps 7.5 (7.4)	if I have requited **with evil** those who **requited me *with good***.	if I have repaid those who **requited me evil**	Augustine (*On the Psalms*, 7.3), commenting on this verse, wrote, "He then who repayeth not those who recompense evil, is perfect." Thus, in his view, the verse is an admonition against returning evil for evil (not evil for good, as Brenton has it) and an appropriate translation would be: "if I have repaid those who requited me evil." Or, as Charles Thomson has it, "if I have requited them evil who did me wrong."
Ps 7.14 (7.13)	he has completed his arrows for **the raging ones**.	he has wrought his arrows for **those who burn**.	Augustine (*On the Psalms* 7.14) understood the arrows to be the apostles, who set afire those they taught with a "great love of the kingdom of heaven." Thus the more literal rendering, "he has wrought his arrows for those who burn."
Ps 7.15 (7.14)	Behold, he has travailed with unrighteousness, he has conceived **trouble** and brought forth iniquity.	Behold, he has travailed with unrighteousness, he has conceived **toil** and brought forth iniquity.	Augustine (*On the Psalms* 7.16) took this to be a reference to the toil that came as a consequence of Adam's sin. Hence, "Behold, he has travailed with unrighteousness, he has conceived toil and brought forth iniquity."
Ps 9.27 (10.6)	For he has said in his heart, I shall not be moved, **continuing without evil** from generation to generation.	For he has said in his heart, "I shall not be moved from generation to generation **without evil**.	Augustine (*On the Psalms* 10.4) interpreted a more literal translation as follows: "A mind vain and full of error supposes that it cannot come from the mortal generation to the generation of eternity but by bad arts." Thus, "For he has said in his heart, "I shall not be moved from generation to generation without evil."
Ps 9.36 (10.15)	his sin shall be sought for and shall not be found.	his sin shall be sought, He shall not be found **because of it**.	Brenton's text omits two Greek words, included in Rahlfs, that transform the verse thus: "his sin shall be sought, He shall not be found because of it." With this Augustine (*On the Psalms* 10.12) agreed: "that is, he shall be judged for his sins and himself shall perish because of his sin."
Ps 11.6 (12.5)	Because of the misery of the poor and because of the sighing of the needy, now will I arise, saith the Lord, I will set *them* in **safety**; I will speak ***to them* thereof openly**.	Because of the misery of the poor and because of the sighing of the needy, now will I arise," saith the Lord. "I will set them in **salvation**; I will speak **boldly in him**.	Cyril of Jerusalem (*Catechetical Lecture* 14.4) understood the first part of this verse to refer to the resurrection of Christ. With this in mind, "safety" can be replaced with "salvation," which better suggests Christ's work. Then the final clause can be translated in a straightforward way as, "I will speak boldly in him"; for, as Augustine wrote (*On the Psalms* 12.7), this is "according to that in the Gospel, 'For he taught them as one having authority and not as one of their scribes.'[Mt 7.29]" Hence, "Because of the misery of the poor and because of the sighing of the needy, now will I arise," saith the Lord. "I will set them in salvation; I will speak boldly in him."
Ps 16.4 (17.4)	***I am purposed*** that my mouth shall not speak ***amiss*. As for** the works of men, **by** the words of your lips I have **guarded *myself* from** hard ways.	That my mouth shall not speak the works of men, **for the sake of** the words of your lips I have **kept** hard ways	In his *Institutes* (Book 4.15), John Cassian referenced this verse when he determined to treat "with silence those things of which it is a shame even to speak." Elsewhere (Conference 24.22), the second part of the verse is contrasted with Christ's saying: "My yoke is easy and my burden is light" (Matthew 11.30). A translation more literal than Brenton's and one that comports with Cassian's understanding, is: "That my mouth shall not speak the works of men, for the sake of the words

			of your lips I have kept hard ways."
Ps 16.13 (17.13)	deliver my soul from the ungodly: ***draw*** your sword, **because of** the enemies of thine hand.	deliver my soul from the ungodly: your sword **from** the enemies of thine hand.	Augustine (*On the Psalms* 16.13) commented as follows: "My soul is your weapon, which your hand, that is your eternal power, hath taken to subdue thereby the kingdoms of iniquity and divide the righteous from the ungodly. This weapon, then 'deliver from the enemies of Thine hand.' " A more literal translation is, "deliver my soul from the ungodly: your sword from the enemies of thine hand."
Ps 17.41 (18.40)	And you has **made mine enemies turn their backs before me**.	Thou hast also **given me a back of mine enemies**.	Augustine (*On the Psalms* 18.41), reading a literal Latin translation of the Greek, interpreted the verse to mean that God had "made them [the enemies] to be a back to" the psalmist, "that is, to follow" him. Thus, "Thou hast also given me a back of mine enemies."
Ps 18.6 (19.6)	His going forth is from the **extremity** of heaven and his **circuit** to the **other end** of heaven: and no one shall be hidden from his heat.	His going forth is from the **height** of heaven and his **goal** unto the **height** of heaven: and no one shall be hidden from his heat.	Brenton thus tied the meaning of this verse to the movement of the sun mentioned in the previous verse: "he [the sun] will exult … to run his course." However, Irenaeus said that when the Psalmist expressed himself in this way, he "announced that very truth of His being taken up again to the place from which He came down and that there is no one who can escape His righteous judgment. (Irenaeus, *Against Heresies*, 4.33.13)" The verse was read not as a description of astronomical phenomena but as a prophecy of Christ's Incarnation, Ascension back into heaven and future judgment of mankind. Thus a revised translation, which is in fact closer to the Greek, reads, "His going forth is from the height of heaven and his goal unto the height of heaven: and no one shall be hidden from his heat."
Ps 27.8 (28.8)	The Lord is the strength of his people and **the saving defender of his anointed**.	The Lord is the strength of his people and **the shield of the salvation of his Christ**.	Augustine (*On the Psalms* 27.8) commented as follows: "That, having saved them by His Christ, after the strength of war, He may protect them at the last with the immortality of peace." A more literal translation supports Augustine's interpretation: "The Lord is the strength of his people and the shield of the salvation of his Christ." The Lord, then, is the protector of the salvation that comes through Christ, not the saving protector of his Christ. (Notice also that "salvation" here is actually plural: "salvations".)
Ps 29.10 (30.9)	What profit is there in my blood when I go down to **destruction**?	What profit is there in my blood when I go down to **corruption**?	Athanasius (Letter 6.4) referred this verse to the Lord, who "for our sakes … came down and being incorruptible, put on a corruptible body for the salvation of all of us." He went on to explain that the verse "does not mean that the descent of the Lord was without profit, for it gained the whole world; but rather that after He had thus suffered, sinners would prefer to suffer loss than to profit by it." In his view, then, the verse is a caution to sinners, showing them the Word's dismay that they should reject him and make his sacrifice of no profit to them. But since this is the world of corruption, not destruction, the following is preferable: "What profit is there in my blood

			when I go down to **corruption**?"
Ps 34.12 (35.12)	They rewarded me evil for good and **bereavement** to my soul.	They rewarded me evil for good and **barrenness** to my soul.	"Bereavement" is more literally "barrenness." Augustine (*On the Psalms* 35.13), commenting on this verse, identified this barrenness with "the tree He cursed when seeking fruit He found none" [Mt 21.19].
Ps 34.18 (35.18)	in **an abundant** people I will praise you.	in **a weighty** people I will praise you.	The Greek word translated "abundant" is, more literally, "heavy." Augustine (*On the Psalms* 35.21) contrasts the "weighty people of God" with those whom the wind carries away like chaff. Hence, "in a weighty people I will praise you."
Ps 35.9 (36.8)	They shall be **fully satisfied** with the fatness of your house.	They shall be **drunk** with the fatness of your house	Cyril of Jerusalem (*Catechetical Lectures* 17.19) understood this verse as a prophecy of the day of Pentecost: "But Peter who had the Holy Ghost and who knew what he possessed, says, 'Men of Israel, ye who preach Joel, but know not the things which are written, these men are not drunk as ye suppose. (Acts 2.15)' " Thus the translation, "They shall be drunk with the fatness of your house," which is also closer to the Greek.
Ps 37.8 (38.7)	For my <u>soul</u> is filled with **mockings**; and there is no health in my flesh.	For my <u>soul</u> is filled with **delusions**; and there is no health in my flesh.	There are variant readings in the Greek. Rahlfs prefers "For my <u>loins</u> are filled with mockings …", which brings the Greek closer to the modern Hebrew (as Rahlfs is wont to do). In some manuscripts, the "mockings" is replaced with a word that can also mean "delusions." Even without this variant, it would appear that a soul filled with "mockings" could be described as delusional. Thus, "For my soul is filled with delusions …" is a third possible translation. This appears to be Augustine's understanding of his Latin, for he wrote (*On the Psalms* 38.10), "Let mourning be our portion, until our soul be divested of its illusions and our body be clothed with soundness." (Jerome's Latin (*Against the Pelagians* 3.14) appears to have read "loins," as in the Douay translation.)
Ps 37.21 (38.20)	[Brenton omits the last line of this verse.]	**and they cast me forth, the beloved, as a loathsome carcase**	Brenton omits the last line of this verse. However, the following appears in Psalterium Graeco-Latinum Veronese, which dates to the sixth century, at the end of the verse: "and they cast me forth, the beloved, as a loathsome carcase." Augustine (*On the Psalms* 38.25) read these words in his Latin version and commented, "Was it not enough that he was 'dead'? Wherefore 'in abomination' also? Because he was crucified."
Ps 39.7 (40.6)	Sacrifice and offering you wouldest not; but **a body** hast you prepared me.	No modification.	Rahlfs text, following the Gallican Psalter, replaces "a body" with "ears," though the three most ancient uncials have "a body" in agreement with Hebrews 10.5. Irenaeus (*Against Heresies*, 4.17) also apparently read the psalm as Rahlfs has it, though the difference is not critical to his argument. In Athanasius (*Letter* 6), the incarnational aspect of the verse is important as it is in Hebrews and the reading is as in Brenton. Thus, Brenton's underlying text here seems preferable to Rahlfs.

Ps 43.13 (44.12)	Thou hast sold your people without price and there was no **profit** by their **exchange**	Thou hast sold your people without price and there was no **multitude** in their **jubilations**	The word Brenton renders with "exchange," αλαλαγμασιν, appears to be the dative plural of "jubilation" or "loud noise"; while "profit" is more commonly rendered "multitude." Hence Augustine (*On the Psalms* 44.11): "For when the Christians were flying before the pursuit of enemies, who were idolaters, were there then held any congregations and jubilees to the honour of God?" Thus, "Thou hast sold your people without price and there was no multitude in their jubilations." (The reading "exchange," αλλαγμασιν, is present in Rahlfs, based on the Bohairic.)
Ps 44.8 (45.7)	God, hath anointed you with the oil of gladness above **your fellows**.	God, hath anointed you with the oil of gladness above **those who partake of you**.	In reference to this verse Athanasius (*Discourse* 1.46) wrote, "The Singer speaks of us all as 'fellows' or 'partakers' of the Lord: but were He one of things which come out of nothing and of things originate, He Himself had been one of those who partake. But, since he hymned Him as the eternal God, saying: 'Thy throne, O God, is unto ages of ages,' and has declared that all other things partake of Him, what conclusion must we draw, but that He is distinct from originated things, He only the Father's veritable Word, Radiance and Wisdom, which all things originate partake, being sanctified by Him in the Spirit?" Athanasius' understanding of μετοχους σου is reminiscent of Hebrews 3.14 (μετοχοι ... του χριστου, partakers of Christ) and 6.4 (μετοχους ... πνευματος αγιου, partakers of the Holy Spirit) in the Authorized Version. Thus, the alternate translation, "God, hath anointed you with the oil of gladness above those who partake of you."
Ps 45.8 (46.7)	The Lord of Hosts is with us.	The Lord of **powers** is with us.	"Hosts" should be replaced with "powers" for the reasons given in the note at Joel 2.25. This change should occur at several other places in the Psalms as well.
Ps 48.3 (49.2)	both the sons of **mean men** and sons of *great* men; the rich and poor *man* together	both the **earthborn** and the sons of men; the rich and the poor *man* together	A more literal translation is, "both the earthborn and the sons of men; the rich and the poor *man* together." With this Augustine (*On the Psalms* 49.3) agrees: "For whoever pertain to Adam, are 'earthborn': whoever pertain to Christ, are 'sons of men'."
Ps 48.12 (49.11)	And their sepulchres are their houses for ever, *even* their tabernacles to all generations: they have **called** their lands after their own names	And their sepulchres are their houses for ever, *even* their tabernacles to all generations: they have **invoked** their names upon their lands	The more common meaning of επικαλεω is to invoke, so an alternate translation would read, "And their sepulchres are their houses for ever, even their tabernacles to all generations: they have invoked their names upon their lands." With this Augustine (*On the Psalms* 49.14) agrees: "They shall take bread and wine to their tombs and there they shall invoke the names of the dead."
Ps 55.14 (56.13)	that I should be well-pleasing before God in the **land** of the living	that I should be well pleasing before God in the **light** of the living	The Greek quite plainly reads "light of the living"; and Augustine (*On the Psalms* 56.18) made much of this word: " 'Light of the living' is light of the immortal, light of holy men. He that is not in darkness, is pleasing in the light of the living."

			Hence, "that I should be well pleasing before God in the light of the living."
Ps 67.12 (68.11)	The Lord God will give a word to those who preach ***it*** **in a great company**.	The Lord God will give a word to those who preach **the gospel in much power**.	Eusebius (*Demonstratio Evangelica* 3.1) quoted this verse to prove that "they [the disciples of the Lord] did not use human words to persuade their hearers, but that it was the power of God that worked with them in the Gospel preaching." Thus, "The Lord God will give a word to those who preach the gospel in much power."
Ps 67.5 (68.4)	make a way for him that **rides upon** the west (the Lord is his name)	make a way for him that hath **ascended into** the west (the Lord is his name)	According to Cyprian (*Treatise* 12.2.6), this is a proof that Christ is God. But the proof depends on the identification of the Lord with the one who ascends into, not rides upon, the west. Hence, "make a way for him that hath ascended into the west (the Lord is his name)." (See note on Psalm 67.34.)
Ps 67.9 (68.8)	the heavens dropped ***water*** at the presence of the God of Sina	the heavens dropped at the presence of the God of Sinai	Augustine (*On the Psalms* 68.8-9) understood the heaven itself to have dropped, He interpreted this to refer to the manna in the wilderness and to the efficacy of the gospel among the Gentiles. Hence, "the heavens dropped at the presence of the God of Sinai."
Ps 67.13 (68.12)	The king of the forces of the beloved, of the beloved, ***will*** even ***grant them*** **for** the beauty of the house to divide the spoils.	The king of the powers of the beloved, even **in** the beauty of the house divideth the spoils.	The repetition of "of the beloved" is a peculiarity of Codex B and can be dropped. Eusebius (*Demonstratio Evangelica* 3.2) connected this verse with Isaiah 53.12, which pictures the Christ dividing the spoils; in Eusebius' interpretation, the spoils are the Gentiles, divided among the disciples. A reading that fits his interpretation is, "The king of the powers of the beloved, even in the beauty of the house divideth the spoils."
Ps 67.34 (68.33)	Sing to God that **rides** on the heaven of heaven, eastward.	Sing unto God that **hath ascended** upon the heaven of heaven, eastward.	(See note on Psalm 67.5.) According to Augustine (*On the Psalms* 68.38), "in these words, he perceiveth not Christ who believeth not his Resurrection and **Ascension**." Hence, "Sing unto God that hath ascended upon the heaven of heaven, eastward."
Ps 68.1 (69.1)	for **alternate strains**	for **those who shall be changed**	Augustine (*On the Psalms* 69.2) understood this to refer to the change made in men by Christ's Passion. (This revision also applies to Psalm 44.1 and 79.1.)
Ps 84.9 (85.8)	I will hear what the Lord God will say **concerning** me.	I will hear what the Lord God will say **in** me.	Athanasius implied (*Discourse* 3.2) that Asterius the Sophist used this verse in his vain attempt to draw Jesus down to the status of the prophets, by showing that God was *in them* as well as *in* Jesus. A more literal rendering is thus in order: "I will hear what the Lord God will say in me."
Ps 85.16 (86.16)	give your strength to your **servant** and save the son of thine handmaid.	give your strength unto your **child** and save the son of thine handmaid.	Athanasius (*Discourse* 2.51-52) interpreted this differently. An alternate meaning of the word paiV, translated "servant" in Brenton, is "child." Athanasius explained the verse as follows: "For the natural and true child of God is one and the sons of the handmaid, that is, of the nature of things originate, are other. Wherefore the One, as Son,

			has the Father's might; but the rest are in need of salvation." He then proceeded to provide examples from Scripture where παις clearly means "child." Thus a translation that reflects Athanasius' understanding of the verse as a contrast between the uncreated Son, who by nature is Mighty God and mankind, which stands in need of salvation, is: "give your strength unto your child and save the son of thine handmaid."
Ps 86.4 (87.4)	I will make mention of Rahab and Babylon **to** those who know me.	I will make mention of Rahab and Babylon ***as*** **among** those who know me.	But Cyril of Jerusalem (*Catechetical Lectures* 2.9) stresses that this verse provides "Scriptural testimony of [Rahab's] having been saved" and so proves that wicked women also may be saved through repentance. A preferable translation is thus, "I will make mention of Rahab and Babylon *as* among those who know me."
Ps 90.9 (91.9)	For thou, O Lord, art my hope: thou, **my soul**, hast made the Most High your refuge.	For thou, O Lord, art my hope: you have made the Most High your refuge	Eusebius (*Demonstratio Evangelica* 9.7), viewing the Son as in subordination to the Father, interpreted this to mean the following: "For you thyself, O Lord, who art the hope of me that utter this prophecy, knowest a greater than thyself, God Most High and you have made Him your refuge." And though Eusebius' viewpoint in general smacks of Arianism, there is, in fact, no "my soul" in the verse. A straightforward translation is, "For thou, O Lord, art my hope: you have made the Most High your refuge," which can safely be understood of Christ as man.
Ps 109.3 (110.3)	With you is dominion in the day of your power, in the splendours of your **saints**: I have begotten you from the womb before the **morning**.	With you is dominion in the day of your power, in the splendours of your **holy ones**: from the womb before the **morning star** have I begotten you	Athanasius (*Discourse* 4.28) argued that this prophecy could not refer to the Son's birth of Mary, as was alleged by the Sabellians. Instead, it deals with the Son's ineffable generation from the Father, before he was born in the flesh as the descendant of David, the bright and morning star (Revelation 22.16). That Athanasius read "morning star" rather than simply "morning" is made doubly certain by the fact that he refers to the birth of the stars before Adam. (By using the expression "womb," the prophet indicates that the Son is "proper and genuine" to the Father and not a work (*Discourse* 4.27).) Hence the translation, "With you is dominion in the day of your power, in the splendours of your holy ones: from the womb before the morning star have I begotten you." ("Saints" is replaced by "holy ones," since the latter term is generally understood to include the holy angels.)
Ps 118.28 (119.28)	My soul has slumbered for **sorrow**.	My soul has slumbered for **weariness**.	The word translated "sorrow" is ακηδιας, which would be better translated as "apathy," "indifference," "torpor" or "weariness." On this passage, John Cassian (*Institutes*, 10.4) remarked, "Quite rightly does he say, not that his body, but that his soul slept. For in truth the soul which is wounded by the shaft of this passion [ακηδιας] does sleep, as regards all contemplation of the virtues and insight of the spiritual senses." An improved translation would then be, "My soul has

			slumbered for weariness." (If the word "accidie" (spiritual sloth or sluggishness) had not dropped out of use, it would be perfect here.) (Rahlfs suggests "slumbered" be replaced with "dripped," but since the majority of LXX texts read with Brenton, "slumbered" is preferable. Rahlfs appears to have been motivated by a desire to reproduce the Hebrew more accurately.) Similar modifications may be in order for Psalm 60.2, 101.1 and 142.4; Sirach 22.13 and 29.5; Isaiah 61.3; and Baruch 3.1.
Ps 118.85 (119.85)	Transgressors told me **idle tales**.	Transgressors told me **subtleties**.	Basil (*On the Spirit*, Chapter 1) spoke of his own "subtlety about syllables" and referred to this verse. "Subtlety" seems preferable to "idle tales" in Basil, since his emphasis early in *On the Spirit* is on fine yet unwarranted distinctions in meaning the transgressors (the Arians) were then using to demote the Spirit to creature status. (Earlier, Basil had referred to a proper care over the meaning of "every phrase … and syllable" as laudable. His reference to this proper care as "subtlety … about syllables" is ironic.) Hence, "Transgressors told me subtleties."
Ps 130.2 (131.2).	***I shall have sinned*** if I have not been humble, **but have exalted my soul: according to the relation of a weaned child to his mother**, so will you recompense my soul.	If I have not been humble-minded, but **exalted my soul as a weaned child is to his mother**, so will you recompense my soul.	John Cassian (*Institutes* 1.3) reported that Egyptian monks wore cowls "which cover⌈ed⌉ only the head, in order that they may constantly be moved to preserve the simplicity and innocence of little children." (In the ancient world, such dress was characteristic of children who had not been weaned and of peasants.) Cassian, reading a Latin translation of the LXX, used this verse to support the monks' practice and a more literal translation makes the connection clear: "If I have not been humble-minded, but exalted my soul as a weaned child is to his mother, so will you recompense my soul." A contrast (whether supported by the actual experience of the race in raising children or not) is implied between children who have not been weaned, whose innocence monks emulate and weaned children, who are often rascals.
Ps 137.8 (138.8).	O Lord, you shalt recompense ***them*** on my behalf.	O Lord, you shalt recompense on my behalf	Athanasius (*On Luke* X.22, 2) employed this verse to bolster the thought that Christ died in man's place, taking upon himself God's judgment of mankind. The incarnate Logos paid what was due on mankind's behalf. Hence the line should be rendered as though spoken to Christ the Lord: "O Lord, you shalt recompense on my behalf." (That this thought is fully in keeping with Athanasius' soteriology is plain from *Incarnation of the Word*, section 20.)
Job 7.18	Wilt you visit him till the morning and judge him **till the time of** rest?	Wilt you visit him till the morning and judge him **in** rest?	Cyril of Jerusalem (*Catechetical Lecture* 14.5) understood this to refer to Christ's death (a rest) and burial as a judgment of those who had rejected him. Hence, "Wilt you visit him till the morning and judge him in rest?"
Job 12.24	**Perplexing the minds** of the princes	**Reconciling the hearts** of the	Cyril of Jerusalem (*Catechetical Lectures* 13.14) connected this passage to L 23.12: "the same day Pilate and Herod were made friends together, for

	of the earth.	princes of the earth.	before they were at enmity." Cyril wrote: "For it became Him who was on the eve of making peace between earth and heaven, to make the very men who condemned Him the first to be at peace; for the Lord Himself was there present, 'who reconciles the hearts of the princes of the earth.'" This also appears closer to the Greek, but doesn't fit the immediate context in Job as well as Brenton's choice. (Incidentally, Charles Thomson's translation, "Who changeth the heart of the rulers of a land," fits the context and is fairly close to the Greek.) A translation based on Cyril's understanding would read, "reconciling the hearts of the princes of the earth."
Job 14.10, 14	But a man that has died is utterly gone; and when a mortal has fallen, he is no more. ... If a man should die, **shall he** live again, having accomplished the days of his life**?** I will wait till I exist again**?**	But a man that hath died is utterly gone**?** When a mortal hath fallen, he is no more**?** ... If a man should die, **he shall** live again, having accomplished the days of his life. I will wait till I be made again.	Verse 10 is preceded by a description of a tree, seemingly dead, that revives. Brenton has taken verse 10 to mark a contrast between the tree and man, who simply stays dead. Thus he has, "But a man that has died is utterly gone; and when a mortal has fallen, he is no more." Cyril of Jerusalem (*Catechetical Lectures* 18.15), however, saw continuity between trees and mankind. Like trees, man will also come to life again, in the resurrection. Thus Cyril would have verse 10 read, "But a man that hath died is utterly gone? When a mortal hath fallen, he is no more?" That is, if a tree can come to life again, can less be done for man, the head of creation? In verse 14, Brenton casts doubt on the resurrection by framing questions: "If a man should die, shall he live again, having accomplished the days of his life? I will wait till I exist again?" Cyril read that as an affirmation: "If a man should die, he shall live again, having accomplished the days of his life. I will wait till I be made again." The problem with Cyril's reading centers on verse 11, which appears to coordinate with 10 and include mankind with the seas and rivers, which, unlike the cut tree, are said to be gone for good when they dry up. Verse 12, however, solves the difficulty by pointing out that man is like the rivers and trees in that he will not rise again in this creation, but definitely like the trees in that he will live again (though only in the new creation).
Job 40.19.	This is the chief of the creation of the Lord; made to be **played with** by his angels.	This is the chief [or beginning] of the creation of the Lord; made to be **mocked** by his angels.	Of this verse, Cyril of Jerusalem wrote (*Catechetical Lectures* 8.4), "He rules even over the devil, but bears with him of His long-suffering, not from want of power; as if defeated … But He suffered him to live, for two purposes, that he might disgrace himself the more in his defeat and that mankind might be crowned with victory. O all wise providence of God! which takes the wicked purpose for a groundwork of salvation for the faithful. For as He took the unbrotherly purpose of Joseph's brethren for a groundwork of His own dispensation, and, by permitting them to sell their brother from hatred, took occasion to make him king whom He would; so he permitted the devil to

			wrestle, that the victors might be crowned; and that when victory was gained, he might be the more disgraced as being conquered by the weaker and men be greatly honoured as having conquered him who was once an Archangel." From this it is plain that the alternate translation, given by Brenton in a footnote, is preferable: "This is the chief [or beginning] of the creation of the Lord; made to be mocked by his angels."
Prv 8.30	I was by him, **suiting *myself to him***.	I was with him, **disposing *creation***.	Thomson's version, "I was harmonizing with Him," can be interpreted in the same way as Brenton's. However, Athanasius (*Discourse* 2.20) understood the Son to be the "Framer" of the universe and used this verse as proof. In his translation of Athanasius, Newman rendered the participle αρμοζουσα (Brenton's "suiting") with "disposing," and gives, "I was by him disposing." My preference is, "I was with him, disposing *creation*."
Prv 18.2	When an ungodly man cometh into a depth of evils, he despiseth **them**.	When an ungodly man cometh into a depth of evils, he despiseth.	Athanasius (*Against the Heathen* 1.8) used this verse as an illustration for the following truth: "Just as … men who plunge into the deep, the deeper they go down, advance into darker and deeper places, so it is with mankind. For they did not keep to idolatry in a simple form, nor did they abide in that with which they began; but the longer they went on in their first condition, the more new superstitions they invented: and, not satiated with the first evils, they again filled themselves with others, advancing further in utter shamefulness and surpassing themselves in impiety." Or, again, after quoting Proverbs 18.2 against the Arians (*Discourse* 3.1), he added: "For refutation does not stop them, nor perplexity abash them; but, as having 'a whore's forehead,' they 'refuse to be ashamed' [Jeremiah 3.3] before all men in their irreligion." The thought here is not that the wicked despise some familiar evils and replace them with others more evil. Nor is it that they despise "the depth of evils" itself. If they did, they would repent and the continuation of the verse, "but dishonour and reproach come upon him," would seem out of place. Rather, those in the depth of evils seek out new wickedness because they thirst for evil in all its forms and despise everything good. They have an evil disposition that plunges them deeper into evil. Hence it seems better to end the verse with "despiseth" and not supply an object.
Prv 24.32	Afterwards I **reflected**.	Afterwards I **repented**.	Cyril of Jerusalem saw this as evidence of Solomon's repentance (*Catechetical Lectures* 2.13); and, in fact, the Greek verb here is commonly translated repented. Hence, "Afterwards I repented."
Hosea 4.12	they have **gone** astray **in** a spirit of whoredom.	they have **been led** astray **by** a spirit of fornication.	In his *Life of Antony* (section 6), Athanasius presented an encounter between Antony and the spirit of lust, who says that the prophet Hosea wrote of him in this passage and "by me [some]

			have been tripped up." The thought, then, is not that some erred, whose error is characterized by fornication, but that the spirit of fornication caused some to err. Thus, "they have been led astray by a spirit of fornication."
Hosea 10.5	and what should a king do for us, speaking false professions as his words? He will make a covenant: judgment shall spring up as a weed on the soil of the field. The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at **his** glory, because he has departed from them.	and what should a king do for us, speaking false professions as his words? He will make a covenant: judgment shall spring up as a weed on the soil of the field. The inhabitants of Samaria shall dwell near the calf of the house of On; for its people mourned for it: and as they provoked him ***before***, they shall ***again*** rejoice at **its** glory, because he has departed from them.	Given that Hosea 10.6 describes Jesus' being led away to King Herod, how should the previous verse be translated? Brenton's version makes little sense (to me, at least) but does demonstrate the freedom the translator has with the Greek αυτον/αυτου, which can be represented with either "him" or "it." Perhaps Brenton's version can be improved if we consider this as a prophecy of the status of Israel (Samaria) after they reject their King, who makes a new covenant as a result of which judgment springs up upon the earth, a king whom they hand over to "king Jarim," the wild vine. The thought of verse 5 would then be that even as the people used to provoke God by rejoicing in the glory of their idols, they shall do so again, after they reject their Messiah when they "shall live near the calf of the house of On." Verse 5 could then be translated: "The inhabitants of Samaria shall dwell near the calf of the house of On; for its people mourned for it: and as they provoked him *before*, they shall *again* rejoice at its glory, because he has departed from them." This is then followed by the prophecy of Christ's appearance before Herod.
Hosea 10.6	And having bound **it** for the Assyrians, they **carried it** away as **presents** to king Jarim.	And having bound **him** for the Assyrians, they **led him** away as **a present** to king Jarim.	The "it" seems to indicate the "calf of the house of On" (verse 5). However, both Justin Martyr (*Trypho* 103) and Cyril of Jerusalem (*Catechetical Lecture* 13.14) understood this to refer to Christ being led away to appear before King Herod (Luke 23.7). Thus: "And having bound him for the Assyrians, they led him away as a present to king Jarim." (Elsewhere Rufinus (*Commentary on the Apostles Creed* 21) explains that Jarim means "a wild vine," and Herod was truly a wild vine in the sense that he was of an alien stock.)
Hosea 13.13-14	he is your wise son, because he shall not stay in the destruction of your children. I will deliver *them* out of the power of hades and will redeem them from death.	this your son is wise; therefore he shall not stay in the destruction of your children. I will deliver them out of the power of hades and will redeem them from death.	Lactantius (*Divine Institutes* 4.19) viewed this passage as a prophecy of Christ's resurrection and Brenton's translation harmonizes with that view. It reads, "he is your wise son, because he shall not stay in the destruction of your children. I will deliver *them* out of the power of hades and will redeem them from death." **Rahlfs' text**, on the other hand, would force a "not" into the first clause: "he is **not** your wise son"; but the majority of manuscripts support Brenton on this point. With two alterations in the interest of accuracy, the passage can be rendered, "this your son is wise; therefore he shall not stay in the destruction of your children. I will deliver them out of the power of hades and will redeem them from death."
Amos 9.6	It is he that builds his **ascent** up to the sky.	It is he that buildeth his **ascension** unto	Cyril of Jerusalem (*Catechetical Lectures* 14.24) quotes this verse as a prophecy of Christ's ascension. Thus the translation: "It is he that

		heaven.	buildeth his ascension unto heaven."
Micah 3.8	Surely I will **strengthen myself** with the Spirit of the Lord.	Surely I will **perfect strength** with the Spirit of the Lord.	Cyril of Jerusalem (*Catechetical Lectures* 16.29) read the passage as though Micah spoke here for God. Given that God has no need to strengthen himself and the fact that the verb here is not in the middle voice, a superior translation is, "Surely I will perfect strength with the Spirit of the Lord."
Joel 2.25	I will recompense you for the years which the locust and the caterpillar and the palmerworm and the cankerworm have eaten, even my great **army**, which I sent against you.	I will recompense you for the years which the locust and the caterpillar and the palmerworm and the cankerworm have eaten, even my great **power**, which I sent against you.	In his *Defense of the Nicene Definition* (section 20), Athanasius noted how, at the council of Nicea, the Arians agreed to call the Son the "True Power" of the Father, since created things like cankerworms were also called His "power." To restore this connection and to reflect the Greek text more literally, the word "army" should be replaced with "power."
Nahum 2.1-2 (1.15-2.1)	for they shall no more pass through you to your **decay**. It is **all over with him**, **he** has been removed, 2 **one who has been delivered from affliction has come up panting into your presence**.	For they shall no more pass through you to **that which is old**: it is **finished**; **it** hath been removed. 2 **He went up, breathing upon your face, delivering you from tribulation.**	Athanasius (Letter 1.8) noted this passage as a prophecy of Christ, who said: "It is finished" (John 19.20); who breathed upon the disciples' faces and said: "Receive ye the Holy Ghost" (John 20.22). And, in fact, a literal rendering is, "For they shall no more pass through you to **that which is old**: it is **finished**; **it** hath been removed. 2 **He went up, breathing upon your face, delivering you from tribulation.**" That which is old is, of course, the old covenant, under which one had to pass through Judea to arrive in Jerusalem where the temple stood.
Hab 2.15	Woe to him that gives his neighbour to drink **the thick lees *of wine***.	Woe unto him that giveth his neighbour to drink **muddy destruction**.	Gregory of Nyssa (*Against Eunomius* 11.5), applying this verse to Eunomius, exclaimed, "How does he trouble and befoul the truth by flinging his mud into it!" Similarly, Antony (as portrayed in Athanasius' *Life of Antony* 26) applied the verse to the demons who try to lead Christians, monks especially, from the life of holiness through deception. Thus, a more literal translation seems fitting: "Woe unto him that giveth his neighbour to drink muddy destruction."
Hab 3.2	thou shalt be known **between the two living creatures**.	**in the midst of two lives** shalt you be known	Cyril of Jerusalem (*Catechetical Lecture* 12.20) wrote, "And what is the sign, O prophet, of the Lord's coming? And presently he saith, 'In the midst of two lives shalt you be known,' plainly saying this to the Lord: 'Having come in the flesh you livest and diest and after rising from the dead you livest again.' " Thus, "in the midst of two lives shalt you be known."
Zeph 3.7-8	prepare thou, rise **early**: all their produce is spoilt. Therefore wait upon me, saith the Lord, until the day **when I rise up for a witness**.	"Prepare thyself, rise **at dawn**: all their gleanings are destroyed. Therefore wait you for me," saith the Lord, "until the day **of my resurrection at the Testimony**."	Cyril of Jerusalem (*Catechetical Lecture* 14.6) understood the passage as follows: "But what says Zephaniah in the person of Christ to the disciples? 'Prepare thyself, be rising at the dawn: all their gleaning is destroyed': the gleaning, that is, of the Jews, with whom there is not a cluster, nay not even a gleaning of salvation left; for their vine is cut down. See how He says to the disciples, 'Prepare thyself, rise up at dawn': at dawn expect the Resurrection. And farther on in the same

			context of Scripture He says, 'Therefore wait you for Me, saith the Lord, until the day of My Resurrection at the Testimony.' you seest that the Prophet foresaw the place also of the Resurrection, which was to be surnamed 'the Testimony.' For what is the reason that this spot of Golgotha and of the Resurrection is not called, like the rest of the churches, a church, but a Testimony? Why, perhaps, it was because of the Prophet, who had said: 'until the day of My Resurrection at the Testimony.' " Hence the more literal translation, in agreement with Cyril's understanding of the passage: " 'Prepare thyself, rise at dawn: all their gleanings are destroyed. Therefore wait you for me,' saith the Lord, 'until the day of my resurrection at the Testimony.' "
Zech 3.8	I bring forth my servant The **Branch**.	I bring forth my servant The **Dayspring**.	See the comments to Jeremiah 23.5.
Zech 6.12	Behold the man whose name is The **Branch**; He shall spring up **from his stem** and build the house of the Lord.	Behold the man whose name is The **Dayspring**; He shall spring up **beneath it** and build the house of the Lord.	"Branch" should be replaced with "Dayspring" for the reasons given at the comments on Jeremiah 23.5. "From his stem" is absent from the Greek, which reads "beneath it" or "beneath him." Hence, "Behold the man whose name is The Dayspring; He shall spring up beneath it and build the house of the Lord."
Zech 13.7	smite the shepherds and **draw out the sheep**.	smite the shepherd and **the sheep shall be scattered**.	Matthew 26.31 and Mark 14.27 both give the meaning thus: "smite the shepherd and the sheep shall be scattered." This was Justin's (*Dialogue with Trypho*, Chapter 53) understanding of the passage also: "the prophet Zechariah foretold that that this same Christ would be smitten and His disciples scattered." The reading of Codex Alexandrinus, "smite the shepherd and the sheep shall be scattered," agrees with both the New Testament and Justin.
Mal 2.10	**Have ye not all one father? Did not one God create you?**	**Did not one God create you? Have ye not all one father?**	Commenting on this passage, Athanasius (*Discourse* 2.59) wrote, "First he puts created, next Father, to shew …that from the beginning we were creatures by nature and God is our creator through the Word; but afterwards we were made sons and thenceforward God the Creator becomes our Father also." Rahlfs' text agrees with Athanasius. Thus, "Did not one God create you? Have ye not all one father?"
Isaiah 8.4	For before the child shall know how to call his father or his mother, **one** shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.	For before the child shall know to call father or mother, **he** shall take the power of Damascus and the spoils of Samaria in the presence of the king of the Assyrians.	Athanasius (*Incarnation of the Word* 33, 37) understood this to be a prophecy of Christ's rule over his enemies (as is Numbers 24.5-17). A closer translation of this verse that takes Athanasius' interpretation into account reads, "For before the child shall know to call father or mother, he shall take the power of Damascus and the spoils of Samaria in the presence of the king of the Assyrians."
Isaiah 9.4	they shall **be willing, if** they were	they shall **wish** they were burnt	The sense seems to be that fire would persuade them [those who steal garments] to be

	burnt with fire.	with fire:	willing to compensate the victims of their theft. However, Cyril of Jerusalem (*Catechectical Lectures* 12.24) implied that this refers to Jews who are troubled because they fail to recognize their Messiah, predicted in the following verse: "For unto us a son is born." In like manner, Athanasius (*Defence of His Flight* 12-13) when he had shown that Jesus himself avoided those who threatened him, said of his critics, "When they see these things … will they not desire, as it is written, to become fuel of fire, because their counsels and their words are contrary to what the Lord both did and taught?" Hence, "they shall wish they were burnt with fire: for unto us a son is born ..."
Isaiah 9.5	For a child is born to us and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel.	for unto us a child is born and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, **Wonderful Counsellor, Mighty God, Potentate, Father of the Age to Come**.	Athanasius (*On Luke X.22, 5*) made the point that this verse referred to the Son as a Father, the Father of the age to come. It seems prudent, then, to diverge from Codex Vaticanus here, which omits the reference to the Son as Father and to follow Codex Alexandrinus: "For unto us a child is born and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, Wonderful Counsellor, Mighty God, Potentate, Father of the Age to Come." (Or one might follow Athanasius' text, which seems to read, "For unto us a child is born and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, Mighty God, Potentate, Father of the Age to Come.")
Isaiah 33.20	Behold, the city Zion, our **refuge**, thine eyes shall behold Jerusalem.	Behold, city of Zion: thine eyes shall see our **salvation**. Jerusalem …	Irenaeus said that Isaiah wrote this to show "that He should Himself become very man, visible when He should be the Word giving salvation. (*Against Heresies*, 3.20.4) " Brenton removes the Messianic content of the prophecy altogether. An improved translation is thus, "Behold, city of Zion: thine eyes shall see our salvation. Jerusalem is …" (The Masoretic version reads, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem.")
Isaiah 38.19	from this day shall I **beget** children, who shall declare your righteousness.	from this day shall I **make** children, who shall declare your righteousness	Athanasius (*Discourse* 2.4), arguing against the Arians, who took the literal sense of verses such as Proverbs 8.22 ("the Lord created me"), emphasized that this verse shows that natural children are sometimes spoken of as "made," even though they are, in fact, begotten. A more literal translation thus reads, "… from this day shall I make children, who shall declare your righteousness."
Isaiah 42.5	Thus saith the Lord God, who … giveth breath to the people on it and spirit to those who **tread on** it.	Thus saith the Lord God, who … giveth breath to the people on it and spirit to those who **trample upon** it.	Both Irenaeus (*Against Heresies* 5.12.2) and Basil (*On the Spirit* 53) understood this verse to mean that, although God gives life to all living things, he reserves his Spirit for those who trample earthly desires underfoot. Hence, "Thus saith the Lord God, who … giveth breath to the people on it and spirit to those who trample upon it."
Isaiah 43.21	my people whom I have	my people whom I have	This verse is quoted in 1 Peter 2.9. However, the thought there is that there is a new people of God, whom he has acquired (through the blood of

	preserved to tell forth my praises.	**acquired** to tell forth my praises.	Christ), not an old people whom he has preserved. This is also Irenaeus' view of the passage. He wrote that Isaiah had "plainly announced that liberty which distinguishes the new covenant and the new wine which is put into new bottles (Mt 9.17), that is, the faith which is in Christ, by which He has proclaimed the way of righteousness sprung up in the desert and the streams of the Holy Spirit in a dry land, to give water to the elect people of God, whom He has acquired, that they might show forth His praise. (Irenaeus, *Against Heresies* 4.33.14)" Hence the revised translation, "my people whom I have acquired to tell forth my praises."
Isaiah 45.12	I have made the earth and **man** upon it: I with my hand have established the heaven; I have given commandment to all the stars.	I have made the earth and **a man** upon it: I with my hand have established the heaven; I have given commandment to all the stars	Given the fact that Eusebius (*Demonstratio Evangelica* 5.3) understood Isaiah 45.12-16 to be a prophecy of Christ and the subjection of the nations to him through the gospel, consideration should be given to the following: "I have made the earth and a man upon it: I with my hand have established the heaven; I have given commandment to all the stars," to emphasize that one man in particular is in view.
Isaiah 63.11	that brought up from the **sea** the shepherd of the sheep	who brought up from the **earth**the shepherd of the sheep.	Brenton has followed Codex Vaticanus. Rahlfs' text reads, "who brought up from the earth the shepherd of the sheep." Lactantius (*Divine Institutes*, 4.12) read the passage in the Old Latin version as Rahlfs has it and applied it to Christ, whose flesh was of the earth and who is our shepherd.
Jer 11.19	But I as an innocent lamb led to the slaughter, **knew not**.	But I was like an innocent lamb led to the slaughter; **did I not know it**?	Cyril of Jerusalem (*Catechetical Lecture* 13.19) explained that this was a prophecy of Christ, who certainly did know what was in store for him. "Hear then from Jeremias and assure thyself: 'I was like a harmless lamb led to be slaughtered; did I not know it?' For in this manner read it as a question, as I have read it; for He who said: 'Ye know that after two days comes the passover and the Son of Man is betrayed to be crucified,' (Mt 26.2) did He not know?" An improvement based on Cyril would then read, "But I was like an innocent lamb led to the slaughter; did I not know it?"
Jer 17.9	The heart is deep beyond all things and **it** is **the** man and who can know him?	The heart is deep beyond all things; He is **a** man and who shall know him?	The natural inference is that "it [the man]" is "The heart" which is described as "deep beyond all things" in the clause immediately preceding. But in Irenaeus' understanding the question "who can know him?" in the verse in Jeremiah is similar to Isaiah 53.8's, "Who shall declare his generation?" Like this passage from Isaiah, Jeremiah 17.9 is a reference to the Incarnation. In response to the question "who can know him?" Irenaeus wrote, "But he to whom the Father which is in heaven has revealed Him, knows Him, so that he understands that He who 'was not born either by the will of the flesh, or by the will of man,' (J 1.13) is the Son of man, this is Christ, the Son of the living God. (*Against Heresies* 3.19.2)" Thus, a translation in

			keeping with Irenaeus' understanding will not emphasize the unknowable nature of the human heart, but instead will state plainly that the Christ is the man (born of God) whom no one knows unless the Father reveals him. An improved translation in the light of patristic understanding is: "The heart is deep beyond all things; He is a man and who shall know him?" (In contrast, the Masoretic text reads, "The heart is deceitful above all things and it is exceedingly corrupt: who can know it?")
Jer 23.5	Behold, the days come, saith the Lord when I will raise up to David a righteous **branch** and a king shall reign and understand and shall execute judgment and righteousness on the earth.	Behold, the days come, saith the Lord when I will raise up to David a righteous **dayspring** and a king shall reign and understand and shall execute judgment and righteousness on the earth	Eusebius (*Demonstratio Evangelica* 7.3) wrote of this prophecy: "No one, it is certain, arose after the time of Jeremiah among the Jews who could be called a righteous rising. … We must agree that the subject of this prophecy can only be our Lord and Saviour, called in other places the light of the world [J 8.12, 9.5] and the light of the nations [L 2.32]." The Greek word Brenton renders with "branch" is ανατολη, commonly used of the east, or the sunrising. In Luke 1.78 in the Authorized Version, it is translated with **"dayspring**," which matches Eusebius' understanding here, since the "rising" in view provides light. Hence, "Behold, the days come, saith the Lord when I will raise up to David a righteous dayspring and a king shall reign and understand and shall execute judgment and righteousness on the earth."
Jer 23.18, 22	For who has stood in the **counsel** of the Lord and seen his word? Who has hearkened and heard? … But if they had stood in my **counsel** and if they had listened to my words, then would they have turned my people from their evil practices.	For who has stood in the **substance** of the Lord and seen his word? Who has hearkened and heard? … But if they had stood in my **subsistence** and if they had listened to my words, then would they have turned my people from their evil practices.	Athanasius (*To the Bishops of Africa*, 4) used these verses to show that the Word is in God's very being and is not apart, like a creature – as the Arians asserted. Brenton has used "counsel" to translate υποστηματι and υποστασει, which both pertain to what stands beneath, to underlying reality. (After Athanasius' time and largely due to the Cappadician Fathers, this term became distinct from ουσια, which signifies essence.) Thus, if one were to enter God's true being, the Word would be present. An alternate translation is: "For who has stood in the substance of the Lord and seen his word? Who has hearkened and heard? … But if they had stood in my subsistence and if they had listened to my words, then would they have turned my people from their evil practices." This is consistent with the rendering of the Reverend Ellershaw, whose translation of *To the Bishops of Africa* appears in Volume 4 of the Second Series of the Nicene and Post-Nicene Fathers.
Jer 38.22 (31.22)	for the Lord hath created **safety** for a new plantation: men shall go about in **safety**.	for the Lord created **salvation** for a new planting: men shall go about in **salvation**.	Thomson has, "Since the Lord hath created safety for a new plantation, with safety men may walk about." Athanasius (*Discourse* 2.46) commented that this verse "prophesies of the renewal of salvation among men, which has taken place in Christ for us." It thus seems better to translate σωτηρια with "salvation" rather than "safety." Thus, "for the Lord created salvation for a new planting: men shall go about in salvation."

Lam 4.20	The **breath of our nostrils**, **our anointed Lord**.	The **spirit of our countenance**, **the Lord's Christ**.	Cyril of Jerusalem (*Catechetical Lectures* 13.7) understood this passage to speak of "the Lord Christ seized by men." Basil (*On the Spirit* 48) employed the same verse as he showed that the Holy Spirit received many of the same appellations as the Father and the Son: and here the Son was called 'spirit.' Hence, a rendering in agreement with these Fathers (and one which is more literal as well): "The spirit of our countenance, the Lord's Christ."
Susannah 45	The Authorized Version translates, quite literally, "the Lord raised up the holy spirit **of** a young youth whose name was Daniel."	God raised up the Holy Spirit **upon** a young youth whose name was Daniel.	Cyril of Jerusalem (*Catechetical Lectures* 16.31) understood this to refer to God's own Holy Spirit, not the spirit of Daniel, which was holy. Thus, "God raised up the Holy Spirit upon a young youth whose name was Daniel." Cyril's understanding depends on the genitive "of a young youth" being what is known as a genitive of space. The Authorized Version is more straightforward.
Dan 4.19	Then Daniel, whose name is Baltasar, **was amazed** about one hour.	Then Daniel, whose name is Baltasar, **became mute** for about one hour.	Athanasius (*Life of Antony* 82) wrote that Antony sometimes became mute when visitors came to see him, "as it is written in Daniel." Afterwards, "he would resume the thread of what he had been saying before." Also, the plain sense of the Greek verb seems to be "became mute" rather than "was amazed." Thus, "Then Daniel, whose name is Baltasar, became mute for about one hour."

In 1 Kingdoms 21.14 (1 Samuel 21.13), Brenton has, "And he changed his appearance before him and feigned himself a false character in that day; and drummed upon the doors of the city and used extravagant gestures with his hands and fell against the doors of the gate and his spittle ran down upon his beard." A more literal translation is, "And he changed his appearance before him and feigned himself a false character in that day; and drummed upon the doors of the city and was carried in his hands and fell against the doors of the gate and his spittle ran down upon his beard." Relying on the Old Latin, Augustine (On the Psalms 34.1) interpreted the phrase "[he] was carried in his hands" as a reference to Jesus: "Because when He commended His Own Body and Blood, He took into His Hands that which the faithful know; and in a manner carried Himself when He said: 'This is My Body.' "

A COLLECTION OF REFERENCES TO THE "SEPTUAGINT PLUS" ("DEUTEROCANONICALS") IN THE NEW TESTAMENT

The references in the table below were culled from Nestle-Aland's Greek-English New Testament, Appendix IV and from marginal notes in Thomas Nelson's reprint of the 1611 Authorized Version and Lazarus Ministry Press's facsimile edition of the 1560 Geneva Bible.

LXX Reference	NT Reference	Comments
Judith 13.18 Then said Ozias unto her, O daughter, **blessed art you** of the most high God above **all the women** upon the earth; and blessed be the Lord God,	Luke 1.42 And she spake out with a loud voice and said: **Blessed art you** among **women** and blessed is the fruit of your womb.	Judith was called blessed in this passage because she beheaded Holofernes, who symbolized the devil. Similarly, in Judges 5.24, Jael the wife of Heber the Kenite was termed blessed above women after she had killed Sisera,

which hath created the heavens and the earth, which hath directed you to the cutting off of the head of the chief of our enemies.		the commander of the Canaanite army, by driving a peg through his temple. Gabriel may have had these women in mind when he referred to Mary in this way, because she was to bring forth the Christ, who would "destroy him that had the power of death, even the devil" (Hebrews 2.4).
Tobit 2.2 When I saw abundance of meat, I said to my son, Go and bring what poor man soever you shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for you.	Luke 14.13 But when you makest a feast, call the poor, the maimed, the lame, the blind	Tobit provides an example of the behavior Jesus enjoins.
Tobit 4.15 Do that to no man which you hate	Matthew 7.12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Luke 6.31 And as ye would that men should do to you, do ye also to them likewise.	See also Sirach 31.15. The 1560 Geneva Bible, the Bible of the Marian exiles and the 1611 Authorized Version associate Tobit 4.15 with these New Testament passages in marginal references. Tobit provides half the New Testament injunction, saying only what one should not do. The principle is the same: to test our actions by what we would like others to do to or for us. See also Sirach 31.15: "Judge of your neighbour by thyself: and be discreet in every point."
Tobit 7.17 Be of good comfort, my daughter; the **Lord of heaven and earth** give you joy for this your sorrow: be of good comfort, my daughter.	Matthew 11.25 At that time Jesus answered and said: I thank you, O Father, **Lord of heaven and earth**, because you have hidden these things from the wise and prudent and hast revealed them unto babes. Luke 10.21 In that hour Jesus rejoiced in spirit and said: I thank you, O Father, **Lord of heaven and earth**, that you have hidden these things from the wise and prudent and hast revealed them unto babes: even so, Father; for so it seemed good in your sight Acts 17.24 God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples	This title for God does not appear explicitly in the Hebrew canon. "Lord of heaven" is used in Daniel 5.23.

	made with hands	
Tobit 12.12 Now, therefore when you didst pray and Sara your daughter in law, I did bring the remembrance of your prayers before the Holy One: and when you didst bury the dead, I was with you likewise.	Revelation 8.3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.	In Tobit 12.12, the speaker is the angel Raphael, who explains his role in delivering the prayers of the faithful before God. The angel with the golden censer in Revelation 8.3 does so as well. It is not clear that any angel is described in the Hebrew canon as having this role.
Tobit 12.15 I am Raphael, one of the **seven** holy **angels**, which present the prayers of the saints and which go in and out before the glory of the Holy One.	Revelation 8.2 I saw the **seven angels** which stood before God; and to them were given seven trumpets.	In both passages, seven angels are in God's presence. It is not clear that the Hebrew canon anywhere mentions the existence of seven angels who have access to God.
Tobit 13.7, 11 7 Therefore see what he will do with you and confess him with your whole mouth and praise the Lord of might and extol the **everlasting King** ... 11 Give praise to the Lord, for he is good: and praise the **everlasting King**, that his tabernacle may be built in you again with joy	1 Timothy 1.17 Now, unto the **King eternal**, immortal, invisible, the only wise God, be honour and glory unto ages of ages. Amen.	In the Greek, the titles "King eternal" and "everlasting King" are identical. This title does not appear to have been given to God in the Hebrew canon.
Tobit 13.17 For Jerusalem shall be built up with **sapphires** and **emeralds** and precious stone: your walls and towers and battlements with pure gold.	Revelation 21.19 19 The foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, **sapphire**; the third, a chalcedony; the fourth, an **emerald**	Both passages describe a renewed Jerusalem built with precious stones.
Tobit 13.18 All her streets shall say, **Alleluia**; and they shall praise him, saying: Blessed be God, which hath extolled it for ever.	Revelation 19.1 And after these things I heard a great voice of much people in heaven, saying: **Alleluia**; Salvation and glory and honour and power, unto the Lord our God:	Both passages describe the inhabitants of a renewed Jerusalem praising God.
1 Maccabees 4.59 Moreover, Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month	John 10.22 It was at Jerusalem the feast of the dedication and it was winter.	The feast of the dediction mentioned in John's gospel was instituted during the time of Judas Maccabeus (164 B.C.). It was celebrated in Chislev, which fell in November/December. The feast's modern name is Hanukkah.

Casleu, with mirth and gladness.		
1 Maccabees 12.9 Therefore we also, albeit we need none of these things, that we have the holy books of **scripture** in our hands to **comfort** us	Romans 15.4 For whatsoever things were written aforetime were written for our learning, that we through patience and **comfort** of the **scriptures** might have hope.	Both passages describe the scriptures as a source of comfort
2 Maccabees 2.4-8 4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up and saw the heritage of God. 5 When Jeremy came tto this place, he found an hollow cave, wherein he laid the tabernacle and the ark and the altar of incense and so stopped the door. 6 And some of those who followed him came to mark the way, but they could not find it. 7 Which when Jeremy perceived, he blamed them, saying: As for that place, it shall be unknown until the time that God gather his people again together and receive them unto mercy. 8 Then shall the Lord shew them these things and the glory of the Lord shall appear and the cloud also, as it was shewed under Moses and as when Solomon desired that the place might be honourably sanctified.	Revelation 11.19 The temple of God was opened in heaven and there was seen in his temple the ark of his testament: and there were lightnings and voices and thunderings and an earthquake and great hail.	In Revelation 11.19, the seventh trumpet has sounded, voices in heaven have announced that the kingdom of this world has become the kingdom of the Lord and his Christ and the twenty-four elders have proclaimed that the time of judgment has come, the time in which God's servants receive their rewards. The passage in 2 Maccabees states that in that future period when the people are gathered into God's mercy, the ark will be revealed. John then, by making reference to the unveiling of the ark, punctuates the point that the trumpet and the elders have just made: the time when God will gather and show mercy to his people has arrived.
2 Maccabees 2.7 7 Which when Jeremy perceived, he blamed them, saying: As for that place, it shall be unknown until the time that God gather his people again together and receive them unto mercy.	2 Thessalonians 2.1 Now, we beseech you, brethren, by the coming of our Lord Jesus Christ and *by* our gathering together unto him	Both passages speak of God's gathering his people.
2 Maccabees 6.18-7.42	Hebrews 11.35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that	This section in 2 Maccabees tells the story of seven brothers who willingly accept martyrdom rather than eat the flesh of pigs. Their mother, who is witness to their deaths, encourages them

	they might obtain a better resurrection	with the words, "The Creator of the world ... will in his mercy give life and breath back to you again" (2 Maccabees 7.23), a clear reference to hope in the resurrection.
2 Maccabees 7.19 But think not thou, that takest in hand to **strive against God**, that you shalt escape unpunished.	Acts 5.39 But if it be of God, ye cannot overthrow it; for fear that haply ye be found even to **fight against God**.	Both passages speak of fighting against God. The use of this phrase by Gamaliel implies a comparison between the Jewish leaders and Antiochus Epiphanes.
2 Maccabees 9.9 So that the **worms** rose up out of the body of this wicked man and whiles he lived in sorrow and pain, his flesh fell away and the filthiness of his smell was noisome to all his army.	Acts 12.23 And immediately the angel of the Lord smote him, because he gave not God the glory: He was eaten of **worms** and gave up the ghost.	The verse from Maccabees describes the fatal disease of Antiochus Epiphanes. He had apparently accounted himself God's equal (2 Maccabees 9.12). Herod's fate as described in Acts is similar, as is the cause.
2 Maccabees 12.43-45 43 When he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: 44 If he had not hoped that those who were slain should have risen again, it had been superfluous and vain to pray for the dead. 45 And also in that he perceived that there was great favour laid up for those who died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.	1 Corinthians 15.29 Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?	Since baptism is an act whereby men are reconciled to God (see Acts 2.37-38, Galatians 3.27, 1 Peter 3.21), it is plausible that those who were baptized for the dead sought to make reconciliation for them, as Judas Maccabeus did for his fallen, idolatrous comrades.
2 Maccabees 13.4 But the **King of kings** moved Antiochus' mind against this wicked wretch and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea and to put him to death, as the manner is in that place.	1 Timothy 6.15 Which in his times he shall shew, who is the blessed and only Potentate, the **King of kings** and Lord of lords; Revelation 17.14 These shall make war with the Lamb and the Lamb shall overcome them: for he is Lord of lords and **King of kings**: and those who are with him are called and chosen and faithful. Revelation 19.16	The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and of Nebuchadnezzar (Ezekiel 26.7 and Daniel 2.37).

	And he has on his vesture and on his thigh a name written, **KING OF KINGS**, AND LORD OF LORDS	
3 Maccabees 5.35 The Jews, having heard of these events, praised the glorious God and **King of kings**, because they had obtained this help, too, from him.	1 Timothy 6.15 Which in his times he shall shew, who is the blessed and only Potentate, the **King of kings** and Lord of lords; Revelation 17.14 These shall make war with the Lamb and the Lamb shall overcome them: for he is Lord of lords and **King of kings**: and those who are with him are called and chosen and faithful. Revelation 19.16 And he has on his vesture and on his thigh a name written, **KING OF KINGS**, AND LORD OF LORDS	The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and of Nebuchadnezzar (Ezekiel 26.7 and Daniel 2.37).
Wisdom 2.14 He was made to reprove our thoughts.	John 7.7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Ephesians 5.13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 2.14 with these New Testament passages in a marginal reference. The righteous man described in Wisdom is an affront to the wicked. His mere presence makes them feel guilty. So also the Son of God shines as light into the darkness and makes the wicked deeds of men manifest.
Wisdom 2.16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed and maketh his boast that **God is his father**.	John 5.18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God.	Wisdom 2.12-20 is the speech of wicked men who list their grievances against "the righteous man" whom they plan to "condemn to a shameful death." The parallel to the Jewish leaders and Christ is clear.
Wisdom 2.18 If the just man be the son of God, he will help him and deliver him from the hand of his enemies.	Matthew 27.43 He trusted in God; let him deliver him now, if he will have him: for he said: I am the Son of God.	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 2.18 with Matthew 27.43 in a marginal reference. In both instances, evil men test the relationship between a righteous one and God.
Wisdom 3.8 They shall judge the nations and have dominion over the people and their Lord shall reign for ever.	1 Corinthians 6.2 Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 3.8 with 1 Corinthians 6.2 and Matthew 19.28 in a marginal reference. In both passages, the saints judge the

	ye unworthy to judge the smallest matters?	nations. The passage from Wisdom is a more appropriate reference than Daniel 7.22, where justice is given to the saints.
Wisdom 3.9 Those who put their trust in him shall understand the truth: and such as be faithful shall **abide** with him **in love**: for grace and mercy is to his saints, He has care for his elect.	John 15.9-10 9 As the Father hath loved me, so have I loved you: **continue** ye in my love. 10 If ye keep my commandments, ye shall **abide** in my love; even as I have kept my Father's commandments and abide in his love.	The faithful, those who keep God's commandments, abide in love.
Wisdom 3.18 Or, if they die quickly, they **have no hope**, neither comfort in the day of trial.	1 Thessalonians 4.13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which **have no hope**.	The unrighteous/the unbelievers are both described as without hope.
Wisdom 5.16 Therefore shall they receive a glorious kingdom and a beautiful **crown** from the Lord's hand: for with his right hand shall he cover them and with his arm shall he protect them.	2 Timothy 4.8 Henceforth there is laid up for me a **crown** of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.	Both passages involve the giving of a crown as a reward in the afterlife.
Wisdom 6.18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;	John 14.15 If ye love me, keep my commandments.	Both passages couple love to obedience.
Wisdom 6.18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;	Romans 13.10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.	Both passages equate love with obedience.
Wisdom 7.25-26 25 For she is the breath of the **power of God** and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the **brightness** of the everlasting light, the unspotted mirror of the **power of God** and the **image of his goodness**.	Hebrews 1.3 Who being the **brightness** of his glory and the express **image of his person** and upholding all things by the word of **his power** when he had by himself purged our sins, sat down on the right hand of the Majesty on high	The 1560 Geneva Bible associates Wisdom 7.26 with Hebrews 1.3 in a marginal reference. The Son and Wisdom are described in similar terms: both enjoy the brightness of his glory/light, employ his power and are the image of his goodness/person.
Wisdom 9.1 O God of my fathers and Lord of mercy, who hast made all things with your word	John 1.3 All things were made by him; and without him was not any thing made that was made.	The *Logos* is responsible for creating all things.

Wisdom 9.15 For the corruptible body presseth down the soul and the earthy **tabernacle** weigheth down the mind that museth upon many things.	2 Corinthians 5.1, 4 1 For we know that if our earthly house of this **tabernacle** were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ... 4 For we that are in this **tabernacle** do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.	In both passages, the body is described as a tent. See also Isaiah 38.12.
Wisdom 11.23 But you have mercy upon all; for you canst do all things and winkest at the sins of men, because they should amend.	Romans 2.4 Or despisest you the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth you to repentance?	God delays punishment to allow men time to repent.
Wisdom 12.24 For they went astray very far in the ways of error and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.	Romans 1.23 And changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and fourfooted beasts and creeping things.	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 12.24 with Romans 1.23 in a marginal reference.
Wisdom 13.1 Surely vain are all men by nature, who are ignorant of God and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster	Romans 1.19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.	The 1560 Geneva Bible associates Wisdom 13.1 with Romans 1.19 in a marginal reference. Both passages emphasize that creation itself provides sufficient reason for belief in God.
Wisdom 13.1 Surely vain are all men by nature, who are ignorant of God and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the **workmaster**	Hebrews 11.10 For he looked for a city which hath foundations, whose **builder** and maker is God.	In both passages, God is described as τεχνιτης.
Wisdom 15.3 For to **know** you is perfect righteousness: yea, to **know** your power is **the root of immortality**.	John 17.3 And this is **life eternal**, that they might **know** you the only true God and Jesus Christ, whom you have sent.	Knowledge of God is eternal life/the root of immortality.
Wisdom 15.7 For the **potter**, tempering soft earth, fashioneth every	Romans 9.21 Hath not the **potter** power over the clay, of the same	The 1560 Geneva Bible associates Wisdom 15.7 with Romans 9.20 in a marginal reference, but 9.21 is probably

vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.	lump to make one vessel unto honour and another unto dishonour?	meant. The 1611 Authorized Version associates Wisdom 15.7 with Romans 9.11: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)".
Wisdom 18.14 For while all things were in quiet **silence** and that night was in the midst of her swift course,	Revelation 8.1 When he had opened the seventh seal, there was **silence** in heaven about the space of half an hour.	Silence before the plagues on Egypt/ silence before the plagues on the earth.
Sirach 1.10 She is with all flesh according to his gift, He has given her to **those who love him**	1 Corinthians 2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for **those who love him**.	Sirach is discussing how God gives Wisdom as a gift to those who love him. Paul's point in 1 Corinthians is that he imparts "secret and hidden wisdom of God" to the mature. Paul's use of the phrase "it is written" signals a direct quotation, but the source is not clear in this case. The ending seems to rely on Sirach 1.10.
Sirach 1.25 The parables of knowledge are in the **treasures of wisdom**: but godliness is an abomination to a sinner.	Colossians 2.3 in whom are hid all the **treasures of wisdom** and knowledge.	Both employ the phrase "treasuries of wisdom."
Sirach 2.5 For gold is tried in the fire and acceptable men in the furnace of adversity.	1 Peter 1.7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ	Proverbs 17.3 does equally well
Sirach 4.31 Let not thine hand be stretched out to receive and shut when you shouldest repay.	Acts 20.35 I have shewed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how he said: It is more blessed to give than to receive.	The 1560 Geneva Bible associates Sirach 4.31 with Acts 20.35 in a marginal reference. Both passages stress giving over receiving.
Sirach 5.11 **Be swift to hear**; Let your life be sincere; and with patience give answer.	James 1.19 Wherefore, my beloved brethren, let every man **be swift to hear**, slow to speak, slow to wrath:	The 1611 Authorized Version associates Sirach 5.11 with James 1.19 in a marginal note.
Sirach 7.14 Use not many words in a multitude of elders and make not much babbling when you prayest.	Matthew 6.7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.	The 1611 Authorized Version associates Sirach 7.14 with Matthew 6.5, 7 in a marginal note. Both passages forbid babbling or vain repetitions.

Sirach 7.32-35 32 And stretch thine hand unto the poor, that your blessing may be perfected. 33 A gift hath grace in the sight of every man living; and for the dead detain it not. 34 Fail not to be with those who weep and mourn with those who mourn. 35 Be not slow to **visit the sick**: for that shall make you to be beloved.	Matthew 25.36 Naked and ye clothed me: I was **sick and ye visited me**: I was in prison and ye came unto me.	The 1560 Geneva Bible associates Sirach 7.35 with Matthew 25.36 in a marginal reference. Both passages encourage visitations to the sick.
Sirach 7.34 34 Fail not to be with those who weep and mourn with those who mourn.	Romans 12.15 Rejoice with those who do rejoice and weep with those who weep.	The 1560 Geneva Bible associates Sirach 7.34 with Romans 12.15 in a marginal reference.
Sirach 10.14 The Lord hath cast down the thrones of proud princes and set up the meek in their stead.	Luke 1.52 He has put down the mighty from *their* seats and exalted them of low degree.	The parallelism between these passages is apparent.
Sirach 11.19 Whereas he saith, I have found rest and now will eat continually of my goods; and yet he knoweth not what time shall come upon him and that he must leave those things to others and die.	Luke 12.19 I will say to my soul, Soul, you have much goods laid up for many years; take thine ease, eat, drink and be merry.	The 1560 Geneva Bible and the 1611 Authorized Version associate Sirach 11.19 with Luke 12.19 in a marginal reference. The verse from Sirach quotes a rich man (Sirach 11.18), as is the man in Jesus's parable of the rich fool.
Sirach 15.11-20 11 Say not thou, It is through the Lord that I fell away: for you oughtest not to do the things that he hateth. 12 **Say not thou, He has caused me to err**: for he has no need of the sinful man. 13 The Lord hateth all abomination; and those who fear God love it not. 14 He himself made man from the beginning and left him in the hand of his counsel; 15 If you wilt, to keep the commandments and to perform acceptable faithfulness. 16 He has set fire and water before you: stretch forth your hand unto whether you wilt. 17 Before man is life and death; and whether him liketh shall be given him.	James 1.13 Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil, neither tempteth he any man**:	The accusation against God is stronger in Sirach than in James, but the assertion of God's guiltlessness is the same.

18 For the wisdom of the Lord is great, He is mighty in power and beholdeth all things: 19 And his eyes are upon those who fear him, He knoweth every work of man. 20 **He has commanded no man to do wickedly, neither hath he given any man licence to sin**.		
Sirach 16.21 It is a tempest which no man can see: for the most part of his works are hid.	John 3.8 The wind bloweth where it listeth and you hearest the sound thereof, but canst not tell whence it cometh and where it goeth: so is every one that is born of the Spirit.	In the passage from Sirach, God's workings are compared to an invisible tempest. The figure of the invisible wind is also used by Jesus to describe the workings of the Holy Spirit.
Sirach 24.21 Those who eat me shall yet be hungry and those who drink me shall yet be thirsty.	John 6.35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; He that believeth on me shall never thirst.	John 6.35 appears to be an allusion by contrast.
Sirach 28.2 Forgive your neighbour the hurt that he has done unto you, so shall your sins also be forgiven when you prayest.	Matthew 6.12 And forgive us our debts, as we forgive our debtors.	Both passages tie God's forgiveness with our forgiveness of the sins of others.
Sirach 28.7 Remember the commandments and bear no malice to your neighbour: remember the covenant of the Highest and **wink at ignorance**.	Acts 17.30 The times of this **ignorance** God **winked at**; but now commandeth all men every where to repent:	The verses speak of winking at ignorance. It may be that Paul picked up the expression from Sirach. In the Greek, the resemblance is less obvious than in English, but is still unmistakable.
Sirach 28.12 If you blow the spark, it shall burn: if you spit upon it, it shall be quenched: and both these come **out of your mouth**.	James 3.10 **Out of the same mouth** proceedeth blessing and cursing. My brethren, these things ought not so to be.	Both passages play upon the thought that the mouth is the source of opposites.
Sirach 29.10 Lose your money for your brother and your friend, Let it not **rust** under a stone to be lost.	James 5.3 Your gold and silver is cankered; and the **rust** of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.	Both passages employ the image of rusting money.
Sirach 29.10-12 10 Lose your money for your brother and your friend, Let it not **rust** under a stone to be lost.	Matthew 6.20 But **lay up** for yourselves **treasures** in heaven, where neither moth nor **rust** doth corrupt and where thieves	The 1611 Authorized Version associates Sirach 29.11 with Matthew 6.20, Luke 11.41 and 12.33, Acts 10.4 and 1 Timothy 6.18, 19 in a marginal note.

11 **Lay up** your **treasure** according to the commandments of the most High and it shall bring you more profit than gold. 12 Shut up alms in your storehouses: and it shall deliver you from all affliction.	do not break through nor steal:	
Sirach 37.2 Is it not a **grief unto death** when a companion and friend is turned to an enemy?	Matthew 26.38 Then saith he unto them, My soul is exceeding **sorrowful**, even **unto death**: tarry ye here and watch with me. Mark 14.34 And saith unto them, My soul is exceeding **sorrowful unto death**: tarry ye here and watch.	The passage in Sirach treats of false friends. In the quotations from Matthew and Mark, Jesus is about to be betrayed by one of his friends. Both Sirach and the Gospels associate this sorrow of betrayal with death.
Sirach 37.28 For **all things are not profitable** for all men, neither hath every soul pleasure in every thing.	1 Corinthians 6.12 All things are lawful unto me, but **all things are not expedient**: all things are lawful for me, but I will not be brought under the power of any. 1 Corinthians 10.23 All things are lawful for me, but **all things are not expedient**: all things are lawful for me, but all things edify not.	The Greek is closer than the English here (expedient = profitable = συμφερει). Sirach warns against doing things that are bad for you, which is Paul's point as well, although, in contrast to Sirach, he is concerned with repercussions more serious than those associated with overeating.
Sirach 40.15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.	Matthew 13.5 Some fell upon stony places, where they had not much earth: and at once they sprung up, because they had no deepness of earth: Mark 4.5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:	The figure of a plant on rocky soil is common to both passages, but the application is rather different. For Jesus, the plant on rocky soil stands for those who receive the good news but fall away during tribulation. Sirach simply wishes to point out the fruitlessness of the wicked.
Sirach 44.21 Therefore he assured him by an oath, that he would bless the nations in his seed and that he would multiply him as the dust of the earth and exalt his seed as the stars and cause them to **inherit**	Romans 4.13 For the promise, that he should be the **heir of the world**, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.	The 1560 Geneva Bible and the 1611 Authorized Version associate Sirach 44.21 with Galatians 3.8 in a marginal reference. Gal 3.8: "The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying:* In you shall all nations

from sea to sea and **from the river unto the utmost part of the earth**.		be blessed." Sirach 44.21 may be the source for Paul's view that Abraham was "heir of the world."
Sirach 48.10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury and to turn the heart of the father unto the son and to **restore** the tribes of Jacob.	Matthew 17.11 And Jesus answered and said unto them, Elias truly shall first come and **restore** all things.	Both passages are plainly about Elijah. The notion of restoration is common to both as well and to Malachi 3.23 (LXX): "who shall **restore** the heart of the father to the son and the heart of a man to his neighbour, for fear that I come and smite the earth utterly." It is difficult to know whether the passage from Sirach or the one from Malachi was foremost in Jesus's mind here.
Sirach 51.26 26 Put your neck under the **yoke**, Let your soul **receive instruction**: she is hard at hand to find. 27 Behold with your eyes, how that I have but little **labour** and have obtained unto me much **rest**.	Matthew 11.28 28 Come unto me, all ye that **labour** and are heavy laden and I will give you **rest**. 29 Take my **yoke** upon you and **learn** of me; for I am meek and lowly in heart: and ye shall find **rest** unto your souls.	Jesus described himself in a way that is reminiscent of Sirach's description of Wisdom.

CANONICAL / SCRIPTURAL TABLES

FIRST LIST OF BOOKS

	Eastern Orthodox	Roman Catholic	Protestant Evangelical	Ethiopian[6] Narrower Canon
Pentateuch	Genesis	Genesis	Genesis	Genesis
	Exodus	Exodus	Exodus	Exodus
	Leviticus	Leviticus	Leviticus	Leviticus
	Numbers	Numbers	Numbers	Numbers
	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
Apocrypha	rejected	rejected	rejected	Enoch
	rejected	rejected	rejected	Jubilees
	rejected	rejected	rejected	Joseph ben Gurion
Historical	Joshua	Joshua	Joshua	Joshua
	Judges	Judges	Judges	Judges
	Ruth	Ruth	Ruth	Ruth
	1 Kingdom	1 Kings	1 Samuel	1 Samuel
	2 Kingdom	2 Kings	2 Samuel	2 Samuel
	3 Kingdom	3 Kings	1 Kings	1 Kings
	4 Kingdom	4 Kings	2 Kings	2 Kings
	1 Paralipomenon	1 Paralipomenon	1 Chronicles	1 Chronicles
	2 Paralipomenon	2 Paralipomenon	2 Chronicles	2 Chronicles
	1 Esdras[1]	rejected	rejected	omitted
	2 Esdras	1 Esdras	Ezra	Ezra
	Nehemiah	2 Esdras	Nehemiah	Nehemiah
	Tobit[1]	Tobit[2]	rejected	Tobit
	Judith[1]	Judith[2]	rejected	Judith
	Esther	Esther	Esther (reduced)[3]	Esther
	1 Maccabees[1]	1 Maccabees[2]	rejected	1 Maccabees
	2 Maccabees[1]	2 Maccabees[2]	rejected	2 Maccabees
	3 Maccabees[1]	rejected	rejected	3 Maccabees
Wisdom	Psalms (151 in number)	Psalms (150 in number)	Psalms (150 in number)	Psalms (151 in number)
	Job	Job	Job	Job
	Proverbs of Solomon	Proverbs of Solomon	Proverbs of Solomon	Proverbs (Proverbs 1-24)
				Täagsas (Proverbs 25-31)
	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
	Asma (Canticle)	Canticle of Canticles	Song of Solomon	Song of Solomon
	Wisdom of Solomon[1]	Wisdom of Solomon[2]	rejected	Wisdom of Solomon
	Wisdom of Sirach[1]	Ecclesiasticus (Sirach)[2]	rejected	Wisdom of Sirach
Prophets	Hosea	Hosea	Hosea	Hosea
	Amos	Amos	Amos	Amos
	Micah	Micah	Micah	Micah

	Eastern Orthodox	Roman Catholic	Protestant Evangelical	Ethiopian[6] Narrower Canon
	Joel	Joel	Joel	Joel
	Obadiah	Obadiah	Obadiah	Obadiah
	Jonah	Jonah	Jonah	Jonah
	Nahum	Nahum	Nahum	Nahum
	Habakkuk	Habakkuk	Habakkuk	Habakkuk
	Zephaniah	Zephaniah	Zephaniah	Zephaniah
	Haggai	Haggai	Haggai	Haggai
	Zechariah	Zechariah	Zechariah	Zechariah
	Malachi	Malachi	Malachi	Malachi
	Isaiah	Isaiah	Isaiah	Isaiah
	Jeremiah	Jeremiah	Jeremiah	Jeremiah
	Baruch[1]	Baruch (including Epistle of Jeremiah)[2]	rejected	Baruch (including Epistle of Jeremiah)
	Epistle of Jeremiah[1]		rejected	
	Lamentations	Lamentations	Lamentations	Lamentations
	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Daniel	Daniel	Daniel (reduced)[4]	Daniel
	4 Maccabees[5]	rejected	rejected	omitted
	Prayer of Manessah[7]	rejected	rejected	omitted

Notes:

(1) Anaginoskomena Books variously rendered in English as 'Non-canonical books', 'Ecclesiastical Books', or even 'the Apocrypha' (see additional comments at bottom)

(2) Labeled deuterocanonical (literally, second canon)

(3) Excludes sections labeled "The Rest of the Book of Esther" (a.k.a. "Additions to Esther")

(4) Excludes (1) The Song of the Three Children, (2) Daniel and Susanna and (3) Daniel, Bel and the Snake [Dragon]

(5) Always in appendix

(6) Obtained from http://gbgm-umc.org/umw/bible/ethrcot.stm, apparently book names changed to Protestant names; there is no official list of the books of the Ethiopian Bible and there is much disagreement

(7) Sometimes included in appendix; sometimes added after Psalm 151

SECOND LIST OF BOOKS

Protestant / Evangelical	Roman Catholic	Greek Orthodox	Russian Orthodox
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers

Protestant / Evangelical	**Roman Catholic**	**Greek Orthodox**	**Russian Orthodox**
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges
Ruth	Ruth	Ruth	Ruth
I Samuel	I Samuel	I Samuel	I Samuel
II Samuel	II Samuel	II Samuel	II Samuel
I Kings	I Kings	I Kings	I Kings
II Kings	II Kings	II Kings	II Kings
I Chronicles	I Chronicles	I Chronicles	I Chronicles
II Chronicles	II Chronicles	II Chronicles	II Chronicles
Ezra	Ezra	Ezra	I Esdras
Nehemiah	Nehemiah	Nehemiah	Nehemiah
Tobit	**Tobit**	**Tobit**	**Tobit**
Judith	**Judith**	**Judith**	**Judith**
Esther	Esther	Esther	Esther
I Maccabees	**I Maccabees**	**I Maccabees**	**I Maccabees**
II Maccabees	**II Maccabees**	**II Maccabees**	**II Maccabees**
Job	Job	Job	Job
Psalms of David	Psalms of David	Psalms of David	Psalms of David
Proverbs	Proverbs	Proverbs	Proverbs
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Song of Songs	Song of Songs	Song of Songs	Song of Songs

Protestant / Evangelical	**Roman Catholic**	**Greek Orthodox**	**Russian Orthodox**
Wisdom	**Wisdom**	**Wisdom**	**Wisdom**
Sirach	**Sirach**	**Sirach**	**Sirach**
Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah
Lamentations	Lamentations	Lamentations	Lamentations
Baruch	**Baruch**	Baruch	Baruch
Ezekiel	Ezekiel	Ezekiel	Ezekiel
Daniel	Daniel	Daniel	Daniel
Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi
		I Esdras	*I Esdras (II Esdras)*
		Psalm 151	*II Esdras (III Esdras)*

Protestant / Evangelical	Roman Catholic	Greek Orthodox	Russian Orthodox
		Prayer of Manassah	*Psalm 151*
		III Maccabees	*III Maccabees*
		IV Maccabees (Appendix)	

Comments on the Ezra corpus:

In Roman Catholic usage, Ezra, Esdras or occasionally I Esdras generally refers to the Protocanonical book Ezra; Nehemiah or occasionally II Esdras refers to the Protocanonical book Nehemiah; I Esdras (appendix to the Trent list) refers to the apocryphal book of I Esdras; and II Esdras (appendix to the Trent list) refers to the apocryphal book of II Esdras.

In the Greek Orthodox list, Ezra refers to the Protocanonical book Ezra; Nehemiah refers to the Protocanonical book Nehemiah and I Esdras refers to the Deuterocanonical book I Esdras.

In the Russian Orthodox list, I Esdras refers to the Protocanonical book Ezra; Nehemiah refers to the Protocanonical book Nehemiah; II Esdras refers to the Deuterocanonical book known to Roman Catholics and Protestants as I Esdras; and III Esdras refers to the Deuterocanonical book known as II Esdras.

Notes

The books in bold are accepted as deuterocanonical by both the Roman Catholic and Orthodox traditions.

1 and 2 Esdras and Prayer of Manasseh, noted in italics, are not considered part of either protocanonical or deuterocanonical Scripture by Roman Catholics. In some Roman Catholic editions of the Bible, they appear as an appendix following the New Testament.

PSALTER

The Psalter is divided into twenty sections which are read during the week beginning on Saturday evening. Each Kathisma is divided into three stases which are read during the liturgical services as prescribed. The numbers given in the table below are from the LXX numbering.

Kathisma	*Psalms*	*Stasis I*	*Stasis II*	*Stasis III*
I	1 - 8	1-3	4-6	7-8
II	9 - 16	9-10	11-13	14-16
III	17 - 23	17	18-20	21-23
IV	24 - 31	24-26	27-29	30-31
V	32 - 36	32-33	34-35	36
VI	37 - 45	37-39	40-42	43-45
VII	46 - 54	46-48	49-50	51-54
VIII	55 - 63	55-57	58-60	60-63
IX	64 - 69	64-66	67	68-69
X	70 - 76	70-71	72-73	74-76
XI	77 - 84	77	78-80	81-84
XII	85 - 90	85-87	88	89-90
XIII	91 - 100	91-93	94-96	97-100
XIV	101 - 104	101-102	103	104
XV	105 - 108	105	106	107-108
XVI	109 - 117	109-111	112-114	115-117
XVII	118	vv 1-72	vv 73-131	vv 132-176
XVIII	119 - 133	119-123	124-128	129-133
XIX	134 - 142	134-136	137-139	140-142
XX	143 - 150	143-144	145-147	148-150

THE NUMBERING OF THE PSALTER

The numbering of the Psalms according to the Seventy is slightly different than numbering of the Masoretes, the scholars in whom the Hebrew Scriptures were entrusted after the fall of Jerusalem. The Church has traditionally used the numbering (and text) of the Septuangint.

The relationship of the Septuagint and Masoretic numberings is as follows:

Septuagint	*Masoretic*
1 - 8	1 - 8
9	9 - 10
10 - 112	11 - 113
113	114 - 115
114	116: 1-9
115	116: 10-19
116 - 145	117 - 146
146	147: 1-11
147	147: 12-20
148 - 150	148 - 150

Day	Matins	Vespers
Sunday	**II, III**	
Monday	**IV, V**	**VI**
Tuesday	**VII, VIII**	**IX**
Wednesday	**X, XI**	**XII**
Thursday	**XIII, XIV**	**XV**
Friday	**XIX, XX**	**XVIII**
Saturday	**XVI, XVII**	**I**

Order of Reading the Kathismata during the ordinary weeks outside of Great Lent

READING FOR THE TWELVE GREAT FEASTS

There are eight great feasts in honor of Jesus Christ and four great feasts honoring the Theotokos which comprise The Twelve Great Feasts for the Orthodox calendar. Pascha, the Feast of Feasts, has its own place and is not listed among them.

September 8: Feast of the Nativity of Our Most Holy Lady, The Theotokos and Ever-Virgin Mary

At Vespers: Genesis 28:10-17; Ezekiel 43:27—44:4; Proverbs 9:1-11. At the Matins: Luke 1:39-49, 56. At the Divine Liturgy: Philippians 2:5-11; Luke 10:38-42; 11:27-28

September 14: Feast of the Universal Exaltation of the Precious and Life-Giving Cross

At Vespers: Exodus 15:22-16:1; Proverbs 3:11-18; Isaiah 60:11-16. At the Orthros (Matins): John 12:28-36. At the Divine Liturgy: I Corinthians 1:18-24; John 19:6-11, 13-20, 25-28, 30-35

November 21: Feast of the Entrance into the Temple of Our Most Holy Lady the Theotokos

At Vespers: Exodus 40:1-5, 9-10, 16, 34-35; I Kings 7:51, 8:1, 3-4, 6-7, 9-11; Ezekiel 43:27—44:4. At the Matins: Luke 1:39-49, 56. At the Divine Liturgy: Hebrews 9:1-7; Luke 10:38-42; 11:27-28

December 25: The Feast of the Nativity of Our Lord and Savior Jesus Christ

At Vespers: Genesis 1: 1-13; Numbers 24: 2-3, 5-9, 17-18; Micah 4: 6-7, 5: 2-4; Second Reading: Isaiah 11: 1-10; Baruch 3: 35-4: 4, Daniel 2: 31-36, 44-45; Third Reading: Isaiah 9: 6-7; Isaiah 7: 10 16, 8: 1-4, 9-10; Epistle (Eve): Galatians 3: 15-22 (without Divine Liturgy) or Hebrews 1: 1-12 (with Divine Liturgy of St. Basil); Gospels (Eve): Luke 2: 1-20 (with Divine Liturgy of St. Basil) or Matthew 13: 31-36a (without Divine Liturgy); Divine Liturgy: Epistle: Gal.4: 4-70; Gospel: Matt 2: 1 -12

January 6: Feast of the Baptism of Christ, Theophany also called Epiphany

At Vespers/Divine Liturgy on January 5: 1 Corinthians 9:19-27; Luke 3:1-18. At the Divine Liturgy on January 6: Titus 2:11-14, 3:4-7; Matthew 3:13-17

February 2: The Feast of the Presentation of Christ in the Temple

At Vespers: Exodus 12:15-13:16; Leviticus 12; Numbers 8; Isaiah 6:1-12; Isaiah 19:1, 3-5, 12, 16, 19-21; Luke 2:22-40; Hebrews 7:7-17

March 25: Feast of the Annunciation of Our Most Holy Lady, the Theotokos and Ever Virgin Mary

At Vespers: Genesis 28:10-17; Ezekiel 43:27-44:4; Proverbs 9:1-11. At the Matins: Luke 1:39-49, 56. At the Divine Liturgy: Hebrews 2:11-18; Luke 1:24-38

The Sunday before Pascha: Palm Sunday: The Feast of the Entrance of Our Lord Jesus Christ into Jerusalem

At Vespers: Genesis 49:1-2, 8–12; Zephaniah 3:14–19; Zechariah 9: 9 – 15; Divine Liturgy: Epistle: Phil. 4:4–9; Gospel: John 12:1-18

Great and Holy Pascha: The Resurrection of our Lord Jesus Christ

Liturgy: Acts 1:1-8; John 1:1-17

Forty Days after Pascha: The Ascension of Our Lord and Savior Jesus Christ

At Vespers: Isaiah 2:2-3, 62:10-63:9; Zechariah 14:1,4,8-11. At the Orthros (Matins) Mark 16:9-20; At the Divine Liturgy: Acts 1:1-12; Luke 24:36-53

Fifty Days after Pascha: The Feast of Holy Pentecost

At the Saturday Vespers: Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28. At the Orthros (Matins): John 20:19-23. At the Pentecost Sunday Divine Liturgy: Acts 2:1-11; John 7:37-52, 8:12. At the Divine Liturgy on the Monday of the Holy Spirit: Ephesians 5:8-19; Matthew 18:10-20

August 6: The Feast of the Transfiguration of Our Lord, God and Savior Jesus Christ

At Vespers: Exodus 24:12-18, 33:11-23, 34:4-6, 8; I Kings 19:3-9, 11-13, 15-16. At the Orthros (Matins): Luke 9:28-36. At the Divine Liturgy: II Peter 1:10-19; Matthew 17:1-9

August 15: Dormition (Falling Asleep) of the Theotokos, sometimes called Assumption

At Vespers: Genesis 28:10-17; Ezekiel 43:27-44:4; Proverbs 9:1-11. At the Matins: Luke 1:39-49, 56. At the Divine Liturgy: Philippians 2:5-11; Luke 10:38-42; 11:27-28

THE BIBLE IN THE LITURGY

Acknowledgement is made of the work done by V. Rev. Constantine Nasr of the Antiochian Orthodox Christian Archdiocese and proclaimed as "The Bible in The Liturgy". For the sake of brevity, redundant material is not repeated and most of the priestly prayers are not referenced.

THE BLESSING

Priest: Blessed is the kingdom of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Reference: Mark 11:10, Luke 22:29-30, Ephesians 1:3, Matthew 28:19

Choir: Amen!

Reference: Revelation 7:12, Revelation 3:14

THE GREAT LITANY

Priest: In peace let us pray to the Lord.

Reference: Philippians 4:6-7, Colossians 3:15, 2 Peter 3:14, Luke 18:1, Ephesians 6:18

Choir: Kirie eleison (Lord, have mercy)

Reference: Psalms 27:7, 51:1, 123:3; Matthew 9:27, 15:22; Mark 10:47, Luke 17:13, 18:13, Hebrews 4:16

Priest: For the peace of God and the salvation of our souls, let us pray to the Lord.

Reference: John 14:27, Romans 8:6, 14:17, Colossians 3:1-2, Galatians 5:22, Psalms 29:11, 1 Thessalonians 5:9, 1 Peter 1:3-5

Priest: For peace in the whole world, for the stability of the holy churches of God and for the unity of all, let us pray to the Lord.

Reference: 1 Timothy 2:1-2, 2 Corinthians 11:28, John 17:20-23

Priest: For this holy house and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

Reference: Psalms 84:1-4, James 5:16

Priest: For our Archbishop N., the honorable presbyters, the deacons in [the service of] Christ and all the clergy and the people, let us pray to the Lord.

Reference: 1 Peter 2:9, Hebrews 13:7

Priest: For the President of our country, for all civil authorities and for the armed forces [everywhere, that they may be upheld in every good deed], let us pray to the Lord.

Reference: 1Timothy 2:2

Priest: For this city, for every city and land and for the faithful who live in them, let us pray to the Lord.

Reference: Jeremiah 29:7, Psalms 122:7

Priest: For favorable weather, an abundance of the fruits of the earth and temperate seasons, let us pray to the Lord.

Reference: Matthew 6:33; 7:7-11, Acts 14:17, 3 John 2, Psalms 33:7, Deuteronomy 12:10

Priest: For travelers by land, sea and air, for the sick, the suffering, the captives and for their salvation (deliverance), let us pray to the Lord.

Reference: James 5:13, 1 Kings 8:46-50

Priest: For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Reference: Psalms 4:1, Psalms 25:16, Psalms 31:9, Matthew 26:41, 1 Samuel 26:24

Priest: Help us, save us, have mercy upon us and protect us, O God, by Your grace.

Reference: Mark 9:22, Psalms 109:26, Psalms 106:47, Psalms 121:3, Hebrews 7:25, Psalms 25:20, Psalms 140:4, 1 Chronicles 16:35

Priest: Remembering our most holy, pure, blessed and glorious Lady, the Theotokos and ever virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Reference: Luke 1:42, Acts 20:32, Compare Luke 1:35 with Exodus 40:30-35 (LXX), Compare Luke 1:1-45 with 2 Samuel 6:1-11, Ezekiel 44:1-4

Priest: For to You belong all glory, honor and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Reference: 1Timothy 1:17, Psalms 115:1, Revelation 4:9-11

Choir: Amen!

ANTIPHONS

Priest: Variable

Choir: Through the prayers of the Theotokos (Mother of God), Savior, save us.

Reference: Luke 1:42-55, Galatians 3:24, also 2 Maccabees 15:13-1, 1 Kings 2:19-20, John 2:1-5, Revelation 5:8

In the Slavic tradition, the choir sings Psalm 145 (LXX)

Priest: Again and again in peace let us again pray to the Lord.

Reference: 1 Thessalonians 5:17

Priest: Help us, save us, have mercy upon us and protect us, O God, by Your grace.

Reference: Psalms 123:3, Psalms 106:47, Mark 9:22

Priest: For Yours is the majesty and Yours is the Kingdom and the power and the glory: of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

Reference: Revelation 8:12, 1 Chronicles 29:11, Psalms 64:1, Matthew 6:13, Daniel 4:34, 1 Timothy 1:17

Choir: Save us O Son of God, who did rise from the dead, we sing to You Alleluia!

Reference: Matthew 8:25, 14:30, 28:7, Revelation 19:1-4

Priest: Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Reference: Revelation 4:11, 7:12

Choir: Amen. Only-begotten Son and immortal Word of God Who for our salvation willed to be incarnate of the holy Theotokos and ever-virgin Mary, who without change became man and was crucified; Who is one of the holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

Reference: John 3:16, John 1:1, Luke 1:35, Philippians 2:6, John 19:18, Hebrews 2:14, John 17:5, Matthew 8:25

Priest: Again and again in peace let us again pray to the Lord.

Reference: 1 Thessalonians 5:16

Priest: Help us, save us, have mercy upon us and protect us, O God, by Your grace.

Reference: Psalms 28:9

THE SMALL ENTRANCE

Priest: Blessed is the entrance of Your holy ones[1] always, now and forever and to the ages of ages. Amen.

Reference: Deuteronomy 33:2, John 1:51, Hebrews 12: 22-25, Revelation 4:11, 14:17

Priest: Wisdom! Let us attend!

Reference: Proverbs 5:1

Priest: Come, let us worship and bow before Christ. Save us, O Son of God who rose from the dead. To You we sing Alleluia!

Reference: Psalms 95:2-6

Choir: O never-failing protectress of Christians and their ever-present intercessor before the Creator: do not be heedless to prayerful voices of sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us. You have always protected those who honor you!

THE TRISAGION HYMN

Priest: For You are Holy, our God and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever to the ages of ages.

Reference: Mark 1:24, Luke 4:34, Deuteronomy 32:30

Choir: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (Repeat 3 times).

Reference: Leviticus 11:44-45, Isaiah 6:3, Isaiah 57:15, Revelation 4:8, Luke 1:49, Psalms 42:2

EPISTLE AND GOSPEL

Priest: Let us attend.

Reference: Proverbs 4:20

Priest: Peace be with you.

Reference: John 14:27, Revelation 1:3

Priest: Wisdom: Arise. Let us hear the Holy Gospel. Peace be with all.

Reference: Proverbs 5:1, John 14:27

Choir: With your spirit.

Reference: Revelation 1:3

[1] A reference to the angels and priests

THE GREAT ENTRANCE

Priest: And grant that by Your power we may give glory to You, the Father and the Son and the Holy Spirit, now and forever to the ages of ages.

Reference: 1 Chronicles 29:12

Choir: Amen. We, who mystically represent the Cherubim, sing the thrice holy hymn to the life giving Trinity. Let us set aside all the cares of life that we may receive the King of all.

Reference: Matthew 13:22, 1 Chronicles 16:9, Philippians 3:19, Colossians 3:1-2, Colossians 3:10, 1 Chronicles 29:11-12, Psalms 47:7, Revelation 19:5-6

Priest: May the Lord God remember all of you in His Kingdom, now and forever to the ages of ages

Reference: Psalms 106:4

THE PETITIONS

Priest: Let us complete our prayer to the Lord.

Reference: 1 John 1:4, 2 Timothy 3:17

Priest: For the precious gifts now offered, let us pray to the Lord.

Reference: Romans 6:23

Priest: For this holy house and for those who enter with faith, reverence and the fear of God, let us pray to the Lord.

Reference: 1 Kings 8:29-30

Priest: For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Reference: 1 Samuel 26:24

Priest: O God, help us, save us, pity and preserve us, by Your grace.

Reference: Psalms 109:26, Psalms 106:47, Psalms 123:3

Priest: That this whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Reference: Matthew 5:48

Priest: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.

Reference: Exodus 23:20, Isaiah 63:9

Priest: For forgiveness and remission of our sins and transgressions, let us ask the Lord.

Reference: Acts 2:38

Priest: For all that is good and beneficial to our souls and for peace in the world, let us ask the Lord.

Reference: 1Timothy 4:8, 2 Corinthians 13:11

Priest: For the completion of our lives in peace and repentance, let us ask the Lord.

Reference: 1Timothy 2:2

Priest: For a Christian ending to our lives, peaceful, without shame and suffering and for a good account before the awesome judgment seat of Christ, let us ask the Lord.

Reference: Philippians 2:15, 1 Thessalonians 5:23, Psalms 7:10, Matthew 12:16; Romans 14:10-12, 2 Corinthians 5:8-10, Revelation 20:11-12

Priest: Let us love one another that with one mind we may confess:

Reference: 1John 4:7, 1 Peter 3:8, James 5:16, Romans 15:5-6

Choir: Father, Son and Holy Spirit, Trinity one in essence and undivided.

Reference: John 1:1, Mark 12:29, Ephesians 4:6-7

Priest: The doors! The doors! In wisdom, let us attend!

Reference: Matthew 7:6, John 10:9

THE CREED

People:

I believe in one God (Deuteronomy 6:4; Isaiah 45:5; James 2:19), the Father Almighty (1 Corinthians 8:6; Ephesians 4:6; John 17:3), maker of all things both seen and unseen (Genesis 1:1; Isaiah 44:24; John 1:3; Colossians 1:16; Hebrews 1:2) and in one Lord (Deuteronomy 6:4) Jesus Christ (1 Corinthians 8:6; Ephesians 4:5), the Son of God (Hebrews 1:2-8), the Only-Begotten of the Father (John 3:16), begotten not made (John 1:18; Hebrews 1:3), Light from Light (John 1:5; 8:12; 1 John 1:5), true God from true God (John 1:1-2; 1:18; Hebrews 1:8-9; John 17:3 cf. 17:21; 1 John 5:20), begotten not made (John 1:2-3; 1:14-15; Colossians 1:13-17), of one essence with the Father (John 1:1; 8:58; 10:30; 14:9-10; Hebrews 1:3), through whom all things were made (John 1:3; 1 Corinthians 8:6; Colossians 1:16; Hebrews 1:2), who for us man and for our salvation came down (John 16:28) and was incarnate (John 1:14) of the Holy Spirit and the Virgin Mary and became human (Philippians 2:6-7), suffered [death] (Matthew 16:21; Mark 10:45; Romans 8:32; Philippians 2:8), was buried and on the third day rose again according to the Scriptures (Mark 10:34; Luke 24:46; 1 Corinthians 15:4), ascended into heaven (Acts 1:9) sits at the right hand of the Father and shall come again with glory to judge the living and the dead (Matthew 25:31-46; John 5:25-29; Revelation 22:12) and his kingdom shall have no end (Luke 1:33) and [we believe] in the Holy Spirit (Matthew 28:19; John 15:26; 1 Corinthians 12:4-6; 2 Corinthians 3:17-18; 13:14), the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshiped and glorified, who spoke through the prophets (John 15:26, John 17:1-2, Hebrews 1:1), I believe in one, holy, catholic and apostolic Church (Matthew 16:18, Mark 16:16), I acknowledge one baptism for the forgiveness of sins (Ephesians 4:5), I expect the resurrection of the dead (John 6:39-40, Acts 24:15) and the life of the age to come. Amen (Luke 18:30).

THE HOLY ANAPHORA

Priest: Let us stand well. Let us stand in awe. Let us attend, that we may present the holy offering in peace.

Reference: Leviticus 3:1

Choir: A Mercy and peace, a sacrifice of praise.

Reference: Hebrews 13:15

Priest: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with all of you.

Reference: 2 Corinthians 13:14

Choir: With your spirit.

Reference: 2 Timothy 4:22

Priest: Let us lift up our hearts.

Reference: Lamentations 3:41

Choir: We lift them up to the Lord.

Reference: Hebrews 10:22

Priest: Let us give thanks to the Lord.

Reference: 2 Thessalonians 1:3, Psalms 35:18

Choir: It is proper and right.

Reference: John 10:30, Mark 12:29, Mark 15:34, Colossians 1:19

Priest: Singing the victory hymn, proclaiming, crying out and saying:

Reference: Isaiah 12:5, Psalms 106:47

Choir: *Holy, Holy, Holy, Lord of Hosts, heave and earth are filled with Your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna to God in the highest.*

Reference: Romans 9:29, Isaiah 6:3, Mark 11:10, Matthew 21:9

Priest: *Take, eat, this is My Body which is broken for you for the forgiveness of sins.*

Reference: Matthew 26:26, 1 Corinthians 11:23-25, John 6:51

Priest: *Drink of it, all of you, this is My Blood of the new Covenant which is shed for you and for many for the forgiveness of sins.*

Reference: Matthew 26:27-28, Mark 14:23-24, 1 Corinthians 11:25

Priest: We offer to You these gifts from Your Own gifts in all and for all.

Reference: 1 Chronicles 29:14-15

Choir: We praise You, we bless You, we give thanks to You and we pray to You, O Lord our God.

Reference: Psalms 146:1, Psalms 134:1, Psalms 5:2

Priest: Among the first, remember, Lord, our Archbishop {Name}. Grant that he may serve Your holy churches in peace. Keep him safe, honorable and healthy for many years, rightly teaching the word of Your truth. And grant that with one voice and one heart we may glorify and praise Your most honored and majestic name, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Reference: Philippians 1:1, 2 Timothy 2:15, Philemon 1:1, Psalms 21:4-5, Romans 15:6, Philippians 2:9-10, Acts 4:32

Priest: The mercy of our great God and Savior Jesus Christ be with all of you.

Reference: Philippians 4:9, 2 Timothy 1:13-14, Ephesians 6:23-24

Priest: That our loving God who has received them at His holy, heavenly and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray to the Lord.

Reference: Ephesians 2:4, Philippians 4:18, John 15:26, John 16:7, John 1:17, Ephesians 2:8, Acts 2:38, Acts 5:32

Priest: Having asked for the unity of the faith and for the communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

Reference: John 17:11, 2 Corinthians 13:13, 1 Peter 3:8

Priest: And make us worthy, Master, with confidence and without fear of condemnation, to dare call You, the heavenly God, Father and to say:

Reference: Philippians 1:20, Ephesians 3:12, 1 Corinthians 11:34

THE LORD'S PRAYER

Reference: Matthew 6:9-13

Priest: Peace be with all.

Reference: 1 Peter 5:14

Choir: With your Spirit.

Reference: Galatians 6:18, 2 Timothy 4:22

Priest: Let us bow our heads to the Lord.

Reference: Exodus 4:31

HOLY COMMUNION

Priest: Let us attend.

Reference: Psalms 142:6, Psalms 130:1-2

Priest: The holy Gifts are for the holy.

Reference: 1 Corinthians 8:6, Leviticus 6:18, Leviticus 6:29

Choir: One is Holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Reference: Mark 1:24, 1 Corinthians 8:6, Philippians 2:11

THE COMMUNION HYMN

Choir: Praise the Lord from the heavens; praise Him in the highest. Alleluia, Alleluia, Alleluia.

Reference: Psalms 148:1

People (Before Receiving Holy Communion):

I believe, O Lord and I confess that You are truly the Christ the Son of the living God who came into the world to save sinners, of whom I am first. I believe also that this is truly Your own most pure Body and that this is truly You own precious Blood. Therefore, I pray to You: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worth to partake without condemnation of Your most pure Mysteries, for the remission of my sins and unto life everlasting. Amen.

Of Your Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Your Mystery to Your enemies, neither like Judas will I give You a kiss; but like the thief will I confess You: Remember me, O Lord, in Your kingdom.

May the communion of Your holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Reference: Matthew 16:16, 1 Timothy 1:15, Matthew 26:26, Matthew 26:28, Psalms 51:1, Leviticus 4:27-28, John 5:24, John 3:36, 1 Timothy 3:9, Mark 14:45, Luke 23:42-43, Psalms 4:4, 1 Corinthians 11:29, Matthew 9:35

Priest: Approach with the fear of God, faith and love.

Reference: 2 Timothy 1:13, Proverbs 1:7, Hebrews 10:22, 1 Peter 1:7-8, James 4:8

Priest: O God, Save Your people and bless Your inheritance.

Reference: Psalms 28:9

Choir: We have seen the true light; we have received the heavenly Spirit; we have found the true faith, worshiping the undivided Trinity, for the Trinity has saved us.

Reference: John 1:9, Ephesians 2:22, Mark 12:29, John 1:1, Ephesians 4:6-7

THE PRAYER OF THANKSGIVING

Priest: Let us attend. Having partaken of the divine, holy, pure, immortal, heavenly, life giving and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

Reference: Ephesians 3:9, 1 Timothy 1:17, Hebrews 3:1, Colossians 1:26, John 6:33, Psalms 45:4, Psalms 47:2

Priest: For You are our sanctification and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Reference: 1 Thessalonians 5:2, 1 Corinthians 1:30, 1 Corinthians 6:11

THE DISMISSAL

Priest: Let us go forth in peace. Let us pray to the Lord.

Reference: Judges 18:6, John 14:27, Mark 11:9, 2 Corinthians 13:11, Hebrews 12:14

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, give the blessing.

Reference: 1 Corinthians 5:4

Priest: O Lord, bless those who praise You and sanctify those who trust in You. Save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power and do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the clergy, to those in public service, to the armed forces and to all Your people. For every good and perfect gift is from above, coming from You, the Father of lights. To You we give glory, thanksgiving and worship, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Reference: 1 Thessalonians 5:23, Genesis 12:3, Psalms 28:9, Psalms 7:1, Romans 11:25, Psalms 50:12, Psalms 26:8, Psalms 29:2, Psalms 138:8, John 17:22, 2 Samuel 22:25, 1 Peter 1:3, Hebrews 13:5, 1 Timothy 2:2, James 1:17, Revelation 14:7, 1 Corinthians 15:57, Colossians 3:17

Priest: May Christ our true God, who rose from the dead. As a good, loving and merciful God, have mercy upon us and save us, through the intercessions of His most pure and holy Mother; the power of the precious and life giving Cross; the protection of the honorable, bodiless powers of heaven, the supplications of the honorable, glorious prophet and forerunner John the Baptist; the holy, glorious and praiseworthy apostles; the holy, glorious and triumphant martyrs; the holy and righteous ancestors Joachim and Anna; (of the day) whose memory we commemorate today and all the saints.

Reference: 1 Corinthians 15:4, 1 Corinthians 15:12, Malachi 3:1, John 1:15, 2 Thessalonians 2:16, Psalms 123:3, Psalms 106:47

MESSIANIC PROPHECIES

In his famous commentary on Psalm 106, St. Augustine, wrote:

> Come then, whoever reads this and recognizes the grace of God, by which we are redeemed to eternal life through our Lord Jesus Christ, by reading in the apostolic writings and by searching in the Prophets and sees the Old Testament revealed in the New, the New veiled in the Old…

Indeed, the figure of Jesus Christ is only prefigured or foreshadowed in the Old Testament, which is why even the apostles who were extremely familiar with the Scriptures had to have there eyes opened and later on to receive the gift of the Holy Spirit to discern the prophetical aspect of many passages:

> [The Lord] said to them: "Foolish men and slow of heart to believe in all that the prophets have spoken! Did not the Christ have to suffer these things and to enter into his glory?" Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself. He said to them: "This is what I told you, while I was still with you, that all things which are written in the Law of Moses, the prophets and the psalms, concerning me must be fulfilled."
>
> Then he opened their minds, that they might understand the Scriptures. He said to them: "Thus it is written and thus it was necessary for the Christ to suffer and to rise from the dead the third day and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. You are witnesses of these things. (Luke 24:25-27; 44-48)

The following table provides a convenient reference to thirty well-known messianic prophecies:

Prophecy Description	Old Testament Prophecy	New Testament Fulfillment
Seed of a woman	Genesis 3:15	Galatians 4:4
Seed of Abraham	Genesis 12:3; 13:15	Galatians 3:8, 16
Seed of Isaac	Genesis 17:19	Romans 9:7 Hebrews 11:18
Of the Tribe of Judah	Genesis 49:10	Luke 3:33 Hebrews 7:14 Revelation 5:5
From the Throne of David	Isaiah 9:7	Luke 1:32, 33
Born in Bethlehem	Micah 5:1-5	Matthew 2:1-6; Luke 2:4-7
Born of a virgin	Isaiah 7:14	Matthew l:22-23; Luke 1:26-35
He will be the Messiah	Daniel 9:25	John 1:41; John 4:25
Immanuel, God with us	Isaiah 7:14; 8:8, 10	Matthew 1:21, 23; Colossians 2:9
Declared the Son of God	Psalm 2:7, Proverbs 30:4	Matthew 3:17 Mark 1:11
Deaf hear, blind see	Isaiah 29:18, 19	Matthew 11:4, 5; Mark 7:37
Rejected	Isaiah 53:3	John 1:11; Luke 18:31-33
Triumphal entry on donkey	Zechariah 9:9	Mark 11:1-11; John 12:12-15
Betrayed by a friend	Psalm 41:9	Matthew 26:14-16; Luke 22:47, 48
Sold for 30 pieces of silver	Zechariah 11:12, 13	Matthew 26:14, 15
Crucified with thieves	Isaiah 53:12	Mark 15:27, 28
Beaten, spat upon, mocked	Isaiah 50:6	Matthew 26:67; 27:29, 30

Hands and feet pierced	Zechariah 12:10	John 19:34, 37
Given vinegar and gall	Psalm 69:21	John 19:29; Matthew 27:34
No broken bones	Psalm 34:20	John 19:36
Soldiers cast lots for coat	Psalm 22:18	Matthew 27:35; Luke 23:34
Pierced His side	Zechariah 12:10	John 19:34, 37
Was forsaken by God	Psalm 22:1	Matthew 27:46; Mark 15:34
Buried with the rich	Isaiah 53:9	Matthew 27:57-60
Raised in three days	Hosea 6:2	1 Corinthians 15:4
His ascension	Psalm 68:18	Mark 16:19; Ephesians 4:8

TYPOLOGIES[1]

A consideration of the words used in Scripture to express a type will show how extensively the system of teaching by types, pervades the Old Testament and how fully this method is employed in the interpretation of the Old Testament by the writers of the New Testament. At least six words are used to express the nature of a type:

(1) The word type itself is used in John 20: 25: "Except I shall see in His hands the type (print) of the nails and put my finger into the type (print) of the nails and thrust my hand into His side, I will not believe." This verse gives us the clue to the meaning of the word. As the hole corresponds in size, shape and is an exact counterpart to the nail which makes it, so the type corresponds to the, antitype, or the reality of which it is the type.

(2) The word shadow is used in Col. 2:16, 17: " Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days : which are a shadow of things to come."

(3) The word example is used in Hebrews 8: 4, 5: "There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle."

(4) The word sign is used in Matthew 12: 39: "An evil and adulterous generation seeks after a sign; yet no sign shall be given to it, except the sign of the prophet Jonas."

(5) The word figure is used in Hebrews 11:19: "From whence also he received him in a figure."

(6) The word allegory is used in Galatians 4: 24: "There things are an allegory..."

Similarly a number of terms are used to express the nature of the antitype or reality to which the type corresponds and which it prefigures or shadows forth:

(1) The word antitype itself is used in 1 Peter 3: 21: "The like antitype (figure) whereunto even baptism doth also now save us."

(2) The word body is used in Colossians 2:17: "Which are a shadow of things to come; but the body is of Christ."

(3) The words very image are used in Hebrews 10:1: "For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

(4) The expression "good things to come" is used in Hebrews 10:1: "The law having a shadow of good things to come."

(5) The words things in the heavens are used in Hebrews 9:23: "It was necessary therefore that the patterns of things in the heavens should be purified with these."

(6) The words the true are used in Hebrews 9: 24: "For Christ did not entered into holy places made with hands, which are the figures of the true."

(7) The word spiritually is used in Revelation 11: 8: "The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

It will greatly assist us in this study if we have a clear definition of what is meant by a type and this is given us in Scripture itself. A type is "a shadow of good things to come" (Hebrews 10:10). A type

[1] References are according to the Masoretic naming of the books

involves three things: (1) an outward sensible object or thing which represents some other higher thing; (2) that other higher thing represented, which we call the antitype or the reality and (3) the work of the type which is expressed in the term " representing " or " shadowing forth." A type is a sign, a resemblance, a pattern, a figure, a shadow. As a parable is an earthly story with a heavenly meaning, so a type is an outward and visible earthly thing by which God has designed to teach us some invisible, spiritual, heavenly thing. A type is some outward and sensible thing ordained of God under the Old Testament to hold forth something of Christ or something in relation to Him in the New Testament. The type is the shadow, the antitype is the substance; the type is the shell, the antitype is the kernel; the type is the letter or the law, the antitype is the spirit or the gospel.

The work of the type is to announce or foreshadow forth something about Christ, His Kingdom and His blessings. In summary, a type is a divinely instituted resemblance.

Four useful guidelines were offered in Samuel Mather's 18th century classic work "Figures or Types of the Old Testament":

RULE 1: GOD IS THE ONLY AUTHOR OF THE TYPE.

We should not contend that anything is a type unless we have solid Scriptural, Patristic and Liturgical reasons to do so.

Scripture warrant for regarding anything as a type is given in three forms.

(1) By express statement, e.g. Adam was "the figure of Him that was to come" (Rom. 5:14). The law "was a shadow of good things to come" (Heb.10:1). The land of Canaan was a figure of "a better country, a heavenly one." (Heb.11:16).

(2) By permutation, or change of names between the type and the antitype, e.g. when Christ is called David (Ezekiel 34: 23), or Adam (1 Cor. 15:45), or the Lamb of God (John 1: 29), or our Passover (1 Cor. 5:7); or a sheep is called a sacrifice, or is said to make - atonement, or to expiate sin, there being in truth but one Mediator, one Sacrifice, one Atonement and one Expiation, of which Moses and the victims offered on the altar are but types.

(3) Where there is a clear and evident analogy and parallel between things under the law and things under the Gospel, enabling us to conclude that such legal dispensations were intended and given by God as types of the Gospel mysteries whose image they bear. Thus Joseph may be looked upon as a type of Christ, though Scripture nowhere expressly calls him such and the deliverance out of Egypt may be regarded as a type of the deliverance of the Church from the of sin. The analogy is so clear that we may justly infer that God intended the one to be a type of the other. On the other hand, we should refrain from making anything a type unless we have Scripture ground for it. The constitution of the type, like every other method of Revelation, is the prerogative of God and God alone.

RULE 2: TYPES ARE NOT ONLY SIGNS BUT SEALS.

As signs they shadow forth, but as seals they pledge and make sure the benefits of Christ to which they are related. Abraham received the sign of circumcision, a seal of the righteousness of faith (Rom. 4:11). If they were signs at all, then they were more than signs, for if they signified to our intellect what the Messiah would be, they at the same time assured our faith that the Messiah certainly would be that which the type signified.

RULE 3: TYPES RELATE NOT ONLY TO THE PERSON OF CHRIST BUT ALSO TO ALL HIS BENEFITS, TO ALL GOSPEL TRUTHS AND MYSTERIES AND EVEN TO OUR MISERIES WITHOUT CHRIST.

Thus Circumcision is a type of Baptism. The Passover is a type of the Lord's Supper. Leprosy is a type of our natural pollution through sin. Hagar and Ishmael are types of the Old Covenant. Doeg and Ahithophel are probably types of Judas. Gehenna (the Valley of Hinnom) is a type of Hell. The Queen Mother and the Ark are types of the Theotokos.

RULE 4: THERE IS BOTH A SIMILITUDE AND A DISPARITY BETWEEN THE TYPE AND THE ANTITYPE IN CERTAIN ASPECT THINGS.

Adam is a type of Christ, but the second Adam infinitely transcends the first. Some types are partial and represent Christ in one particular only, as Jonah, who foreshadowed Christ in the one thing of His abiding in the grave for three days and rising again. David is also a type of Christ, because he resembled Him in so many points; but no type can be called total, certainly not David.

The following classification embraces all the principal kinds of sensible objects or things selected and used in Holy Scripture, as types representing or shadowing forth corresponding spiritual realities:

1. Individual persons, e.g. Adam
2. Orders of persons, e.g. priests
3. Events, such as deliverances and destructions, e.g. the passage of Israel through the Red Sea
4. Things, e.g. Jacob's ladder
5. The institutions of the ceremonial law, e.g. circumcision
6. Holy places, e.g. the burning bush
7. The Tabernacle and the Temple

I. INDIVIDUAL PERSONS

Rom. 5	Adam = Christ, the head of a new race
1 Thess. 4	Enoch = Christ's ascension and a pledge of ours
1 Pet. 3	Noah = Christ preaching and saving believers
Heb. 7	Melchizedek = Christ the Great High Priest
Gen. 22	Abraham = God the Father
Heb. 11	Isaac = Christ (miraculous birth, sacrifice)
Ps. 105	Joseph = Christ in suffering and exaltation
Exod. 3	Moses = Christ delivering us from slavery
Josh. 1	Joshua = Christ bringing us into rest
Judg. 16	Samson = Christ in strength, suffering and death
1 Kings 4	Solomon = Christ in wisdom and dominion
Matt. 17	Elijah = John the Baptist, the forerunner
Matt. 12	Jonah = Christ's death, burial and resurrection
Ezra 5	Zerubbabel = Christ leading out of captivity
Zech. 3	Joshua (the High Priest) = Christ restoring purity of worship

II. ORDER OF PERSONS

Is. 49	The Jewish nation = Christ who is called Israel
Gal. 6	The Jewish nation = the Church which is also called Israel
Rom. 8	The firstborn = Christ: “the firstborn among many brethren.”

Heb. 12	The firstborn = "the Church of the firstborn."
Num. 6	The Nazarite = Christ, separated unto God
1 Pet. 2	The Nazarite = the Church, a holy people
Deut. 18	Prophets = types of Christ, who taught the will of God
I Cor 14	Prophets = types of the Church, with its gift of prophecy
Heb. 5	Priests = types of Christ, our great High Priest
Rev. 1	Priests = types of the Christian, a priest unto God
Ps. 2	Kings = types of Christ in their authority
2 Sam.7	Kings = types of Christ in their perpetuity
Ps. 72	Kings = types of Christ in their executive activity
1 Kings 2:19-20	Queen Mother = type of the Theotokos as Mother and Intercessor

III. ACTIONS AND EVENTS

Ex. 12 + Ps. 105	Deliverance out of Egypt = baptism
Ex. 14-15	The passage of the Red Sea = baptism
Deut. 1 + Ps. 95	The march through the wilderness = earthly pilgrimage of age
Josh. 3-4	The passage of the Jordan = Christ's baptism and death
Deut. 11 + Josh 5	Entrance into Canaan = Christ leading his people to the age to come
Is. 35 + 40	Deliverance out of Babylon = deliverance from false worship
2 Pet. 2 + Jude	Destruction of Sodom = unnatural lusts and uncleanness
Ezek. 30 + Rev.11	Destruction of Egypt = idolatry, oppression and cruelty
Jer. l. + Rev. 18	Destruction of Babylon = destruction of the enemies of the Gospel.
Jer. 7 + 19	Tophet and Gehenna (The Valley of Hinnom) = hell

IV. THINGS (SEE ALSO VII)

Gen. 28	Jacob's ladder = Theotokos and Christ connecting heaven and earth
Exod. 3	The burning bush = the Theotokos and the Church
Num. 9	The pillar of cloud and fire = Christ's perpetual presence
John 6	Manna = Christ, the Bread of Life and the Eucharist
1 Cor. 10	The smitten rock = Christ, the Water of Life
Num. 21	The brazen serpent = Christ lifted up on the Cross

V. THE INSTITUTIONS OF THE CEREMONIAL LAW

Gen. 17 / Mark	Circumcision = a seal of admission to the Covenant (baptism)

16	
Lev. 1	Sacrifices: the burnt offering, a type of obedience
Lev. 2	Sacrifices: the meal offering, a type of service
Lev. 3	Sacrifices: the peace offering, a type of fellowship
Lev. 4	Sacrifices: the sin offering, a type of expiation
Lev. 5	Sacrifices: the trespass offering, a type of restitution
Lev. 6	Sacrifices: the consecration offering, a type of separation unto God
Heb. 9	Purifications and cleanings, ceremonial and spiritual
Lev. 23	Festivals: The Feast of the Passover = Redemption
Lev.23	Festivals: The Feast of Pentecost = The Holy Spirit
Lev.23	Festivals: The Feast of Tabernacles = The Incarnation
Num. 29	Festivals: The Feast of Trumpets = the sound of the Gospel
Lev. 16	Festivals: The Day of Atonement = the expiation of sin
Ezek. 46	Festivals: The New Moon = a solemn assembly, the Church
Exod. 31	Festivals: Sabbaths, the seventh day = a day of rest (burial of Christ)
Deut. 15	Festivals: Sabbaths, the seventh year = a year of release from debt
Lev. 25	Festivals: Sabbaths, the year of jubilee = a year of release from slavery

VI. HOLY PLACES

Acts 7	The burning bush = the Theotokos and all Christians
Josh. 5	The place where God appeared to Joshua holy ground.
Exod. 19	Mount Sinai = Heaven
2 Pet. 1	The mount of transfiguration = The Kingdom
Zech. 2	The land of Canaan, the holy land = Heaven, the age to come
Josh. 20	Cities of Refuge = holy places of refuge
Ps. 48 –	Jerusalem = the holy city (Heaven, the age to come)

VII. THE TABERNACLE AND THE TEMPLE

Exod. 38	The altar of burnt offering = atonement
2 Chron. 4	The molten sea and lavers = cleansing, baptism
Exod. 30	The altar of incense = the prayer of the saints
Exod. 25, 31-40	The golden candlestick = Christ, the Light of the World
Exod. 25:23-30	Showbread = the Eucharist
Ez. 43-44	The Gate of the Temple = The Theotokos, Ever-Virgin
	The Holy of Holies = Heaven

Exod. 40 + 1 Sam. 8	The ark of the covenant = Mary the Theotokos

SPECIAL STUDY: THE ARK AND THE MARY THE THEOTOKOS

The liturgical readings and hymns for the feast of the Dormition of Theotokos make it clear that the Church sees the Ark of the Covenant as the type of Mary the Theotokos who is herself the type or icon of the Church and of heavenly wisdom[1].

As we shall see, this typology is solidly scriptural and it was clearly understood by the holy fathers:

> Athanasius of Alexandria: "O noble Virgin, truly you are greater than any other greatness. For who is your equal in greatness, O dwelling place of God the Word? To whom among all creatures shall I compare you, O Virgin? You are greater than them all O ⌈Ark of the⌉ Covenant, clothed with purity instead of gold! You are the ark in which is found the golden vessel containing the true manna, that is, the flesh in which divinity resides". (Homily of the Papyrus of Turin)
>
> Gregory the Wonder Worker: "Let us chant the melody that has been taught us by the inspired harp of David and say, 'Arise, O Lord, into your rest; you and the ark of your sanctuary.' For the Holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary". (Homily on the Annunciation to the Holy Virgin Mary)

The Septuagint is especially significant if one considers the parallel between Exodus and Luke:

At the Annunciation, Gabriel declared: "The Holy Spirit will come upon you and the power of the Most High will overshadow you" (Luke 1:35). Here, the word translated "overshadow" is used nowhere else in the New Testament. It occurs only once more in the Greek Scriptures (LXX and NT), specifically in Exodus 40:34-35 (EOB):

> 34 The cloud covered the tabernacle of witness and the tabernacle was filled with the glory of the Lord. 35 Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it and the tabernacle was filled with the glory of the Lord.

In the LXX, the word often translated as "settled down upon" ("the cloud settled down upon it") is the same as Luke's word "overshadow". Clearly, Luke is making a correspondence between the power and glory of God overshadowing Mary just as it overshadowed the Ark of the Covenant in the tent. The rest of Luke's account makes this typology very obvious:

The Ark of the Old Covenant	Mary: The Ark of the New Covenant
The ark traveled to the house of Obed-Edom in the hill country of Judea (2 Sam. 6:1-11).	Mary traveled to the house of Elizabeth and Zechariah in the hill country of Judea (Luke 1:39).
Dressed as a priest, David danced and leapt in front of the ark (2 Sam. 6:14).	John the Baptist — of priestly lineage — leapt in his mother's womb at the approach of Mary (Luke 1:41).
David asks, "How can the ark of the Lord come to me?" (2 Sam. 6:9).	Elizabeth asks, "Why is this granted me, that the mother of my Lord should come to me?" (Luke 1:43).
David shouts in the presence of the ark (2 Sam. 6:15).	Elizabeth "exclaimed with a loud cry" in the presence of the Mary (Luke 1:42).

[1] Reading of Proverbs 9 at the Vespers for Annunciation and Dormition

The ark remained in the house of Obed-Edom for three months (2 Sam. 6:11).	Mary remained in the house of Elizabeth for three months (Luke 1:56).
The house of Obed-Edom was blessed by the presence of the ark (2 Sam. 6:11).	The word blessed is used three times (Luke 1:39-45).
The ark returns home and later on goes Jerusalem to be placed in the temple (2 Sam. 6:12; 1 Kgs. 8:9-11).	Mary returns home and later on goes Jerusalem, where she presents the incarnate Word of God in the temple (Luke 1:56; 2:21-22).

Other similarities between the Ark and the Theotokos are presented below:

Inside the Ark of the Old Covenant	**Inside Mary, Ark of the New Covenant**
The stone tablets of the law = the word of God engraved in stone	The body of Jesus Christ = the Word of God made flesh
The jar filled with manna from the wilderness which was a miraculous bread from heaven	Jesus, the bread of life from heaven (John 6:41)
The rod of Aaron that budded to establish his status as true high priest	The actual and eternal Great High Priest of the God Most High
Vision of the Ark	**Vision of the Woman**
Rev. 11:19	Rev 12:1

OT/NT CROSS REFERENCES

Old Testament Order	
Gen 1:26	Rom 1:23
Gen 1:26	1 Cor 11:7
Gen 1:26	1 Cor 15:49
Gen 1:26	2 Cor 3:18
Gen 1:26	2 Cor 4:4
Gen 1:26	Col 3:10
Gen 1:26	James 3:9
Gen 1:27	Mat 19:4
Gen 1:27	Mark 10:6
Gen 2:2	Heb 4:4
Gen 2:2	Heb 4:10
Gen 2:7	1 Cor 15:45
Gen 2:7	1 Cor 15:47
Gen 2:24	Mat 19:5
Gen 2:24	Mark 10:7
Gen 2:24	1 Cor 6:16
Gen 2:24	1 Cor 6:17
Gen 2:24	Eph 5:31
Gen 3:18	Heb 6:8
Gen 5:2	Mat 19:4
Gen 5:2	Mark 10:6
Gen 5:2	James 3:9
Gen 5:24	Heb 11:5
Gen 9:6	James 3:9
Gen 12:1	Acts 7:3
Gen 12:3	Acts 3:25
Gen 12:3	Gal 3:8
Gen 13:15	Acts 7:5
Gen 13:15	Gal 3:16
Gen 14:17	Heb 7:1
Gen 15:5	Rom 4:18
Gen 15:6	Rom 4:3
Gen 15:6	Rom 4:9
Gen 15:6	Rom 4:22
Gen 15:6	Gal 3:6
Gen 15:6	James 2:23
Gen 15:13	Acts 7:6
Gen 15:14	Acts 7:7
Gen 17:5	Rom 4:17
Gen 17:7	Gal 3:16
Gen 17:8	Acts 7:5
Gen 18:10	Rom 9:9
Gen 18:12	1 Pet 3:6
Gen 21:10	Gal 4:30

New Testament Order	
Mat 1:23	Isa 7:14
Mat 2:6	2 Sam 5:2
Mat 2:6	Micah 5:2
Mat 2:15	Hosea 11:1
Mat 2:18	Jer 31:15
Mat 2:23	Judg 13:5
Mat 2:23	Isa 11:1
Mat 3:3	Isa 40:3
Mat 3:17	Gen 22:2
Mat 3:17	Psa 2:7
Mat 3:17	Isa 42:1
Mat 4:4	Deu 8:3
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Isa 49:18	Rom 14:11
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Isa 52:11	2 Cor 6:17
Isa 52:15	Rom 15:21
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Isa 53:5	1 Pet 2:24
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1 Pet 5:5	Prov 3:34
1 Pet 5:7	Psa 55:22
2 Pet 1:17	Gen 22:2
2 Pet 1:17	Psa 2:7
2 Pet 1:17	Isa 42:1
2 Pet 2:22	Prov 26:11
2 Pet 3:8	Psa 90:4
2 Pet 3:13	Isa 65:17
Jude 1:9	Zec 3:2
Rev 1:7	Dan 7:13
Rev 1:7	Zec 12:10
Rev 2:26	Psa 2:8
Rev 2:27	Psa 2:9
Rev 3:7	Isa 22:22
Rev 3:19	Prov 3:12
Rev 4:8	Isa 6:3
Rev 6:16	Hosea 10:8
Rev 9:20	Dan 5:23
Rev 10:6	Exo 20:11
Rev 10:6	Psa 146:6
Rev 13:7	Dan 7:21
Rev 14:7	Exo 20:11
Rev 14:7	Psa 146:6

GENESIS
(ΓΕΝΕΣΙΣ)

1

1:1 In the beginning God made the heaven and the earth. 2 However, the earth was unformed[1] and chaotic. Darkness was over the deep and the Spirit of God moved over the water. 3 And God said: Let there be light! and there was light. 4 God saw the light that it was good and God divided the light from the darkness. 5 And God called the light Day and the darkness he called Night. There was evening and there was morning, the first day.

6 Then God said: Let there be a firmament in the midst of the water, Let it be a division between water and water! and it was so. 7 God made the firmament and God divided between the water which was under the firmament and the water which was above the firmament. 8 And God called the firmament Heaven and God saw that it was good. There was evening and there was morning, the second day.

9 And God said: Let the water which is under the heaven be collected into one place, Let the dry land appear! and it was so. The water which was under the heaven was gathered into its place[2] and the dry land appeared. 10 God called the dry land Earth and the gathering of the waters he called Seas; and God saw that it was good. 11 Then God said: Let the earth bring forth the vegetation bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. 12 The earth brought forth vegetation[3] bearing seed according to its kind and according to its likeness and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth and God saw that it was good. 13 And there was evening and there was morning, the third day.

14 Then God said: Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night. Let them be for signs and for seasons and for days and for years. 15 Let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so. 16 And God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also. 17 God placed them in the firmament of the heaven, so as to shine upon the earth, 18 and to regulate day and night and to divide between the light and the darkness. And God saw that it was good. 19 There was evening and there was morning, the fourth day.

20 And God said: Let the waters bring forth moving creatures having life and winged creatures flying above the earth in the firmament of heaven and it was so. 21 God made great whales and every living reptile, which the waters brought forth according to their kinds and every creature that flies with wings according to its kind and God saw that they were good. 22 God blessed them saying: Increase and multiply and fill the waters in the seas! Let the creatures that fly be multiplied on the earth. 23 There was evening and there was morning, the fifth day.

24 Then God said: Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so. 25 God made the wild beasts of the earth according to their kind and cattle according to their kind and all the reptiles of the earth according to their kind, and God saw that they were good.

26 Then God said: Let us make man according to our image and likeness. Let them have dominion over

[1] Brenton has "unsightly"
[2] Or "places"
[3] Or "the herb of grass"

the fish of the sea and over the flying creatures of heaven and over the cattle and all the earth and over all the reptiles that creep on the earth. 27 And God made man, according to the image of God he made him, male and female he made them. 28 God blessed them, saying: Increase and multiply and fill the earth and subdue it and have dominion over the fish of the seas and flying creatures of heaven and all the cattle and all the earth and all the reptiles that creep on the earth. 29 And God said: Behold, I have given to you every seed-bearing herb sowing seed which is upon all the earth and every tree which has in itself the fruit of seed that is sown, to you it shall be for food. 30 And to all the wild beasts of the earth and to all the flying creatures of heaven and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so. 31 And God saw all the things that he had made, and, behold, they were very good. There was evening and there was morning, the sixth day.

2

2:1 The heavens and the earth were finished and their whole array. 2 God completed on the sixth day the works which he made. He ceased on the seventh day from all his works which he made. 3 Then God blessed the seventh day and sanctified it, because in this day he ceased from all the works which he had begun to do.

4 This is the book of the generation of heaven and earth when they were made, in the day in which the Lord God made the heaven and the earth, 5 and every herb of the field before it was on the earth and all the grass of the field before it sprang up. As it is, God had not rained on the earth and there was not a man to cultivate it. 6 Instead, there rose a fountain out of the earth and watered the whole surface of the earth. 7 And God formed the man of dust of the earth and breathed upon his face the breath of life and the man became a living soul.

8 Then God planted a garden eastward in Eden and placed there the man whom he had formed. 9 God also made to spring up out of the earth every tree beautiful to the eye and good for food and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.

10 And a river proceeds out of Eden to water the garden, for there it divides itself into four heads. 11 The name of the first one is Phisom. It encircles the whole land of Evilat, where there is gold. 12 The gold of that land is good, there also is bdellium and emerald. 13 The name of the second river is Geon. It encircles the whole land of Ethiopia. 14 The third river is Tigris, which flows forth over against the Assyrians. The fourth river is Euphrates. 15 The Lord God took the man whom he had formed and placed him in the garden of delight, to cultivate and keep it. 16 The Lord God gave a charge to Adam, saying: Of every tree which is in the garden you may freely eat, 17 but of the tree of the knowledge of good and evil — of this one you shall not eat! But in the day you eat of it, you shall surely die.

18 The Lord God said: It is not good that the man should be alone, let us make for him a help suitable to him. 19 Then God formed yet farther out of the earth all the wild beasts of the field and all the birds of the sky. He brought them to Adam, to see what he would call them and whatever Adam called any living creature, that its name. 20 Adam gave names to all the cattle and to all the birds of the sky and to all the wild beasts of the field, but for Adam there was not found a help like to himself. 21 Then God brought a trance upon Adam and he fell asleep. God took one of his ribs and filled up the flesh in its place. 22 God formed the rib which he had taken from Adam into a woman and brought her to Adam. 23 Adam said: Now, this is bone of my bones and flesh of my flesh! She shall be called woman, because she was taken out of

her husband. 24 Therefore, a man shall leave his father and mother and cleave to his wife, and they two shall be one flesh.

3

3:1 The two were naked, both Adam and his wife and they were not ashamed. 2 Now, the serpent was the most crafty of all the beasts on the earth, which the Lord God made.

The serpent said to the woman, Why then has God said: Do not eat of every tree of the garden? 3 The woman replied to the serpent: We may eat of the fruit of the trees of the garden, 4 but of the fruit of the tree which is in the midst of the garden, God said: you shall not eat of it, neither shall you touch it, for fear that you die. 5 The serpent then said to the woman: you shall not surely die! 6 For God knew that in whatever day you should eat of it, your eyes would be opened and you would be as gods, knowing good and evil. 7 The woman saw that the tree was good for food and that it was pleasant to the eyes to look upon and beautiful to contemplate. Having taken of its fruit, she ate and she gave to her husband also with her and they ate. 8 The eyes of both were opened and they perceived that they were naked. They sewed fig leaves together and made themselves aprons to put on. 8 (3:9) As they heard the voice of the Lord God walking in the garden in the afternoon, both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden. 10 The Lord God called Adam and said to him: Adam, where are you? 11 Adam replied: I heard your voice as you walked in the garden and I was afraid because I was naked, and so I hid myself. 12 Then God said to him: Who told you that you were naked, unless you have eaten of the tree concerning which I charged you of it alone not to eat? 13 And Adam answered: The woman whom you gave to be with me, she gave me of the tree and I ate. 14 The Lord God said to the woman, Why have you done this? The woman said: The serpent deceived me and I ate.

15 The Lord God said to the serpent: Because you have done this, you are cursed above all cattle and all the beasts of the earth! On your breast and belly you shall go and you shall eat dust all the days of your life. 16 I will put enmity between you and the woman, and between your seed and her seed. He shall attack your head and you attack his heel. 17 And to the woman he said: I will greatly multiply your pains and your groanings. In pain you shall bring forth children and your submission shall be to your husband, and he shall rule over you.

18 And to Adam he said: Because you have listened to the voice of your wife and eaten of the only tree concerning which I charged you not to eat (and of that you have eaten), cursed is the ground in your labors! In pain shall you eat of it all the days of your life. 19 Thorns and thistles shall it bring forth to you, and you shall eat the plants of the field. 20 In the sweat of your face shall you eat your bread until you return to the earth out of which you were taken. For earth you are and to earth you shall return. 21 And Adam called the name of his wife Life, because she was the mother of all living. 22 The Lord God made for Adam and his wife garments of skin and clothed them.

23 Then God said: Behold, Adam has become as one of us, knowing good and evil! And now, for fear that at any time he might stretch forth his hand and take of the tree of life and eat and thus live forever… 24 So the Lord God drove him out of the garden of delight to cultivate the ground out of which he was taken. 25 He cast out Adam and caused him to dwell outside the garden of Delight. And God stationed the cherubim and the fiery sword that circles around to guard the way of the tree of life.

4

4:1 Then Adam knew Eve his wife;
she conceived and brought forth Cain,
saying: I have gained a man through
God. 2 Again, she bore his brother
Abel.

Abel was a keeper of sheep, but
Cain was a tiller of the ground. 3 After
some time, Cain brought a sacrifice to
the Lord from the fruits of the earth. 4
Abel also brought of the first born of
his sheep and of his fatlings, and God
looked ⌈favorably⌉ upon Abel and his
gifts. 5 However, God did not regard
Cain and his sacrifices, Cain became
exceedingly sorrowful and his
countenance fell. 6 The Lord God said
to Cain: Why have you become very
sorrowful and why is your countenance
fallen? 7 Have you not sinned if you
have brought it rightly, but not rightly
shared it? Be still, to you shall be
master ⌈this sin⌉ and you shall rule
over it.

8 Then Cain said to Abel his
brother: Let us go out into the plain. It
came to pass that when they were in
the plain, Cain rose up against Abel his
brother and killed him. 9 The Lord
God said to Cain: Where is Abel your
brother? Cain replied: I do not know!
Am I my brother's keeper? 10 The
Lord said: What have you done? The
voice of your brother's blood cries to
me out of the ground. 11 And now you
are cursed from the earth which has
opened her mouth to receive your
brother's blood from your hand. 12
When you till the earth, it shall not
continue to give its strength to you!
You shall be groaning and trembling
on the earth. 13 And Cain said to the
Lord God: My crime is too great for
me to be forgiven. 14 If you cast me out
this day from the face of the earth and I
shall be hidden from your presence and
I shall be groaning and trembling upon
the earth, then it will be that anyone
who finds me shall kill me. 15 The
Lord God said to him: Not so, anyone
that slays Cain shall suffer seven-fold
vengeance; and the Lord God set a
mark upon Cain so that no one who
would find him might kill him. 16 So
Cain departed from the presence of
God and dwelt in the land of Nod over
against Eden. 1

7 Then Cain knew his wife and
having conceived, she bore Enoch. Cain
built a city and named the city after the
name of his son, Enoch. 18 To Enoch
was born Gaidad; and Gaidad begot
Maleleel; and Maleleel begot
Mathusala; and Mathusala begot
Lamech. 19 Lamech took to himself
two wives; the name of the one was
Ada and the name of the second Sella.
20 And Ada bore Jobel; he was the
father of those who dwell in tents,
feeding cattle. 21 The name of his
brother was Jubal; he it was who
invented the psaltery and harp. 22 And
Sella also bore Thobel; he was a smith,
a manufacturer both of brass and iron;
and the sister of Thobel was Noema. 23
And Lamech said to his wives, Ada and
Sella, Hear my voice, you wives of
Lamech, consider my words, because I
have slain a man to my sorrow and a
youth to my grief. 24 Because
vengeance has been exacted seven
times on Cain's behalf, on Lamech's it
shall be seventy times seven.

25 And Adam knew Eve his wife
and she conceived and bore a son and
called his name Seth, saying: For God
has raised up to me another seed
instead of Abel, whom Cain slew. 26
And Seth had a son, He called his name
Enos: he hoped to call on the name of
the Lord God.

5

5:1 This is the genealogy of men in
the day in which God made Adam; in
the image of God he made him: 2 male
and female he made them and blessed
them; He called his name Adam, in the
day in which he made them. 3 And
Adam lived two hundred and thirty
years and begot a son after his own
form and after his own image, He called
his name Seth. 4 The days of Adam,
which he lived after his begetting Seth,

were seven hundred years; He begot sons and daughters. 5 All the days of Adam which he lived were nine hundred and thirty years, He died. 6 Now, Seth lived two hundred and five years and begot Enos. 7 And Seth lived after his begetting Enos, seven hundred and seven years, He begot sons and daughters. 8 All the days of Seth were nine hundred and twelve years, He died. 9 And Enos lived a hundred and ninety years and begot Cainan. 10 And Enos lived after his begetting Cainan, seven hundred and fifteen years, He begot sons and daughters. 11 All the days of Enos were nine hundred and five years, He died. 12 And Cainan lived a hundred and seventy years, He begot Maleleel. 13 And Cainan lived after his begetting Maleleel, seven hundred and forty years, He begot sons and daughters. 14 All the days of Cainan were nine hundred and ten years, He died.

15 And Maleleel lived a hundred and sixty and five years, He begot Jared. 16 And Maleleel lived after his begetting Jared, seven hundred and thirty years, He begot sons and daughters. 17 All the days of Maleleel were eight hundred and ninety and five years, He died. 18 Jared lived a hundred and sixty and two years and begot Enoch: 19 and Jared lived after his begetting Enoch, eight hundred years, He begot sons and daughters. 20 All the days of Jared were nine hundred and sixty and two years, He died. 21 And Enoch lived a hundred and sixty and five years and begat Mathusala. 22 And Enoch was well-pleasing to God after his begetting Mathusala, two hundred years, He begot sons and daughters. 23 All the days of Enoch were three hundred and sixty and five years. 24 And Enoch was well-pleasing to God and was not found, because God translated him[1]. 25 And Mathusala lived a hundred and sixty and seven years and begot Lamech. 26 And Mathusala lived after his begetting Lamech eight hundred and two years and begot sons and daughters. 27 All the days of Mathusala which he lived, were nine hundred and sixty and nine years, He died. 28 And Lamech lived a hundred and eighty and eight years and begot a son. 29 He called his name Noe, saying: This one will cause us to cease from our works and from the toils of our hands and from the earth, which the Lord God has cursed. 30 And Lamech lived after his begetting Noe, five hundred and sixty and five years and begot sons and daughters. 31 All the days of Lamech were seven hundred and fifty-three years, He died.

6

6:1 And Noe was five hundred years old, He begot three sons, Sem, Cham and Japheth. 2 It came to pass when men began to be numerous upon the earth and daughters were born to them, 3 that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose. 4 The Lord God said: My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be a hundred and twenty years. 5 Now, the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore children to them, those were the giants of old, the men of renown.

6 The Lord God, having seen that the wicked actions of men were multiplied upon the earth and that every one in his heart was intently brooding over evil continually, 7 then God laid it to heart that he had made man upon the earth, He pondered it deeply. 8 And God said: I will blot out man whom I have made from the face of the earth, even man with cattle and reptiles with flying creatures of the sky, for I am grieved that I have made them.

9 But Noe found grace before the Lord God. 10 These are the generations of Noe. Noe was a just

[1] Quoted in Heb 11:5 – case where NT agrees with LXX against the sense of MT

man; being perfect in his generation, Noe was well-pleasing to God. 11 And Noe begot three sons, Sem, Cham, Japheth. 12 But the earth was corrupted before God and the earth was filled with iniquity. 13 The Lord God saw the earth and it was corrupted; because all flesh had corrupted its way upon the earth. 14 The Lord God said to Noe, A period of all men has come before me; because the earth has been filled with iniquity by them, and, behold, I destroy them and the earth.

15 Make therefore for yourself an ark of square timber; you shall make the ark in compartments and you shall pitch it within and without with pitch. 16 Thus shall you make the ark; three hundred cubits the length of the ark and fifty cubits the breadth and thirty cubits the height of it. 17 You shall narrow the ark in making it and in a cubit above you shall finish it and the door of the ark you shall make on the side; with lower, second and third stories you shall make it. 18 And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven and the things are upon the earth shall die.

19 I will establish my covenant with you and you shall enter into the ark and your sons and your wife and your sons' wives with you. 20 And of all cattle and of all reptiles and of all wild beasts, even of all flesh, you shall bring by pairs of all, into the ark, that you may feed them with yourself: male and female they shall be. 21 Of all winged birds after their kind and of all cattle after their kind and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to you, male and female to be fed with you. 22 You shall take to yourself of all kinds of food which you eat and you shall gather them to yourself and it shall be for you and them to eat. 23 And Noe did all things whatever the Lord God commanded him, so did he.

7

7:1 The Lord God said to Noe, Enter you and all your family into the ark, for you have I seen righteous before me in this generation. 2 And of the clean cattle take in to you sevens, male and female and of the unclean cattle pairs male and female. 3 And of clean flying creatures of the sky sevens, male and female and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth. 4 For yet seven days having passed I bring rain upon the earth forty days and forty nights and I will blot out every offspring which I have made from the face of all the earth. 5 And Noe did all things whatever the Lord God commanded him. 6 And Noe was six hundred years old when the flood of water was upon the earth. 7 And then went in Noe and his sons and his wife and his sons' wives with him into the ark, because of the water of the flood. 8 And of clean flying creatures and of unclean flying creatures and of clean cattle and of unclean cattle and of all things that creep upon the earth, 9 pairs went in to Noe into the ark, male and female, as God commanded Noe. 10 It came to pass after the seven days that the water of the flood came upon the earth. 11 In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up and the flood-gates of heaven were opened. 12 The rain was upon the earth forty days and forty nights. 13 On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe and the wife of Noe and the three wives of his sons with him into the ark. 14 All the wild beasts after their kind and all cattle after their kind and every reptile moving itself on the earth after its kind and every flying bird after its kind, 15 went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life. 16 And those who entered went in male and female of all flesh, as God

commanded Noe and the Lord God shut the ark outside of him.

17 The flood was upon the earth forty days and forty nights and the water abounded greatly and bore up the ark and it was lifted on high from off the earth. 18 The water prevailed and abounded exceedingly upon the earth and the ark was borne upon the water. 19 The water prevailed exceedingly upon the earth and covered all the high mountains which were under heaven. 20 Fifteen cubits upwards was the water raised and it covered all the high mountains. 21 And there died all flesh that moved upon the earth, of flying creatures and cattle and of wild beasts and every reptile moving upon the earth and every man. 22 All things which have the breath of life and whatever was on the dry land, died. 23 And God blotted out every offspring which was upon the face of the earth, both man and beast and reptiles and birds of the sky and they were blotted out from the earth and Noe was left alone and those with him in the ark. 24 The water was raised over the earth a hundred and fifty days.

8

8:1 And God remembered Noe and all the wild beasts and all the cattle and all the birds and all the reptiles that creep, as many as were with him in the ark and God brought a wind upon the earth and the water stayed. 2 The fountains of the deep were closed up and the flood-gates of heaven and the rain from heaven was withheld. 3 The water subsided and went off the earth and after a hundred and fifty days the water was diminished and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat. 4 The water continued to decrease until the tenth month. 5 And in the tenth month, on the first day of the month, the heads of the mountains were seen. 6 It came to pass after forty days Noe opened the window of the ark which he had made. 7 He sent forth a raven; and it went forth and returned not until the water was dried from off the earth. 8 He sent a dove after it to see if the water had ceased from off the earth. 9 The dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, He stretched out his hand and took her and brought her to himself into the ark. 10 And having waited yet seven other days, he again sent forth the dove from the ark. 11 The dove returned to him in the evening and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth. 12 And having waited yet seven other days, he again sent forth the dove and she did not return to him again any more. 13 It came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth and Noe opened the covering of the ark which he had made, He saw that the water had subsided from the face of the earth. 14 And in the second month the earth was dried, on the twenty-seventh day of the month.

15 The Lord God spoke to Noe, saying: 16 Come out from the ark, you and your wife and your sons and your sons' wives with you. 17 All the wild beasts as many as are with you and all flesh both of birds and beasts and every reptile moving upon the earth, bring forth with you: and increase you and multiply upon the earth. 18 And Noe came forth and his wife and his sons and his sons' wives with him. 19 All the wild beasts and all the cattle and every bird and every reptile creeping upon the earth after their kind, came forth out of the ark.

20 And Noe built an altar to the Lord and took of all clean beasts and of all clean birds and offered a whole burnt-offering upon the altar. 21 The Lord God smelled a smell of sweetness and the Lord God having considered, said: I will not any more curse the earth, because of the works of men, because the imagination of man is intently bent upon evil things from his

youth, I will not therefore any more strike all living flesh as I have done. 22 All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

9

9:1 And God blessed Noe and his sons and said to them: Increase and multiply and fill the earth and have dominion over it. 2 The dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky and on all things moving upon the earth and upon all the fish of the sea, I have placed them under you power. 3 And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs. 4 But flesh with blood of life you shall not eat. 5 For your blood of your lives will I require at the hand of all wild beasts and I will require the life of man at the hand of his brother man. 6 He that sheds man's blood, instead of that blood shall his own be shed, for in the image of God I made man. 7 But do you increase and multiply and fill the earth and have dominion over it.

8 And God spoke to Noe and to his sons with him, saying: 9 And behold I establish my covenant with you and with your seed after you, 10 and with every living creature with you, of birds and of beasts and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark. 11 I will establish my covenant with you and all flesh shall not any more die by the water of the flood and there shall no more be a flood of water to destroy all the earth. 12 The Lord God said to Noe, This is the sign of the covenant which I set between me and you and between every living creature which is with you for perpetual generations. 13 I set my bow in the cloud and it shall be for a sign of covenant between me and the earth. 14 It shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. 15 I will remember my covenant, which is between me and you and between every living soul in all flesh and there shall no longer be water for a deluge, so as to blot out all flesh. 16 And my bow shall be in the cloud and I will look to remember the everlasting covenant between me and the earth and between every living soul in all flesh, which is upon the earth. 17 And God said to Noe, This is the sign of the covenant, which I have made between me and all flesh, which is upon the earth.

18 Now, the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of C'anaan. 19 These three are the sons of Noe, of these were men scattered over all the earth. 20 And Noe began to be a husbandman, He planted a vineyard. 21 He drank of the wine and was drunk and was naked in his house. 22 And Cham the father of C'anaan saw the nakedness of his father, He went out and told his two brothers without. 23 And Sem and Japheth having taken a garment, put it on both their backs and went backwards and covered the nakedness of their father; and their face was backward and they saw not the nakedness of their father. 24 And Noe recovered from the wine and knew all that his younger son had done to him. 25 He said: Cursed be the servant C'anaan, a slave shall he be to his brothers. 26 He said: Blessed be the Lord God of Sem and C'anaan shall be his bond-servant. 27 May God make room for Japheth, Let him dwell in the habitations of Sem, Let C'anaan be his servant.

28 And Noe lived after the flood three hundred and fifty years. 29 All the days of Noe were nine hundred and fifty years, He died.

10

10:1 Now, these are the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood. 2 The sons of Japheth, Gamer and Magog and Madoi and Jovan and Elisa and Thobel and Mosoch and Thiras. 3 The sons of

Gamer, Aschanaz and Riphas and Thorgama. 4 The sons of Jovan, Elisa and Tharseis, Cetians, Rhodians. 5 From these were the islands of the Gentiles divided in their land, each according to his tongue, in their tribes and in their nations.

6 The sons of Cham, Chus and Mesrain, Phud and C'anaan. 7 The sons of Chus, Saba and Evila and Sabatha and Rhegma and Sabathaca. The sons of Rhegma, Saba and Dadan. 8 And Chus begot Nebrod: he began to be a giant upon the earth. 9 He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord. 10 The beginning of his kingdom was Babylon and Orech and Archad and Chalanne, in the land of Senaar. 11 Out of that land came Assur and built Ninevi and the city Rhooboth and Chalach, 12 and Dase between Ninevi and Chalach: this is the great city. 13 And Mesrain begot the Ludiim and the Nephthalim and the Enemetiim and the Labiim, 14 and the Patrosoniim and the Chasmoniim (from which place came forth Phylistiim) and the Gaphthoriim. 15 And C'anaan begot Sidon his fist-born and the Chettite, 16 and the Jebusite and the Amorite and the Girgashite, 17 and the Evite and the Arukite and the Asennite, 18 and the Aradian and the Samarean and the Amathite; and after this the tribes of the C'anaanites were dispersed. 19 The boundaries of the C'anaanites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa. 20 There were the sons of Cham in their tribes according to their tongues, in their countries and in their nations.

21 And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder. 22 Sons of Sem, Elam and Assur and Arphaxad and Lud and Aram and Cainan. 23 And sons of Aram, Uz and Ul and Gater and Mosoch. 24 And Arphaxad begot Cainan and Cainan begot Sala. And Sala begot Heber. 25 And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided and the name of his brother Jektan. 26 Jektan begot Elmodad and Saleth and Sarmoth and Jarach, 27 and Odorrha and Aibel and Decla, 28 Eval and Abimael and Saba, 29 and Uphir and Evila and Jobab, all these were the sons of Jektan. 30 And their dwelling was from Masse, till one comes to Saphera, a mountain of the east. 31 These were the sons of Sem in their tribes, according to their tongues, in their countries and in their nations. 32 These are the tribes of the sons of Noe, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

11

11:1 All the earth was one lip and there was one language to all. 2 It came to pass as they moved from the east, they found a plain in the land of Senaar and they dwelt there. 3 And a man said to his neighbor, Come, let us make bricks and bake them with fire. The brick was to them for stone and their mortar was bitumen. 4 They said: Come, let us build to ourselves a city and tower, whose top shall be to heaven, Let us make to ourselves a name, before we are scattered abroad upon the face of all the earth. 5 The Lord came down to see the city and the tower, which the sons of men built. 6 The Lord said: Behold, there is one race and one lip of all and they have begun to do this and now nothing shall fail from them of all that they may have undertaken to do. 7 Come and having gone down let us there confound their tongue, that they may not understand each the voice of his neighbor. 8 The Lord scattered them for there over the face of all the earth and they left off building the city and the tower. 9 On this account its name was called Confusion, because there the Lord confounded the languages of all the earth and for there the Lord scattered them upon the face of all the earth.

10 These are the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood. 11 And Sem lived, after he had begotten Arphaxad, five hundred years and begot sons and daughters and died. 12 And Arphaxad lived a hundred and thirty-five years and begot Cainan. 13 And Arphaxad lived after he had begotten Cainan, four hundred years and begot sons and daughters and died. And Cainan lived a hundred and thirty years and begot Sala; and Canaan lived after he had begotten Sala, three hundred and thirty years and begot sons and daughters and died. 14 And Sala lived a hundred and thirty years and begot Heber. 15 And Sala lived after he had begotten Heber, three hundred and thirty years and begot sons and daughters and died. 16 And Heber lived a hundred and thirty-four years and begot Phaleg. 17 And Heber lived after he had begotten Phaleg two hundred and seventy years and begot sons and daughters and died. 18 And Phaleg lived and hundred and thirty years and begot Ragau. 19 And Phaleg lived after he had begotten Ragau, two hundred and nine years and begot sons and daughters and died. 20 And Ragau lived and hundred thirty and two years and begot Seruch. 21 And Raau lived after he had begotten Seruch, two hundred and seven years and begot sons and daughters and died. 22 And Seruch lived a hundred and thirty years and begot Nachor. 23 And Seruch lived after he had begotten Nachor, two hundred years and begot sons and daughters and died. 24 And Nachor lived a hundred and seventy-nine years and begot Tharrha. 25 And Nachor lived after he had begotten Tharrha, a hundred and twenty-five years and begot sons and daughters, He died. 26 And Tharrha lived seventy years and begot Abram and Nachor and Arrhan.

27 These are the generations of Tharrha. Tharrha begot Abram and Nachor and Arrhan; and Arrhan begot Lot. 28 And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees. 29 Abram and Nachor took to themselves wives, the name of the wife of Abram was Sara and the name of the wife of Nachor, Malcha, daughter of Arrhan, He was the father of Malcha, the father of Jescha. 30 And Sara was barren and did not bear children. 31 And Tharrha took Abram his son and Lot the son Arrhan, the son of his son and Sara his daughter-in-law, the wife of Abram his son and led them forth out of the land of the Chaldees, to go into the land of C'anaan and they came as far as Charrhan, He dwelt there. 32 All the days of Tharrha in the land of Charrhan were two hundred and five years and Tharrha died in Charrhan.

12

12:1 The Lord said to Abram, Go forth out of your land and out of your kindred and out of the house of your father and come into the land which I will show you. 2 I will make you a great nation and I will bless you and magnify your name and you shall be blessed. 3 I will bless those who bless you and curse those who curse you and in you shall all the tribes of the earth be blessed. 4 Abram went as the Lord spoke to him and Lot departed with him and Abram was seventy-five years old when he went out of Charrhan. 5 Abram took Sara his wife and Lot the son of his brother and all their possessions, as many as they had obtained and every soul which they had obtained in Charrhan and they went forth to go into the land of C'anaan. 6 Abram traversed the land lengthwise as far as the place Sychem, to the high oak and the C'anaanites then inhabited the land. 7 The Lord appeared to Abram and said to him: I will give this land to your seed[1]. Abram built an altar there to the Lord who appeared to him. 8 He departed for there to the mountain eastward of Baethel and

[1] Quoted in Galatians 3:16 – case where NT agrees with LXX against the sense of MT

there he pitched his tent in Baethel near the sea and Aggai toward the east and there he built an altar to the Lord and called on the name of the Lord. 9 Abram departed and went and encamped in the wilderness.

10 And there was a famine in the land and Abram went down to Egypt to sojourn there, because the famine prevailed in the land. 11 It came to pass when Abram drew near to enter into Egypt, Abram said to Sara his wife, I know that you are a fair woman. 12 It shall come to pass then that when the Egyptians shall see you, they shall say, This is his wife and they shall kill me, but they shall save you alive. 13 Say, therefore, I am his sister, that it may be well with me on account of you and my soul shall live because of you. 14 It came to pass when Abram entered into Egypt—the Egyptians having seen his wife that she was very beautiful— 15 that the princes of Pharaoh saw her and praised her to Pharaoh and brought her into the house of Pharaoh. 16 They treated Abram well on her account, He had sheep and calves and asses and men-servants and women-servants and mules and camels. 17 And God afflicted Pharaoh with great and severe afflictions and his house, because of Sara, Abram's wife. 18 Pharaoh having called Abram, said: What is this you have done to me, that you did not tell me that she was your wife? 19 Why then did you say, She is my sister? And I took her for a wife to myself; and now, behold, your wife is before you, take her and go quickly away. 20 Pharaoh gave charge to men concerning Abram, to join in sending him forward and his wife and all that he had.

13

13:1 Abram went up out of Egypt, he and his wife and all that he had and Lot with him, into the wilderness. 2 Abram was very rich in cattle and silver and gold. 3 He went to the place from where he came, into the wilderness as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai, 4 to the place of the altar, which he built there at first and Abram there called on the name of the Lord. 5 And Lot who went out with Abram had sheep and oxen and tents. 6 The land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together. 7 And there was a strife between the shepherds of Abram's cattle and the shepherds of Lot's cattle and the C'anaanites and the Pherezites then inhabited the land. 8 Abram said to Lot, Let there not be a strife between me and you and between my shepherds and your shepherds, for we are brothers. 9 Behold! is not the whole land before you? Separate yourself from me; if you go to the left, I will go to the right and if you go to the right, I will go to the left. 10 And Lot having lifted up his eyes, observed all the country around Jordan, that it was all watered, before God overthrew Sodom and Gomorrha, as the garden of the Lord and as the land of Egypt, until you come to Zogora. 11 And Lot chose for himself all the country round Jordan and Lot went from the east and they were separated each from his brother. Abram dwelt in the land of C'anaan. 12 And Lot dwelt in a city of the neighboring people and pitched his tent in Sodom. 13 But the men of Sodom were evil and exceedingly sinful before God. 14 And God said to Abram after Lot was separated from him, Look up with your eyes and behold from the place where you now are northward and southward and eastward and seaward; 15 for all the land which you see, I will give it to you and to your seed for ever. 16 I will make your seed like the dust of the earth; if any one is able to number the dust of the earth, then shall your seed be numbered. 17 Arise and traverse the land, both in the length of it and in the breadth; for to you will I give it and to your seed for ever. 18 Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, He there built an altar to the Lord.

14

14:1 It came to pass in the reign of Amarphal king of Sennaar and Arioch king of Ellasar, that Chodollogomor king of Elam and Thargal king of nations, 2 made war with Balla king of Sodom and with Barsa king of Gomorrha and with Sennaar, king of Adama and with Symobor king of Seboim and the king of Balac, this is Segor. 3 All these met with one consent at the salt valley; this is now the sea of salt. 4 Twelve years they served Chodollogomor and the thirteenth year they revolted. 5 And in the fourteenth year came Chodollogomor and the kings with him and cut to pieces the giants in Astaroth and Carnain and strong nations with them and the Ommaeans in the city Save. 6 The Chorrhaeans in the mountains of Seir, to the turpentine tree of Pharan, which is in the desert. 7 And having turned back they came to the well of judgment; this is Cades and they cut in pieces all the princes of Amalec and the Amorites dwelling in Asasonthamar. 8 The king of Sodom went out and the king of Gomorrha and king of Adama and king of Seboim and king of Balac, this is Segor and they set themselves in array against them for war in the salt valley, 9 against Chodollogomor king of Elam and Thargal king of nations and Amarphal king of Sennaar and Arioch king of Ellasar, the four kings against the five. 10 Now, the salt valley consists of slime-pits. The king of Sodom fled and the king of Gomorrha and they fell in there: and those who were left fled to the mountain country. 11 They took all the cavalry of Sodom and Gomorrha and all their provisions and departed. 12 They took also Lot the son of Abram's brother and his baggage and departed, for he dwelt in Sodom.

13 And one of those who had been rescued came and told Abram the Hebrew; He dwelt by the oak of Mamre the Amorite the brother of Eschol and the brother of Aunan, who were confederates with Abram. 14 Abram having heard that Lot his nephew had been taken captive, numbered his own home-born servants three hundred and eighteen and pursued after them to Dan. 15 He came upon them by night, he and his servants, He stroke them and pursued them as far as Choba, which is on the left of Damascus. 16 He recovered all the cavalry of Sodom, He recovered Lot his nephew and all his possessions and the women and the people. 17 The king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor and the kings with him, to the valley of Saby; this was the plain of the kings.

18 And Melchisedek king of Salem brought forth loaves and wine, He was the priest of the Most High God. 19 He blessed Abram and said: Blessed be Abram of the Most High God, who made heaven and earth, 20 and blessed be the Most High God who delivered your enemies into your power. Abram gave him the tithe of all. 21 The king of Sodom said to Abram, Give me the men and take the horses to yourself. 22 Abram said to the king of Sodom, I will stretch out my hand to the Lord the Most High God, who made the heaven and the earth, 23 that I will not take from all your goods from a string to a shoe-latchet, for fear that you should say, I have made Abram rich. 24 Except what things the young men have eaten and the portion of the men that went with me, Eschol, Aunan, Mambre, these shall take a portion.

15

15:1 And after these things the word of the Lord came to Abram in a vision, saying: Fear not, Abram, I shield you, your reward shall be very great. 2 Abram said: Master and Lord, what will you give me? Whereas I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus is my heir. 3 Abram said: I am grieved since you have given me no seed, but my home-born servant shall succeed me. 4 And immediately there was a voice of the

Lord to him, saying: This shall not be your heir; but he that shall come out of you shall be your heir. 5 He brought him out and said to him: Look up now to heaven and count the stars, if you shall be able to number them fully, He said: Thus shall your seed be. 6 Abram believed God and it was counted to him for righteousness. 7 He said to him: I am God that brought you out of the land of the Chaldeans, so as to give you this land to inherit. 8 He said: Master and Lord, how shall I know that I shall inherit it? 9 He said to him: Take for me a heifer in her third year and a she-goat in her third year and a ram in his third year and a dove and a pigeon. 10 So he took to him all these and divided them in the midst and set them opposite to each other, but the birds he did not divide. 11 And birds came down upon the bodies, even upon the divided parts of them and Abram sat down by them. 12 And about sunset a trance fell upon Abram and Behold! a great gloomy terror falls upon him. 13 It was said to Abram, You shall surely know that your seed shall be a sojourner in a land not their won and they shall enslave them and afflict them and humble them four hundred years. 14 The nation whoever they shall serve I will judge; and after this, they shall come forth to this place with much property. 15 But you shall depart to your fathers in peace, nourished in a good old age. 16 And in the fourth generation they shall return to this place, for the sins of the Amorites are not yet filled up, even until now. 17 When the sun was about to set, there was a flame and behold a smoking furnace and lamps of fire, which passed between these divided pieces. 18 In that day, the Lord made a covenant with Abram, saying: To your seed I will give this land, from the river of Egypt to the great river Euphrates. 19 The Kenites and the Kenezites and the Kedmoneans, 20 and the Chettites and the Pherezites and the Raphaim, 21 and the Amorites and the C'anaanites and the Evites and the Gergesites and the Jebusites.

16

16:1 And Sara the wife of Abram bore him no children; and she had an Egyptian maid whose name was Agar. 2 And Sara said to Abram, Behold, the Lord has restrained me from bearing [children], go therefore in to my maid, that I may get children for myself through her. Abram listened to the voice of Sara. 3 So Sara the wife of Abram having taken Agar the Egyptian her handmaid, after Abram had dwelt ten years in the land of C'anaan, gave her to Abram her husband as a wife to him. 4 He went in to Agar and she conceived and saw that she was with child and her mistress was dishonored before her. 5 And Sara said to Abram, I am injured by you; I gave my handmaid into your bosom and when I saw that she was with child, I was dishonored before her. Let the Lord judge between me and you. 6 Abram said to Sara, Behold your handmaid is in your hands, use her as it may seem good to you. And Sara afflicted her and she fled from her face.

7 An angel of the Lord found her by the fountain of water in the wilderness, by the fountain in the way to Sur. 8 The angel of the Lord said to her: Agar, Sara's maid, where do you come from and where are you going? And she said: I am fleeing from the face of my mistress Sara. 9 The angel of the Lord said to her: Return to your mistress and submit yourself under her hands. 10 The angel of the Lord said to her: I will surely multiply your seed and it shall not be numbered for multitude. 11 The angel of the Lord said to her: Behold you are with child and shall bear a son and shall call his name Ismael, for the Lord has listened to your humiliation. 12 He shall be a wild man, his hands against all and the hands of all against him, He shall dwell in the presence of all his brothers. 13 And she called the name of the Lord God who spoke to her, You are God who see me; for she said: For I have openly seen him that appeared to me. 14 Therefore she called the well, The

well of him whom I have openly seen; behold it is between Cades and Barad. 15 And Agar bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael. 16 Abram was eighty-six years old when Agar bore Ismael to Abram.

17

17:1 Abram was ninety-nine years old and the Lord appeared to Abram and said to him: I am your God, be well-pleasing before me and be blameless. 2 I will establish my covenant between me and you and I will multiply you exceedingly. 3 Abram fell upon his face and God spoke to him, saying: 4 I, behold! my covenant is with you and you shall be a father of a multitude of nations. 5 And your name shall no more be called Abram, but your name shall be Abra'am, for I have made you a father of many nations. 6 I will increase you very exceedingly and I will make nations of you and kings shall come out of you. 7 I will establish my covenant between you and your seed after you, to their generations, for an everlasting covenant, to be your God and the God of your seed after you. 8 I will give to you and to your seed after you the land by which you sojourned, even all the land of C'anaan for an everlasting possession and I will be to them a God. 9 And God said to Abra'am, You also shall fully keep my covenant, you and your seed after you for their generations. 10 And this is the covenant which you shall fully keep between me and you and between your seed after you for their generations; every male of you shall be circumcised. 11 You shall be circumcised in the flesh of your foreskin and it shall be for a sign of a covenant between me and you. 12 The child of eight days old shall be circumcised by you, every male throughout your generations and the servant born in the house He that is bought with money, of every son of a stranger, who is not of your seed. 13 He that is born in your house, He that is bought with money shall be surely circumcised and my covenant shall be on your flesh for an everlasting covenant. 14 The uncircumcised male, who shall not be circumcised in the flesh of his on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant. 15 And God said to Abra'am, Sara your wife—her name shall not be called Sara, Sarrha shall be her name. 16 I will bless her and give you a son of her and I will bless him, He shall become nations and kings of nations shall be of him. 17 Abra'am fell upon his face and laughed; and spoke in his heart, saying: Shall there be a child to one who is a hundred years old and shall Sarrha who is ninety years old, bear? 18 Abra'am said to God, Let this Ismael live before you. 19 And God said to Abra'am, yes, behold, Sarrha your wife shall bear you a son and you shall call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, to be a God to him and to his seed after him. 20 And concerning Ismael, behold, I have heard you, and, behold, I have blessed him and will increase him and multiply him exceedingly; twelve nations shall he beget and I will make him a great nation. 21 But I will establish my covenant with Isaac, whom Sarrha shall bear to you at this time, in the next year. 22 He left off speaking with him and God went up from Abra'am.

23 Abra'am took Ismael his son and all his home-born servants and all those bought with money and every male of the men in the house of Abra'am, He circumcised their s in the time of that day, according as God spoke to him. 24 Abra'am was ninety-nine years old when he was circumcised in the flesh of his foreskin. 25 Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin. 26 And at the period of that day, Abra'am was circumcised and Ismael his son, 27 and all the men of his house, both those born in the house and those bought with money of foreign nations.

18

18:1 And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon. 2 He lifted up his eyes and beheld and Behold! three men stood before him; and having seen them he ran to meet them from the door of his tent and worshiped[1] to the ground. 3 He said: Lord, if indeed I have found grace in your sight, pass not by your servant. 4 Let water now be brought, Let them wash your feet and do you refresh yourselves under the tree. 5 I will bring bread and you shall eat and after this you shall depart on your journey, on account of which refreshment you have turned aside to your servant. He said: So do, as you have said. 6 Abra'am hasted to the tent to Sarrha and said to her: Hasten and knead three measures of fine flour and make cakes. 7 Abra'am ran to the kine and took a young calf, tender and good and gave it to his servant, He hasted to dress it. 8 He took butter and milk and the calf which he had dressed; He set them before them and they did eat, He stood by them under the tree.

9 He said to him: Where is Sarrha your wife? He answered and said: Behold! in the tent. 10 He said: I will return and come to you according to this period seasonably and Sarrha your wife shall have a son; and Sarrha heard at the door of the tent, being behind him. 11 Abra'am and Sarrha were old, advanced in days and the custom of women ceased with Sarrha. 12 And Sarrha laughed in herself, saying: The thing has not as yet happened to me, even until now and my lord is old. 13 The Lord said to Abra'am, Why is it that Sarrha has laughed in herself, saying: Shall I then indeed bear? But I have grown old. 14 Shall anything be impossible with the Lord? At this time I will return to you seasonably and Sarrha shall have a son. 15 But Sarrha denied, saying: I did not laugh, for she was afraid. He said to her: No, but you did laugh.

16 The men having risen up there looked towards Sodom and Gomorrha. Abra'am went with them, attending them on their journey. 17 The Lord said: Shall I hide from Abra'am my servant what things I intend to do? 18 But Abra'am shall become a great and populous nation and in him shall all the nations of the earth be blest. 19 For I know that he will order his sons and his house after him and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abra'am all things that he has spoken to him. 20 The Lord said: The cry of Sodom and Gomorrha has been increased towards me and their sins are very great. 21 I will therefore go down and see, if they completely correspond with the cry which comes to me and if not, that I may know. 22 The men having departed from there, came to Sodom; and Abra'am was still standing before the Lord. 23 Abra'am drew near and said: Would you destroy the righteous with the wicked and shall the righteous be as the wicked? 24 Should there be fifty righteous in the city, will you destroy them? Will you not spare the whole place for the sake of the fifty righteous, if they be in it? 25 By no means shall you do as this thing is so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. You that judge the whole earth, shall you not do right? 26 The Lord said: If there should be in Sodom fifty righteous in the city, I will spare the whole city and the whole place for their sakes. 27 Abra'am answered and said: Now, I have begun to speak to my Lord and I am earth and ashes. 28 But if the fifty righteous should be diminished to forty-five, will you destroy the whole city because of the five wanting? He said: I will not destroy it, if I should find there forty-five. 29 He continued to speak to him still and said: But if there should be found there forty? He said: I will not destroy it for the forty's sake. 30 He said: Will there be anything against

[1] *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

me, Lord, if I shall speak? But if there be found there thirty? He said: I will not destroy it for the thirty's sake. 31 He said: Since I am able to speak to the Lord, what if there should be found there twenty? He said: I will not destroy it, if I should find there twenty. 32 He said: Will there be anything against me, Lord, if I speak yet once? But if there should be found there ten? He said: I will not destroy it for the ten's sake. 33 The Lord departed when he left off speaking to Abra'am and Abra'am returned to his place.

19

19:1 The two angels came to Sodom at evening. And Lot sat by the gate of Sodom and Lot having seen them, rose up to meet them, He worshiped with his face to the ground and said: 2 Behold! my lords, turn aside to the house of your servant and rest from your journey and wash your feet and having risen early in the morning you shall depart on your journey. They said: No, but we will dwell in the street. 3 He constrained them and they turned aside to him and they entered into his house, He made a feast for them and baked unleavened cakes for them and they did eat. 4 But before they went to sleep, the men of the city, the Sodomites, surrounded the house, both young and old, all the people together. 5 They called out Lot and said to him: Where are the men that went in to you this night? Bring them out to us that we may be with them. 6 And Lot went out to them to the porch, He shut the door after him, 7 and said to them: By no means, brothers, do not act wickedly. 8 But I have two daughters, who have not known a man. I will bring them out to you and do you use them as it may please you, only do not injury to these men, to avoid which they came under the shelter of my roof. 9 They said to him: Stand back there, you came in to sojourn, was it also to judge? Now, then we would harm you more than them. They pressed hard on the man, even Lot and they drew near to break the door. 10 The men stretched forth their hands and drew Lot in to them into the house and shut the door of the house. 11 They stroke the men that were at the door of the house with blindness, both small and great and they were wearied with seeking the door. 12 The men said to Lot, have you here sons-in-law, or sons or daughters, or if you have any other friend in the city, bring them out of this place. 13 For we are going to destroy this place; for their cry has been raised up before the Lord and the Lord has sent us to destroy it. 14 And Lot went out and spoke to his sons-in-law who had married his daughters and said: Rise up and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking absurdly before his sons-in-law. 15 But when it was morning, the angels hastened Lot, saying: Arise and take your wife and your two daughters whom you have and go forth; for fear that you also be destroyed with the iniquities of the city. 16 They were troubled and the angels laid hold on his hand and the hand of his wife and the hands of his two daughters, in that the Lord spared him.

17 It came to pass when they brought them out, that they said: Save your own life by all means; look not round to that which is behind, nor stay in all the country round about, escape to the mountain, for fear that perhaps you be overtaken together with them. 18 And Lot said to them: I pray, Lord, 19 since your servant has found mercy before you and you have magnified your righteousness, in what you do towards me that my soul may live, — but I shall not be able to escape to the mountain, for fear that perhaps the calamity overtake me and I die. 20 Behold this city is near for me to escape to that place, which is a small one and there shall I be preserved, is it not little? And my soul shall live because of you. 21 He said to him: Behold, I have had respect to you also about this thing, that I should not overthrow the city about which you have spoken. 22 Hasten therefore to escape to that

place, for I shall not be able to do anything until you have come to that place; therefore he called the name of that city, Segor. 23 The sun was risen upon the earth when Lot entered into Segor. 24 The Lord rained on Sodom and Gomorrha brimstone and fire from the Lord out of heaven. 25 He overthrew these cities and all the country around and all that dwelt in the cities and the plants springing out of the ground. 26 And his wife looked back and she became a pillar of salt. 27 Abra'am rose up early to go to the place, where he had stood before the Lord. 28 He looked towards Sodom and Gomorrha and towards the surrounding country and saw and behold a flame went up from the earth, as the smoke of a furnace. 29 It came to pass that when God destroyed all the cities of the region round about, God remembered Abra'am and sent Lot out of the midst of the overthrow when the Lord overthrew those cities in which Lot dwelt.

30 And Lot went up out of Segor and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Segor; He dwelt in a cave, he and his two daughters with him. 31 The elder said to the younger, Our father is old and there is no one on the earth who shall come in to us, as it is fit in all the earth. 32 Come Let us make our father drink wine, Let us sleep with him, Let us raise up seed from our father. 33 So they made their father drink wine in that night and the elder went in and lay with her father that night, He knew not when he slept and when he rose up. 34 It came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also and do you go in and sleep with him, Let us raise up seed of our father. 35 So they made their father drink wine in that night also and the younger went in and slept with her father, He knew not when he slept, nor when he arose. 36 The two daughters of Lot conceived by their father. 37 The elder bore a son and called his name Moab, saying: He is of my father. This is the father of the Moabites to this present day. 38 The younger also bore a son and called his name Amman, saying: The son of my family. This is the father of the Ammanites to this present day.

20

20:1 Abra'am removed from there to the southern country and dwelt between Cades and Sur and sojourned in Gerara. 2 Abra'am said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, for fear that at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha. 3 And God came to Abimelech by night in sleep and said: Behold, you die for the woman, whom you have taken, whereas she has lived with a husband. 4 But Abimelech had not touched her, He said: Lord, will you destroy an ignorantly sinning and just nation? 5 Said he not to me, She is my sister and said she not to me, He is my brother? With a pure heart and in the righteousness of my hands have I done this. 6 And God said to him in sleep, yes, I knew that you did this with a pure heart and I spared you, so that you should not sin against me, therefore I suffered you not to touch her. 7 But now return the man his wife; for he is a prophet and shall pray for you and you shall live; but if you restore her not, know that you shall die and all yours. 8 And Abimelech rose early in the morning and called all his servants, He spoke all these words in their ears and all the men feared exceedingly. 9 And Abimelech called Abra'am and said to him: What is this that you have done to us? Have we sinned against you, that you have brought upon me and upon my kingdom a great sin? You have done to me a deed, which no one ought to do. 10 And Abimelech said to Abra'am, What have you seen in me that you have done this? 11 Abra'am said: Why I said: Surely there is not the worship

of God in this place and they will kill me because of my wife. 12 For truly she is my sister by my father, but not by my mother and she became my wife. 13 It came to pass when God brought me forth out of the house of my father, that I said to her: This righteousness you shall perform to me, in every place into which we may enter, say of me, He is my brother. 14 And Abimelech took a thousand pieces of silver and sheep and calves and servants and maid-servants and gave them to Abra'am, He returned him Sarrha his wife. 15 And Abimelech said to Abra'am, Behold, my land is before you, dwell wheresoever it may please you. 16 And to Sarrha he said: Behold, I have given your brother a thousand pieces of silver, those shall be to you for the price of your countenance and to all the women with you and speak the truth in all things. 17 Abra'am prayed to God and God healed Abimelech and his wife and his women servants and they bore children. 18 Because the Lord had fast closed from without every womb in the house of Abimelech, because of Sarrha Abra'am's wife.

21

21:1 The Lord visited Sarrha, as he said: and the Lord did to Sarrha, as he spoke. 2 And she conceived and bore to Abra'am a son in old age, at the set time according as the Lord spoke to him. 3 Abra'am called the name of his son that was born to him, whom Sarrha bore to him, Isaac. 4 Abra'am circumcised Isaac on the eighth day, as God commanded him. 5 Abra'am was a hundred years old when Isaac his son was born to him. 6 And Sarrha said: The Lord has made laughter for me, for whoever shall hear shall rejoice with me. 7 And she said: Who shall say to Abra'am that Sarrha suckles a child? For I have born a child in my old age. 8 The child grew and was weaned and Abra'am made a great feast the day that his son Isaac was weaned. 9 And Sarrha having seen the son of Agar the Egyptian who was born to Abra'am, sporting with Isaac her son, 10 then she said to Abra'am, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac. 11 But the word appeared very hard before Abra'am concerning his son. 12 But God said to Abra'am, Let it not be hard before you concerning the child and concerning the bondwoman; in all things which Sarrha shall say to you, hear her voice, for in Isaac shall your seed be called. 13 And moreover I will make the son of this bondwoman a great nation, because he is your seed. 14 Abra'am rose up in the morning and took loaves and a skin of water and gave them to Agar, He put the child on her shoulder and sent her away and she having departed wandered in the wilderness near the well of the oath. 15 The water failed out of the skin and she cast the child under a fir tree. 16 And she departed and sat down opposite him at a distance, as it were a bow-shot, for she said: Surely I cannot see the death of my child: and she sat opposite him and the child cried aloud and wept. 17 And God heard the voice of the child from the place where he was and an angel of God called Agar out of heaven and said to her: What is it, Agar? Fear not, for God has heard the voice of the child from the place where he is. 18 Rise up and take the child and hold him in your hand, for I will make him a great nation. 19 And God opened her eyes and she saw a well of springing water; and she went and filled the skin with water and gave the child drink. 20 And God was with the child, He grew and dwelt in the wilderness and became an archer. 21 He dwelt in the wilderness and his mother took him a wife out of Pharan of Egypt.

22 It came to pass at that time that Abimelech spoke and Ochozath his friend and Phichol the chief captain of his host, to Abra'am, saying: God is with you in all things, in all things that you may do. 23 Now, therefore swear to me by God that you will not injure me, nor my seed, nor my name, but according to the righteousness which I

have performed with you, you shall deal with me and with the land in which you have sojourned. 24 Abra'am said: I will swear. 25 Abra'am reproved Abimelech because of the wells of water, which the servants of Abimelech took away. 26 And Abimelech said to him: I know not who has done this thing to you, neither did you tell it me, neither heard I it but only today. 27 Abra'am took sheep and calves and gave them to Abimelech and both made a covenant. 28 Abra'am set seven ewe-lambs by themselves. 29 And Abimelech said to Abra'am, What are these seven ewe-lambs which you have set alone? 30 Abra'am said: You shall receive the seven ewe-lambs of me, that they may be for me as a witness, that I dug this well. 31 Therefore he named the name of that place, The Well of the Oath, for there they both swore. 32 They made a covenant at the well of the oath. And there rose up Abimelech, Ochozath his friend and Phichol the commander-in-chief of his army and they returned to the land of the Phylistines. 33 Abra'am planted a field at the well of the oath and called there on the name of the Lord, the everlasting God. 34 Abra'am sojourned in the land of the Phylistines many days.

22

22:1 It came to pass after these things that God tempted Abra'am and said to him: Abra'am, Abra'am; He said: Behold! I am here. 2 He said: Take your son, the beloved one, whom you have loved—Isaac and go into the high land and offer him there for a whole-burnt-offering on one of the mountains which I will tell you of. 3 Abra'am rose up in the morning and saddled his ass, He took with him two servants and Isaac his son and having split wood for a whole-burnt-offering, he arose and departed and came to the place of which God spoke to him, 4 on the third day; and Abra'am having lifted up his eyes, saw the place afar off. 5 Abra'am said to his servants, Sit you here with the ass and I and the boy will proceed thus far and having worshiped we will return to you. 6 Abra'am took the wood of the whole-burnt-offering and laid it on Isaac his son, He took into his hands both the fire and the knife and the two went together. 7 Isaac said to Abra'am his father, Father. He said: What is it, son? He said: Behold the fire and the wood, where is the sheep for a whole-burnt-offering? 8 Abra'am said: God will provide himself a sheep for a whole-burnt-offering, my son. And both having gone together, 9 came to the place which God spoke of to him; and there Abra'am built the altar and laid the wood on it and having bound the feet of Isaac his son together, he laid him on the altar upon the wood. 10 Abra'am stretched forth his hand to take the knife to kill his son. 11 An angel of the Lord called him out of heaven and said: Abra'am, Abra'am. He said: Behold, I am here. 12 He said: Lay not your hand upon the child, neither do anything to him, for now I know that you feared God and for my sake you have not spared your beloved son. 13 Abra'am lifted up his eyes and beheld and Behold! a ram caught by his horns in a plant of Sabec; and Abra'am went and took the ram and offered him up for a whole-burnt-offering in the place of Isaac his son.

14 Abra'am called the name of that place, The Lord has seen; that they might say today, In the mount the Lord was seen. 15 An angel of the Lord called Abra'am the second time out of heaven, saying: 16 I have sworn by myself, says the Lord, because you have done this thing and on my account have not spared your beloved son, 17 surely blessing I will bless you and multiplying I will multiply your seed as the stars of heaven and as the sand which is by the shore of the sea and your seed shall inherit the cities of their enemies. 18 And in your seed shall all the nations of the earth be blessed, because you have listened to my voice. 19 Abra'am returned to his servants and they arose and went together to

the well of the oath; and Abra'am dwelt at the well of the oath.

20 It came to pass after these things, that it was reported to Abra'am, saying: Behold, Melcha herself too has born sons to Nachor your brother, 21 Uz the first-born and Baux his brother and Camuel the father of the Syrians and Chazad and 22 Azav and Phaldes and Jeldaph and Bathuel and Bathuel begot Rebecca; 23 these are eight sons, which Melcha bore to Nachor the brother of Abra'am. 24 And his concubine whose name was Rheuma, she also bore Tabec and Taam and Tochos and Mocha.

23

23:1 The life of Sarrha was a hundred and twenty-seven years. 2 And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of C'anaan; and Abra'am came to lament for Sarrha and to mourn.

3 Abra'am stood up from before his dead; and Abra'am spoke to the sons of Chet, saying: 4 I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you and I will bury my dead away from me.

5 The sons of Chet answered to Abra'am, saying: Not so, Sir, 6 but hear us; you are in the midst of us a king from God; bury your dead in our choice tombs, for not one of us will by any means withhold his tomb from you, so that you should not bury your dead there. 7 Abra'am rose up and did obeisance[1] to the people of the land, to the sons of Chet. 8 Abra'am spoke to them, saying: If you have it in your mind that I should bury my dead out of my sight, hearken to me and speak for me to Ephron the son Saar. 9 Let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you. 10 Now, Ephron was sitting in the midst of the children of Chet and Ephron the Chettite answered Abra'am and spoke in the hearing of the sons of Chet and of all who entered the city, saying: 11 Attend to me, my lord and hear me, I give to you the field and the cave which is in it; I have given it you before all my country men; bury your dead. 12 Abra'am did obeisance before the people of the land. 13 He said in the ears of Ephron before the people of the land, Since you are on my side, hear me; take the price of the field from me and I will bury my dead there. 14 But Ephron answered Abra'am, saying: 15 No, my lord, I have heard indeed, the land is worth four hundred silver didrachms, but what can this be between me and you? No, do you bury your dead. 16 Abra'am listened to Ephron and Abra'am rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred didrachms of silver approved with merchants. 17 The field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it and every tree which was in the field and whatever is in its borders round about, were made sure in its borders round about, were made sure 18 to Abra'am for a possession, before the sons of Chet and all that entered into the city. 19 After this Abra'am buried Sarrha his wife in the Double Cave of the field, which is opposite Mambre, this is Chebron in the land of C'anaan. 20 So the field and the cave which was in it were made sure to Abra'am for possession of a burying place, by the sons of Chet.

24

24:1 Abra'am was old, advanced in days and the Lord blessed Abra'am in all things.

2 Abra'am said to his servant the elder of his house, who had rule over all his possessions, Put your hand under

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

my thigh, 3 and I will adjure you by the Lord the God of heaven and the God of the earth, that you take not a wife for my son Isaac from the daughters of the C'anaanites, with whom I dwell, in the midst of them. 4 But you shall go instead to my country, where I was born and to my tribe and you shall take from there a wife for my son Isaac. 5 The servant said to him: Shall I carry back your son to the land from where you came forth, if haply the woman should not be willing to return with me to this land? 6 Abra'am said to him: Take heed to yourself that you carry not my son back to that place. 7 The Lord the God of heaven and the God of the earth, who took me out of my father's house and out of the land from where I sprang, who spoke to me and who swore to me, saying: I will give this land to you and to your seed, he shall send his angel before you and you shall take a wife to my son from there. 8 If the woman should not be willing to come with you into this land, you shall be clear from my oath, only carry not my son to that place again. 9 The servant put his hand under the thigh of his master Abra'am and swore to him concerning this matter. 10 The servant took ten camels of his master's camels, He took of all the goods of his master with him, He arose and went into Mesopotamia to the city of Nachor. 11 He rested his camels without the city by the well of water towards evening when young women go forth to draw water.

12 He said: O Lord God of my master Abra'am, prosper my way before me to day and deal mercifully with my master Abra'am. 13 Behold! I stand by the well of water and the daughters of those who inhabit the city come forth to draw water. 14 It shall be, the virgin to whoever I shall say, Incline your water-pot, that I may drink and she shall say, Drink you and I will give your camels drink, until they shall have done drinking—even this one you have prepared for your servant Isaac and hereby shall I know that you have dealt mercifully with my master Abra'am.

15 It came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of Nachor and the same the brother of Abra'am, came forth, having a water-pot on her shoulders. 16 The virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the well and filled her water-pot and came up. 17 The servant ran up to meet her and said: Give me a little water to drink out of your pitcher; 18 and she said: Drink, Sir; and she hasted, Let down the pitcher upon her arm and gave him to drink, till he ceased drinking. 19 And she said: I will also draw water for your camels, till they shall all have drunk. 20 And she hasted and emptied the water-pot into the trough and ran to the well to draw again and drew water for all the camels. 21 The man took great notice of her and remained silent to know whether the Lord had made his way prosperous or not. 22 It came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of a drachm weight, He put two bracelets on her hands, their weight was ten pieces of gold. 23 He asked her and said: Whose daughter are you? Tell me if there is room for us to dwell with your father. 24 And she said to him: I am the daughter of Bathuel the son of Melcha, whom she bore to Nachor. 25 And she said to him: We have both straw and much provender and a place for resting. 26 The man being well pleased, worshiped the Lord, 27 and said: Blessed be the Lord the God of my master Abra'am, who has not suffered his righteousness to fail, nor his truth from my master and the Lord has brought me prosperously to the house of the brother of my lord. 28 The young women ran and reported to the house of her mother according to these words. 29 And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well. 30 It

came to pass when he saw the ear-rings and the bracelets on the hands of his sister and when he heard the words of Rebecca his sister, saying: Thus the man spoke to me, that he went to the man, as he stood by the camels at the well. 31 He said to him: Come in to this place, you blessed of the Lord, why stand you without, whereas I have prepared the house and a place for the camels? 32 The man entered into the house and unloaded the camels and gave the camels straw and provender and water to wash his feet and the feet of the men that were with him. 33 He set before them loaves to eat; but he said: I will not eat, until I have told my errand. He said: Speak on.

34 He said: I am a servant of Abra'am; 35 and the Lord has blessed my master greatly, He is exalted, He has given him sheep and calves and silver and gold, servants and servant-maids, camels and asses. 36 And Sarrha my master's wife bore one son to my master after he had grown old; He gave him whatever he had. 37 And my master caused me to swear, saying: You shall not take a wife to my son of the daughters of the C'anaanites, among whom I sojourn in their land. 38 But you shall go to the house of my father and to my tribe and you shall take from there a wife for my son. 39 I said to my master, Haply the woman will not go with me. 40 He said to me: The Lord God to whom I have been acceptable in his presence, himself shall send out his angel with you and shall prosper your journey and you shall take a wife for my son of my tribe and of the house of my father. 41 Then shall you be clear from my curse, for whenever you shall have come to my tribe and they shall not give her to you, then shall you be clear from my oath. 42 And having come this day to the well, I said: Lord God of my master Abra'am, if you prosper my journey on which I am now going, 43 behold, I stand by the well of water and the daughters of the men of the city come forth to draw water and it shall be that the young women to whom I shall say, Give me a little water to drink out of your pitcher, 44 and she shall say to me, Both drink you and I will draw water for your camels, this shall be the wife whom the Lord has prepared for his own servant Isaac; and hereby shall I know that you have accomplished mercy with my master Abra'am. 45 It came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the well and drew water; and I said to her: Give me to drink. 46 And she hasted Let down her pitcher on her arm from her head and said: Drink you and I will give your camels drink; and I drank and she gave the camels drink. 47 I asked her and said: Whose daughter are you? Tell me; and she said: I am daughter of Bathuel the son of Nachor, whom Melcha bore to him; and I put on her the ear-rings and the bracelets on her hands. 48 And being well-pleased I worshiped the Lord and I blessed the Lord the God of my master Abra'am, who has prospered me in a true way, so that I should take the daughter of my master's brother for his son. 49 If then you will deal mercifully and justly with my lord, tell me and if not, tell me, that I may turn to the right hand or to the left.

50 And Laban and Bathuel answered and said: This matter has come forth from the Lord, we shall not be able to answer you bad or good. 51 Behold, Rebecca is before you, take her and go away, Let her be wife to the son of your master, as the Lord has said. 52 It came to pass when the servant of Abra'am heard these words, he bowed himself to the Lord down to the earth. 53 The servant having brought forth jewels of silver and gold and raiment, gave them to Rebecca and gave gifts to her brother and to her mother. 54 And both he and the men with him ate and drank and went to sleep. He arose in the morning and said: Send me away, that I may go to my master. 55 And her brothers and her mother said: Let the virgin remain with us about ten days and after that she shall depart. 56

But he said to them: Hinder me not, for the Lord has prospered my journey for me; send me away, that I may depart to my master. 57 They said: Let us call the young women and enquire at her mouth. 58 They called Rebecca and said to her: will you go with this man? And she said: I will go. 59 So they sent forth Rebecca their sister and her goods and the servant of Abra'am and his attendants. 60 They blessed Rebecca and said to her: You are our sister; become you thousands of myriads, Let your seed possess the cities of their enemies. 61 And Rebecca rose up and her maidens and they mounted the camels and went with the man; and the servant having taken up Rebecca, departed.

62 Isaac went through the wilderness to the well of the vision, He dwelt in the land toward the south. 63 Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming. 64 And Rebecca lifted up her eyes and saw Isaac; and she alighted briskly from the camel, 65 and said to the servant, Who is that man that walks in the plain to meet us? The servant said: This is my master; and she took her veil and covered herself. 66 The servant told Isaac all that he had done. 67 Isaac went into the house of his mother and took Rebecca and she became his wife, He loved her; and Isaac was comforted for Sarrha his mother.

25

25:1 Abra'am again took a wife, whose name was Chettura. 2 And she bore to him Zombran and Jezan and Madal and Madiam and Jesboc and Soie. 3 Jezan begot Saba and Dedan. The sons of Dedan were the Assurians and the Latusians and Laomim. 4 The sons of Madiam were Gephar and Aphir and Enoch and Abeida and Eldaga; all these were sons of Chettura. 5 But Abra'am gave all his possessions to Isaac his son. 6 But to the sons of his concubines Abra'am gave gifts, He sent them away from his son Isaac, while he was yet living, to the east into the country of the east. 7 These were the years of the days of the life of Abra'am as many as he lived, a hundred and seventy-five years. 8 Abra'am failing died in a good old age, an old man and full of days and was added to his people. 9 Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mambre: 10 even the field and the cave which Abra'am bought of the sons of Chet; there they buried Abra'am and Sarrha his wife. 11 It came to pass after Abra'am was dead, that God blessed Isaac his son and Isaac dwelt by the well of the vision. 12 These are the generations of Ismael the son of Abra'am, whom Agar the Egyptian the hand-maid of Sarrha bore to Abra'am. 13 These are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth and Kedar and Nabdeel and Massam, 14 and Masma and Duma and Masse, 15 and Choddan and Thaeman and Jetur and Naphes and Kedma. 16 These are the sons of Ismael and these are their names in their tents and in their dwellings, twelve princes according to their nations. 17 These are the years of the life of Ismael, a hundred and thirty-seven years; He failed and died and was added to his fathers. 18 He dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brothers.

19 These are the generations of Isaac the son of Abra'am. 20 Abra'am begot Isaac. Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian. 21 Isaac prayed the Lord concerning Rebecca his wife, because she was barren; and the Lord heard him and his wife Rebecca conceived in her womb. 22 The [unborn] children leaped within her; and she said: If it will be so with me, why is this to me? And she went to enquire of the Lord. 23 The Lord said to her: There are two

nations in your womb and two peoples shall be separated from your belly and one people shall excel the other and the elder shall serve the younger. 24 The days were fulfilled that she should be delivered and she had twins in her womb. 25 The first came out red, hairy all over like a skin; and she called his name Esau. 26 And after this came forth his brother and his hand took hold of the heel of Esau; and she called his name Jacob. Isaac was sixty years old when Rebecca bore them. 27 The lads grew and Esau was a man skilled in hunting, dwelling in the country and Jacob a simple man, dwelling in a house. 28 Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

29 Jacob cooked pottage and Esau came from the plain, fainting. 30 And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom. 31 Jacob said to Esau, Sell me this day your birthright. 32 And Esau said: Behold, I am going to die and for what good does this birthright belong to me? 33 Jacob said to him: Swear to me this day; He swore to him; and Esau sold his birthright to Jacob. 34 Jacob gave bread to Esau and pottage of lentils; He ate and drank, He arose and departed; so Esau slighted his birthright.

26

26:1 And there was a famine in the land, besides the former famine, which was in the time of Abra'am; and Isaac went to Abimelech the king of the Phylistines to Gerara. 2 The Lord appeared to him and said: Go not down to Egypt, but dwell in the land, which I shall tell you of. 3 And sojourn in this land; and I will be with you and bless you, for I will give to you and to your seed all this land; and I will establish my oath which I swore to your father Abra'am. 4 I will multiply your seed as the stars of heaven; and I will give to your seed all this land and all the nations of the earth shall be blessed in your seed. 5 Because Abra'am your father listened to my voice and kept my injunctions and my commandments and my ordinances and my statutes. 6 Isaac dwelt in Gerara. 7 The men of the place questioned him concerning Rebecca his wife, He said: She is my sister, for he feared to say, She is my wife, for fear that at any time the men of the place should kill him because of Rebecca, because she was fair. 8 He remained there a long time and Abimelech the king of Gerara leaned to look through the window and saw Isaac sporting with Rebecca his wife. 9 And Abimelech called Isaac and said to him: Is she then your wife? Why have you said: She is my sister? Isaac said to him: I did so, for I said: for fear that at any time I die on her account. 10 And Abimelech said to him: Why have you done this to us? One of my kindred within a little had lain with your wife and you would have brought a sin of ignorance upon us. 11 And Abimelech charged all his people, saying Every man that touches this man and his wife shall be liable to death. 12 Isaac sowed in that land, He found in that year barley and hundred-fold and the Lord blessed him. 13 The man was exalted and advancing he increased, till he became very great. 14 He had cattle of sheep and cattle of oxen and many tilled lands and the Phylistines envied him. 15 All the wells which the servants of his father had dug in the time of his father, the Phylistines stopped them and filled them with earth. 16 And Abimelech said to Isaac, Depart from us, for you have become much mightier than we. 17 Isaac departed from there and rested in the valley of Gerara and dwelt there.

18 Isaac dug again the wells of water, which the servants of his father Abra'am had dug and the Phylistines had stopped them, after the death of his father Abra'am; He gave them names, according to the names by which his father named them. 19 The servants of Isaac dug in the valley of Gerara and they found there a well of living water. 20 The shepherds of Gerara strove with the shepherds of Isaac, saying that

the water was theirs; and they called the name of the well, Injury, for they injured him. 21 And having departed from there he dug another well and they strove also for that; He named the name of it, Enmity. 22 He departed for there and dug another well; and they did not strive about that; He named the name of it, Room, saying: Because now the Lord has made room for us and has increased us upon the earth.

23 He went up for there to the well of the oath. 24 The Lord appeared to him in that night and said: I am the God of Abra'am your father; fear not, for I am with you and I will bless you and multiply your seed for the sake of Abra'am your father. 25 He built there an altar and called on the name of the Lord and there he pitched his tent and there the servants of Isaac dug a well in the valley of Gerara. 26 And Abimelech came to him from Gerara and so did Ochozath his friend and Phichol the commander-in-chief of his army. 27 Isaac said to them: Why then have you come to me? Whereas you hated me and sent me away from you. 28 They said: We have surely seen that the Lord was with you and we said: Let there be an oath between us and you and we will make a covenant with you, 29 that you shall do no wrong by us, as we have not abhorred you and according as we have treated you well and have sent you forth peaceably; and now you are blessed of the Lord. 30 He made a feast for them and they ate and drank. 31 They arose in the morning and swore each to his neighbor; and Isaac sent them forth and they departed from him in safety. 32 It came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said: We have not found water. 33 He called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

34 And Esau was forty years old; He took to wife Judith the daughter of Beoch the Chettite and Basemath, daughter of Helon the Chettite. 35 They were provoking to Isaac and Rebecca.

27

27:1 It came to pass after Isaac was old, that his eyes were dimmed so that he do you think not see; He called Esau, his elder son and said to him: My son; He said: Behold, I am here. 2 He said: Behold, I have grown old and know not the day of my death. 3 Now, then take the weapons, both your quiver and your bow and go into the plain and get me venison, 4 and make me meats, as I like them and bring them to me that I may eat, that my soul may bless you, before I die. 5 And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father. 6 And Rebecca said to Jacob her younger son, Behold, I heard your father speaking to Esau your brother, saying: 7 Bring me venison and prepare me meats, that I may eat and bless you before the Lord before I die. 8 Now, then, my son, hearken to me, as I command you. 9 And go to the cattle and take for me for there two kids, tender and good and I will make them meats for your father, as he likes. 10 You shall bring them in to your father, He shall eat, that your father may bless you before he dies. 11 Jacob said to his mother Rebecca, Esau my brother is a hairy man and I a smooth man. 12 Perhaps my father may feel me and I shall be before him as one ill-intentioned and I shall bring upon me a curse and not a blessing. 13 And his mother said to him: On me be your curse, son; only hearken to my voice and go and bring them me. 14 So he went and took and brought them to his mother; and his mother made meats, as his father liked them.

15 And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son. 16 And she put on his arms the skins of the kids and on the bare parts of his neck. 17 And she gave the meats and the loaves which she had prepared, into the hands of Jacob her son. 18 He brought them to his father and said: Father; He said: Behold I am here; who are you, son? 19

Jacob said to his father, I, Esau your first-born, have done as you told me; rise, sit and eat of my venison, that your soul may bless me. 20 Isaac said to his son, What is this which you have quickly found? He said: That which the Lord your God presented before me. 21 Isaac said to Jacob, Draw night to me and I will feel you, son, if you are my son Esau or not. 22 Jacob drew neart to his father Isaac, He felt him and said: The voice is Jacob's voice, but the hands are the hands of Esau. 23 He knew him not, for his hands were as the hands of his brother Esau, hairy; He blessed him, 24 He said: are you my son Esau? He said: I am. 25 He said: Bring to this place and I will eat of your venison, son, that my soul may bless you; He brought it near to him, He ate, He brought him wine, He drank. 26 Isaac his father said to him: Draw near to me and kiss me, son. 27 He drew near and kissed him and smelled the smell of his garments and blessed him and said: Behold, the smell of my son is as the smell of an abundant field, which the Lord has blessed. 28 And may God give you of the dew of heaven and of the fatness of the earth and abundance of corn and wine. 29 Let nations serve you and princes bow down to you and be lord of your brother and the sons of your father shall do you reverence; accursed is he that curses you and blessed is he that blesses you.

30 It came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 He also had made meats and brought them to his father; He said to his father, Let my father arise and eat of his son's venison, that your soul may bless me. 32 Isaac his father said to him: Who are you? He said: I am your first-born son Esau. 33 Isaac was amazed with very great amazement and said: Who then is it that has procured venison for me and brought it to me? And I have eaten of all before you came and I have blessed him, He shall be blessed. 34 It came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry and said: Bless, I pray you, me also, father. 35 He said to him: your brother has come with subtlety and taken your blessing. 36 He said: Rightly was his name called Jacob, for Behold! this second time has he supplanted me; he has both taken my birthright and now he has taken my blessing; and Esau said to his father, have you not left a blessing for me, father? 37 Isaac answered and said to Esau, If I have made him your lord and have made all his brothers his servants and have strengthened him with corn and wine, what then shall I do for you, son? 38 And Esau said to his father, have you only one blessing, father? Bless, I pray you, me also, father. Isaac being troubled, Esau cried aloud and wept. 39 Isaac his father answered and said to him: Behold, your dwelling shall be of the fatness of the earth and of the dew of heaven from above. 40 You shall live by your sword and shall serve your brother; and there shall be a time when you shall break and loosen his yoke from off your neck.

41 And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw nigh, that I may kill my brother Jacob. 42 The words of Esau her elder son were reported to Rebecca and she sent and called Jacob her younger son and said to him: Behold, Esau your brother threatens you to kill you. 43 Now, then, my son, hear my voice and rise and depart quickly into Mesopotamia to Laban my brother into Charran. 44 And dwell with him certain days, until your brother's anger 45 and rage depart from you, He forget what you have done to him; and I will send and fetch you for there, for fear that at any time I should be bereaved of you both in one day. 46 And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, why then should I live?

28

28:1 Isaac having called for Jacob, blessed him and charged him, saying: You shall not take a wife of the daughters of the C'anaanites. 2 Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of your mother and take to yourself for there a wife of the daughters of Laban your mother's brother. 3 And may my God bless you and increase you and multiply you and you shall become gatherings of nations. 4 And may he give you the blessing of my father Abra'am, even to you and to your seed after you, to inherit the land of your sojourning, which God gave to Abra'am. 5 So Isaac sent away Jacob, He went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebecca the mother of Jacob and Esau.

6 And Esau saw that Isaac blessed Jacob and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife for there and that he charged him, saying: You shall not take a wife of the daughters of the C'anaanites; 7 and that Jacob listened to his father and his mother and went to Mesopotamia of Syria. 8 And Esau also having seen that the daughters of C'anaan were evil before his father Isaac, 9 Esau went to Ismael and took Maeleth the daughter of Ismael, the son of Abra'am, the sister of Nabeoth, a wife in addition to his other wives.

10 Jacob went forth from the well of the oath and departed into Charrhan. 11 And came to a certain place and slept there, for the sun had gone down; He took one of the stones of the place and put it at his head and lay down to sleep in that place, 12 and dreamed and behold a ladder fixed on the earth, whose top reached to heaven and the angels of God ascended and descended on it. 13 The Lord stood upon it and said: I am the God of your father Abra'am and the God of Isaac; fear not, the land on which you lay, to you will I give it and to your seed. 14 And your seed shall be as the sand of the earth; and it shall spread abroad to the sea and the south and the north and to the east; and in you and in your seed shall all the tribes of the earth be blessed. 15 And behold I am with you to preserve you continually in all the way by which you shall go; and I will bring you back to this land; for I will not desert you, until I have done all that I have said to you. 16 Jacob awoke out of his sleep and said: The Lord is in this place and I knew it not. 17 He was afraid and said: How fearful is this place! this is none other than the house of God and this is the gate of heaven. 18 Jacob rose up in the morning and took the stone he had laid there by his head, He set it up as a pillar and poured oil on the top of it. 19 He called the name of that place, the House of God; and the name of the city before was Ulam-luz. 20 Jacob vowed a vow, saying: If the Lord God will be with me and guard me throughout on this journey, on which I am going and give me bread to eat and raiment to put on, 21 and bring me back in safety to the house of my father, then shall the Lord be for a God to me. 22 And this stone, which I have set up for a pillar, shall be to me a house of God; and of all that you shall give me, I will tithe a tenth for you.

29

29:1 Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian and the brother of Rebecca, mother of Jacob and Esau. 2 He looks and behold! a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flocks, but there was a great stone at the mouth of the well. 3 And there were all the flocks gathered and they used to roll away the stone from the mouth of the well and water the flocks and set the stone again in its place on the mouth of the well. 4 Jacob said to them: Brothers, from where are you? And they said: We are of Charrhan. 5 He said to them: Do you

know Laban, the son of Nachor? And they said: We do know him. 6 He said to them: Is he well? They said: He is well. And behold Rachel his daughter came with the sheep. 7 Jacob said: it is yet high day, it is not yet time that the flocks be gathered together; water you the flocks and depart and feed them. 8 They said: We shall not be able, until all the shepherds be gathered together and they shall roll away the stone from the mouth of the well, then we will water the flocks. 9 While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father's sheep, for she fed the sheep of her father. 10 It came to pass when Jacob saw Rachel the daughter of Laban, his mother's brother and the sheep of Laban, his mother's brother, that Jacob came and rolled away the stone from the mouth of the well and watered the sheep of Laban, his mother's brother. 11 Jacob kissed Rachel and cried with a loud voice and wept. 12 He told Rachel that he was the near relative of her father and the son of Rebecca; and she ran and reported to her father according to these words. 13 It came to pass when Laban heard the name of Jacob, his sister's son, he ran to meet him and embraced and kissed him and brought him into his house; He told Laban all these sayings. 14 And Laban said to him: You are of my bones and of my flesh; He was with him a full month.

15 And Laban said to Jacob, Surely you shall not serve me for nothing, because you are my brother; tell me what your reward is to be. 16 Now, Laban had two daughters, the name of the elder was Lea and the name of the younger, Rachel. 17 The eyes of Lea were weak. But Rachel was beautiful in appearance and exceedingly fair in countenance. 18 Jacob loved Rachel and said: I will serve you seven years for your younger daughter Rachel. 19 And Laban said to him: It is better that I should give her to you, than that I should give her to another man; dwell with me. 20 Jacob served for Rachel seven years and they were before him as a few days, because of his loving her. 21 Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her. 22 And Laban gathered together all the men of the place and made a marriage-feast. 23 It was even, He took his daughter Lea and brought her in to Jacob and Jacob went in to her. 24 And Laban gave to his daughter Lea, Zelpha his handmaid, as a handmaid for her. 25 It was morning and behold it was Lea; and Jacob said to Laban, What is this that you have done to me? Did I not serve you for Rachel? And why then have you deceived me? 26 And Laban answered, It is not done thus in our country, to give the younger before the elder. 27 Fulfill then her sevens and I will give to you her also in return for your labor, which you labored with me, yet seven other years. 28 Jacob did so and fulfilled her sevens; and Laban gave him his daughter Rachel to wife. 29 And Laban gave to his daughter his handmaid Balla, for a handmaid to her. 30 He went in to Rachel; He loved Rachel more than Lea; He served him seven other years.

31 When the Lord God saw that Lea was hated, he opened her womb; but Rachel was barren. 32 And Lea conceived and bore a son to Jacob; and she called his name, Ruben; saying: Because the Lord has looked on my humiliation and has given me a son, now then my husband will love me. 33 And she conceived again and bore a second son to Jacob; and she said: Because the Lord has heard that I am hated, he has given to me this one also; and she called his name, Simeon. 34 And she conceived yet again and bore a son and said: In the present time my husband will be with me, for I have born him three sons; therefore she called his name, Levi. 35 And having conceived yet again, she bore a son and said: Now, yet again this time will I give thanks to the Lord; therefore she called his name, Juda; and ceased bearing.

30

30:1 And Rachel having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die. 2 Jacob was angry with Rachel and said to her: Am I in the place of God, who has deprived you of the fruit of the womb? 3 And Rachel said to Jacob, Behold my handmaid Balla, go in to her and she shall bear upon my knees and I also shall have children by her. 4 And she gave him Balla her maid, for a wife to him; and Jacob went in to her. 5 And Balla, Rachel's maid, conceived and bore Jacob a son. 6 And Rachel said: God has given judgment for me and listened to my voice and has given me a son; therefore she called his name, Dan. 7 And Balla, Rachel's maid, conceived yet again and bore a second son to Jacob. 8 And Rachel said: God has helped me and I contended with my sister and prevailed; and she called his name, Nephthalim. 9 And Lea saw that she ceased from bearing and she took Zelpha her maid and gave her to Jacob for a wife; He went in to her. 10 And Zelpha the maid of Lea conceived and bore Jacob a son. 11 And Lea said: It is happily: and she called his name, Gad. 12 And Zelpha the maid of Lea conceived yet again and bore Jacob a second son. 13 And Lea said: I am blessed, for the women will pronounce me blessed; and she called his name, Aser. 14 And Ruben went in the day of barley-harvest and found apples of mandrakes in the field and brought them to his mother Lea; and Rachel said to Lea her sister, Give me of your son's mandrakes. 15 And Lea said: Is it not enough for you that you have taken my husband, will you also take my son's mandrakes? And Rachel said: Not so: let him lie with you to-night for your son's mandrakes. 16 Jacob came in out of the field at even; and Lea went forth to meet him and said: You shall come in to me this day, for I have hired you for my son's mandrakes; He lay with her that night. 17 And God listened to Lea and she conceived and bore Jacob a fifth son. 18 And Lea said: God has given me my reward, because I gave my maid to my husband; and she called his name Issachar, which is, Reward. 19 And Lea conceived again and bore Jacob a sixth son. 20 And Lea said: God has given me a good gift in this time; my husband will choose me, for I have born him six sons: and she called his name, Zabulon. 21 And after this she bore a daughter; and she called her name, Dina. 22 And God remembered Rachel and God listened to her, He opened her womb. 23 And she conceived and bore Jacob a son; and Rachel said: God has taken away my reproach. 24 And she called his name Joseph, saying: Let God add to me another son.

25 It came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my land. 26 Restore my wives and my children, for whom I have served you, that I may depart, for you know the service by which I have served you. 27 And Laban said to him: If I have found grace in your sight, I would augur well, for the Lord has blessed me at your coming in. 28 Appoint me your wages and I will give them. 29 Jacob said: You know in what things I have served you and how many cattle of your are with me. 30 For it was little you have before my time and it is increased to a multitude and the Lord God has blessed you since my coming; now then when shall I set up also my own house? 31 And Laban said to him: What shall I give you? And Jacob said to him: You shall not give me anything; if you will do this thing for me, I will again tend your flocks and keep them. 32 Let all your sheep pass by today and separate for there every grey sheep among the rams and every one that is speckled and spotted among the goats—this shall be my reward. 33 And my righteousness shall answer for me on the morrow, for it is my reward before you: whatever shall not be spotted and speckled among the goats and grey among the rams, shall be stolen with me. 34 And Laban said to

him: Let it be according to your word. 35 He separated in that day the spotted and speckled he-goats and all the spotted and speckled she-goats and all that was grey among the rams and every one that was white among them, He gave them into the hand of his sons. 36 He set a distance of a three days' journey between them and Jacob. Jacob tended the cattle of Laban that were left behind. 37 Jacob took to himself green rods of storax tree and walnut and plane-tree; and Jacob peeled in them white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods. 38 He laid the rods which he had peeled, in the hollows of the watering-troughs, that whenever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods. 39 So the cattle conceived at the rods and the cattle brought forth young speckled and streaked and spotted with ash-coloured spots. 40 Jacob separated the lambs and set before the sheep a speckled ram and every variegated one among the lambs, He separated flocks for himself alone and did not mingle them with the sheep of Laban. 41 It came to pass in the time by which the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the troughs, that they might conceive by the rods. 42 But he did not put them in indiscriminately whenever the cattle happened to bring forth, but the unmarked ones were Laban's and the marked ones were Jacob's. 43 The man became very rich, He had many cattle and oxen and servants and maid-servants and camels and asses.

31

31:1 Jacob heard the words of the sons of Laban, saying: Jacob has taken all that was our father's and of our father's property has he obtained all this glory. 2 Jacob saw the countenance of Laban and behold it was not toward him as before. 3 The Lord said to Jacob, Return to the land of your father and to your family and I will be with you. 4 Jacob sent and called Lea and Rachel to the plain where the flocks were. 5 He said to them: I see the face of your father, that it is not toward me as before, but the God of my father was with me. 6 You too know that with all my might I have served your father. 7 But your father deceived me and changed my wages for the ten lambs, yet God gave him not power to hurt me. 8 If he should say thus, The speckled shall be your reward, then all the cattle would bear speckled; and if he should say, The white shall be your reward, then would all the cattle bear white. 9 So God has taken away all the cattle of your father and given them to me. 10 It came to pass when the cattle conceived and were with young, that I beheld with my eyes in sleep and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots. 11 The angel of God said to me in a dream, Jacob; and I said: What is it? 12 He said: Look up with your eyes and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to you. 13 I am God that appeared to you in the place of God where you anointed a pillar to me and vowed to me there a vow; now then arise and depart out of this land, depart into the land of your nativity and I will be with you. 14 And Rachel and Lea answered and said to him: Have we yet a part or inheritance in the house of our father? 15 Are we not considered strangers by him? For he has sold us and quite devoured our money. 16 All the wealth and the glory which God has taken from our father, it shall be our's and our children's; now then do all that God has said to you. 17 Jacob arose and took his wives and his children up on the camels; 18 He took away all his possessions and all his store, which he had obtained in Mesopotamia and all that belonged to him, to depart to Isaac his father in the land of C'anaan. 19 And Laban went to

shear his sheep; and Rachel stole her father's images. 20 Jacob hid the matter from Laban the Syrian, so as not to tell him that he ran away. 21 He departed himself and all that belonged to him and passed over the river and went into the mountain Galaad. 22 But it was told Laban the Syrian on the third day, that Jacob was fled. 23 And having taken his brothers with him, he pursued after him seven days' journey and overtook him on Mount Galaad. 24 And God came to Laban the Syrian in sleep by night and said to him: Take heed to yourself that you speak not at any time to Jacob evil things. 25 And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad. 26 And Laban said to Jacob, What have you done? Why then did you run away secretly and pillage me and lead away my daughters as captives taken with the sword? 27 Whereas if you have told me, I would have sent you away with mirth and with songs and timbrels and harp. 28 I was not counted worthy to embrace my children and my daughters; now then you have accomplished foolishly. 29 And now my hand has power to hurt you; but the God of your father spoke to me yesterday, saying: Take heed to yourself that you speak not evil words to Jacob. 30 Now, then go on your way, for you have earnestly desired to depart to the house of your father; why then have you stolen my gods? 31 Jacob answered and said to Laban, Because I was afraid; for I said: for fear that at any time you should take away your daughters from me and all my possessions. 32 Jacob said: With whoever you shall find your gods, he shall not live in the presence of our brothers; take notice of what I have of your property and take it; He observed nothing with him, but Jacob knew not that his wife Rachel had stolen them. 33 And Laban went in and searched in the house of Lea and found them not; He went out of the house of Lea and searched in the house of Jacob and in the house of the two maid-servants and found them not; He went also into the house of Rachel. 34 And Rachel took the idols and cast them among the camel's packs and sat upon them. 35 And she said to her father, Be not indignant, Sir; I cannot rise up before you, for it is with me according to the manner of women. Laban searched in all the house and found not the images. 36 Jacob was angry and strove with Laban; and Jacob answered and said to Laban, What is my injustice and what my sin, that you have pursued after me, 37 and that you have searched all the furniture of my house? What have you found of all the furniture of your house? Set it here between your relations and my relations, Let them decide between us two. 38 These twenty years have I been with you; your sheep and your she-goats have not failed in bearing; I devoured not the rams of your cattle. 39 That which was taken of beasts I brought not to you; I made good of myself the thefts of the day and the thefts of the night. 40 I was parched with heat by day and chilled with frost by night and my sleep departed from my eyes. 41 These twenty years have I been in your house; I served you fourteen years for your two daughters and six years among your sheep and you did falsely rate my wages for ten lambs. 42 Unless I had the God of my father Abra'am and the fear of Isaac, now you would have sent me away empty; God saw my humiliation and the labor of my hands and rebuked you yesterday.

43 And Laban answered and said to Jacob, The daughters are my daughters and the sons my sons and the cattle are my cattle and all things which you see are mine and the property of my daughters; what shall I do to them today, or their children which they bore? 44 Now, then come, let me make a covenant, both I and you and it shall be for a witness between me and you; He said to him: Behold, there is no one with us; behold, God is witness between me and you. 45 Jacob having taken a stone, set it up for a pillar. 46 Jacob said to his brothers, Gather stones; and they gathered stones and

made a heap and ate there upon the heap; and Laban said to him: This heap witnesses between me and you today. 47 And Laban called it, the Heap of Testimony; and Jacob called it, the Witness Heap. 48 And Laban said to Jacob, Behold this heap and the pillar, which I have set between me and you; this heap witnesses and this pillar witnesses; therefore its name was called, the Heap witnesses. 49 The vision of which he said—Let God look to it between me and you, because we are about to depart from each other, — 50 If you shall humble my daughters, if you should take wives in addition to my daughters, see, there is no one with us looking on. God is witness between me and you. 51 And Laban said to Jacob, Behold, this heap and this pillar are a witness. 52 If I should not cross over to you, neither should you cross over to me, for mischief beyond this heap and this pillar. 53 The God of Abra'am and the God of Nachor judge between us; and Jacob swore by the Fear of his father Isaac. 54 He offered a sacrifice in the mountain and called his brothers and they ate and drank and slept in the mountain. 55 And Laban rose up in the morning and kissed his sons and his daughters and blessed them; and Laban having turned back, departed to his place.

32

32:1 Jacob departed for his journey; and having looked up, he saw the host of God encamped; and the angels of God met him. 2 Jacob said: when he saw them, This is the Camp of God; He called the name of that place, Encampments.

3 Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom. 4 He charged them, saying: Thus shall you say to my lord Esau: Thus says your servant Jacob; I have sojourned with Laban and tarried until now. 5 And there were born to me oxen and asses and sheep and men-servants and women-servants; and I sent to tell my lord Esau, that your servant might find grace in your sight. 6 The messengers returned to Jacob, saying: We came to your brother Esau and Behold! he comes to meet you and four hundred men with him. 7 Jacob was greatly terrified and was perplexed; He divided the people that was with him and the cows and the camels and the sheep, into two camps. 8 Jacob said: If Esau should come to one camp and strike it, the other camp shall be in safety. 9 Jacob said: God of my father Abra'am and God of my father Isaac, O Lord, you are he that said to me: Depart quickly to the land of your birth and I will do you good. 10 Let there be to me a sufficiency of all the justice and all the truth which you have accomplished with your servant; for with this my staff I passed over this Jordan and now I have become two camps. 11 Deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, for fear that haply he should come and strike me and the mother upon the children. 12 But you said: I will do you good and will make your seed as the sand of the sea, which shall not be numbered for multitude. 13 He slept there that night and took of the gifts which he carried with him and sent out to Esau his brother, 14 two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams, 15 milch camels and their foals, thirty, forty kine, ten bulls, twenty asses and ten colts. 16 He gave them to his servants each drove apart; He said to his servants, Go on before me and put a space between drove and drove. 17 He charged the first, saying: If Esau my brother meet you, He ask you, saying: Whose are you? And where would you go and whose are these possessions advancing before you? 18 You shall say, your servant Jacob's; he has sent gifts to my lord Esau and Behold! he is behind us. 19 He charged the first and the second and the third and all that went before him after these flocks, saying: Thus shall you speak to Esau when you find him; 20 and you shall say, Behold your servant Jacob comes after us. For he said: I will propitiate his countenance with the gifts going

before his presence and afterwards I will behold his face, for perhaps he will accept me. 21 So the presents went on before him, but he himself dwelled that night in the camp. 22 He rose up in that night and took his two wives and his two servant-maids and his eleven children and crossed over the ford of Jaboch. 23 He took them and passed over the torrent and brought over all his possessions.

24 Jacob was left alone; and a man extortled with him till the morning. 25 He saw that he prevailed not against him; He touched the broad part of his thigh and the broad part of Jacob's thigh was benumbed in his extortling with him. 26 He said to him: Let me go, for the day has dawned; but he said: I will not let you go, except you bless me. 27 He said to him: What is your name? He answered, Jacob. 28 He said to him: your name shall no longer be called Jacob, but Israel shall be your name; for you have prevailed with God and shall be mighty with men. 29 Jacob asked and said: Tell me your name; He said: Why then do you ask after my name? He blessed him there. 30 Jacob called the name of that place, the Form[1] of God; for, said he, I have seen God face to face and my life was preserved. 31 The sun rose upon him when he passed the Form of God; He halted upon his thigh. 32 Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, until this day, because the angel touched the broad part of the thigh of Jacob—even the sinew which was benumbed.

33

33:1 Jacob lifted up his eyes and beheld and Behold! Esau his brother coming and four hundred men with him; and Jacob divided the children to Lea and to Rachel and the two handmaidens. 2 He put the two handmaidens and their children with the first and Lea and her children behind and Rachel and Joseph last. 3 But he advanced himself before them and did reverence to the ground seven times, until he drew near to his brother. 4 And Esau ran on to meet him and embraced him and fell on his neck and kissed him; and they both wept. 5 And Esau looked up and saw the women and the children and said: What are these to you? He said: The children with which God has mercifully blessed your servant. 6 The maid-servants and their children drew near and did reverence. 7 And Lea and her children drew near and did reverence; and after this drew near Rachel and Joseph and did reverence. 8 He said: What are these things to you, all these companies that I have met? He said: That your servant might find grace in your sight, my lord. 9 And Esau said: I have much, my brother; keep your own. 10 Jacob said: If I have found grace in your sight, receive the gifts through my hands; therefore have I seen your face, as if any one should see the face of God and you shall be well-pleased with me. 11 Receive my blessings, which I have brought you, because God has had mercy on me and I have all things; He constrained him, He took them. 12 He said: Let us depart and proceed right onward. 13 He said to him: My lord knows, that the children are very tender and the flocks and the herds with me are with young; if then I shall drive them hard one day, all the cattle will die. 14 Let my lord go on before his servant and I shall have strength on the road according to the ease of the journey before me and according to the strength of the children, until I come to my lord to Seir. 15 And Esau said: I will leave with you some of the people who are with me. He said: Why so? It is enough that I have found favor before you, my lord. 16 And Esau returned on that day on his journey to Seir. 17 Jacob departs to his tents; He made for himself there habitations and for his cattle he made booths; therefore he called the name of that place, Booths.

[1] Brenton has "Face"

18 Jacob came to Salem, a city of Secima, which is in the land of C'anaan when he departed out of Mesopotamia of Syria and took up a position in front of the city. 19 He bought the portion of the field, where he pitched his tent, of Emmor the father of Sychem, for a hundred lambs. 20 He set up there an altar and called on the God of Israel.

34

34:1 Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants. 2 And Sychem the son of Emmor the Evite, the ruler of the land, saw her and took her and lay with her and humbled her. 3 He was attached to the soul of Dina the daughter of Jacob, He loved the young women, He spoke kindly to the young women. 4 Sychem spoke to Emmor his father, saying: Take for me this young women to wife. 5 Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). Jacob was silent until they came. 6 And Emmor the father of Sychem went forth to Jacob, to speak to him. 7 The sons of Jacob came from the plain; and when they heard, the men were deeply pained and it was very grievous to them, because the man accomplished folly in Israel, having lain with the daughter of Jacob and so it must not be. 8 And Emmor spoke to them, saying: Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife, 9 and intermarry with us. Give us your daughters and take our daughters for your sons. 10 And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it and trade and get possessions in it. 11 And Sychem said to her father and to her brothers, I would find grace before you and we will give whatever you shall name. 12 Multiply your demand of dowry very much and I will give accordingly as you shall say to me, only you shall give me this young women for a wife.

13 The sons of Jacob answered to Sychem and Emmor his father craftily and spoke to them, because they had defiled Dina their sister. 14 And Symeon and Levi, the brothers of Dina, said to them: We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us. 15 Only on these terms will we conform to you and dwell among you, if you also will be as we are, in that every male of you be circumcised. 16 And we will give our daughters to you and we will take of your daughters for wives to us and we will dwell with you and we will be as one race. 17 But if you will not hearken to us to be circumcised, we will take our daughter and depart. 18 The words pleased Emmor and Sychem the son of Emmor. 19 The young man delayed not to do this thing, for he was much attached to Jacob's daughter, He was the most honorable of all in his father's house. 20 And Emmor and Sychem his son came to the gate of their city and spoke to the men of their city, saying: 21 These men are peaceable, let them dwell with us upon the land, Let them trade in it and behold the land is extensive before them; we will take their daughters to us for wives and we will give them our daughters. 22 Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised. 23 And shall not their cattle and their herds and their possessions, be ours? Only in this let us conform to them and they will dwell with us. 24 All that went in at the gate of their city listened to Emmor and Sychem his son and they were circumcised in the flesh of their every male.

25 It came to pass on the third day when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brothers, took each man his sword and came upon the city securely and killed every male. 26 They killed Emmor and Sychem his son with the edge of the sword and took Dina out of the house

of Sychem and went forth. 27 But the sons of Jacob came upon the wounded and ravaged the city by which they had defiled Dina their sister. 28 And their sheep and their oxen and their donkeys they took and all things that were in the city and in the plain. 29 They took captive all the persons of them and all their store and their wives and plundered both whatever things there were in the city and whatever things there were in the houses. 30 Jacob said to Symeon and Levi, you have made me hateful so that I should be evil to all the inhabitants of the land, both among the C'anaanites and the Pherezites and I am few in number; they will gather themselves against me and cut me in pieces and I shall be utterly destroyed and my house. 31 They said: No, but shall they treat our sister as A harlot?

35

35:1 And God said to Jacob, Arise, go up to the place, Baethel and dwell there; and make there an altar to the God that appeared to you when you fled from the face of Esau your brother. 2 Jacob said to his house and to all that were with him, Remove the strange gods that are with you from the midst of you and purify yourselves and change your clothes. 3 Let us rise and go up to Baethel, Let us there make an altar to God who listened to me in the day of calamity, who was with me and preserved me throughout in the journey, by which I went. 4 They gave to Jacob the strange gods, which were in their hands and the ear-rings which were in their ears and Jacob hid them under the turpentine tree which is in Secima and destroyed them to this day. 5 So Israel departed from Secima and the fear of God was upon the cities around them and they did not pursue after the children of Israel. 6 Jacob came to Luza, which is in the land of C'anaan, which is Baethel, he and all the people that were with him. 7 He built there an altar and called the name of the place Baethel; for there God appeared to him when he fled from the face of his brother Esau.

8 Deborrha, Rebecca's nurse, died and was buried below Baethel under the oak; and Jacob called its name, The Oak of Mourning. 9 And God appeared to Jacob once more in Luza when he came out of Mesopotamia of Syria and God blessed him. 10 And God said to him: your name shall not be called Jacob, but Israel shall be your name; He called his name Israel. 11 And God said to him: I am your God; increase and multiply; for nations and gatherings of nations shall be of you and kings shall come out of your loins. 12 The land which I gave to Abra'am and Isaac, I have given it to you; and it shall come to pass that I will give this land also to your seed after you. 13 And God went up from him from the place where he spoke with him. 14 Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and offered a libation upon it and poured oil upon it. 15 Jacob called the name of the place in which God spoke with him, Baethel. 16 ⌈⌈And Jacob removed from Baethel and pitched his tent beyond the tower of Gader,⌋⌋and it came to pass when he drew near to Chabratha, to enter into Ephratha, Rachel's waters broke; and her labor was extremely difficult. 17 It came to pass in her hard labor, that the midwife said to her: Be of good courage, for you shall also have this son. 18 It came to pass, as she gave up the spirit (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin. 19 So Rachel died and was buried in the way of the course of Ephratha, this is Bethleem. 20 Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day. 21 It came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard and the thing appeared grievous before him.

22 The sons of Jacob were twelve. 23 The sons of Lea, the first-born of Jacob; Ruben, Symeon, Levi, Judas, Issachar, Zabulon. 24 The sons of

Rachel; Joseph and Benjamin. 25 The sons of Balla, the hand-maid of Rachel; Dan and Nephthalim. 26 The sons of Zelpha, the hand-maid of Lea; Gad and Aser. These are the sons of Jacob, which were born to him in Mesopotamia of Syria. 27 Jacob came to Isaac his father to Mambre, to a city of the plain; this is Chebron in the land of C'anaan, where Abra'am and Isaac sojourned. 28 The days of Isaac which he lived were a hundred and eighty years. 29 Isaac gave up the ghost and died and was laid to his family, old and full of days; and Esau and Jacob his sons buried him.

36

36:1 These are the generations of Esau; this is Edom. 2 And Esau took to himself wives of the daughters of the C'anaanites; Ada, the daughter of Ælom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite; 3 and Basemath, daughter of Ismael, sister of Nabaioth. 4 And Ada bore to him Eliphas; and Basemath bore Raguel. 5 And Olibema bore Jeus and Jeglom and Core; these are the sons of Esau, which were born to him in the land of C'anaan. 6 And Esau took his wives and his sons and his daughters and all the persons of his house and all his possessions and all his cattle and all that he had obtained and all things that he had acquired in the land of C'anaan; and Esau went forth from the land of C'anaan, from the face of his brother Jacob. 7 For their substance was too great for them to dwell together; and the land of their sojourning do you think not bear them, because of the abundance of their possessions. 8 And Esau dwelt in mount Seir; Esau, he is Edom. 9 These are the generations of Esau, the father of Edom in the mount Seir. 10 These are the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau. 11 The sons of Eliphas were Thaeman, Omar, Sophar, Gothom and Kenez. 12 And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas. These are the sons of Ada, the wife of Esau. 13 These are the sons of Raguel; Nachoth, Zare, Some and Moze. These were the sons of Basemath, wife of Esau. 14 These are the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus and Jeglom and Core. 15 These are the chiefs of the son of Esau, even the sons of Eliphas, the first-born of Esau; chief Thaeman, chief Omar, chief Sophar, chief Kenez, 16 chief Core, chief Gothom, chief Amalec. These are the chiefs of Eliphas, in the land of Edom; these are the sons of Ada. 17 These are the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moze. These are the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau. 18 These are the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These are the chiefs of Olibema, daughter of Ana, wife of Esau. 19 These are the sons of Esau and these are the chiefs; these are the sons of Edom. 20 These are the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana, 21 and Deson and Asar and Rison. These are the chiefs of the Chorrhite, the son of Seir, in the land of Edom. 22 The sons of Lotan were Chorrhi and Haeman; and the sister of Lotan, Thamna. 23 These are the sons of Sobal; Golam and Manachas and Gaebel and Sophar and Omar. 24 These are the sons of Sebegon; Aie and Ana; this is the Ana who found Jamin in the wilderness when he tended the beasts of his father Sebegon. 25 These are the sons of Ana; Deson—and Olibema was daughter of Ana. 26 These are the sons of Deson; Amada and Asban and Ithran and Charrhan. 27 These are the sons of Asar; Balaam and Zucam and Jucam. 28 These are the sons of Rison; Hos and Aran. 29 These are the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana, 30 chief Deson, chief Asar, chief Rison. These are the chiefs of Chorri, in their principalities in the land of Edom.

31 these are the kings which reigned in Edom, before a king reigned in Israel. 32 And Balac, son of Beor, reigned in Edom; and the name of his city was Dennaba. 33 And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead. 34 Jobab died; and Asom, from the land of the Thaemanites, reigned in his stead. 35 And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim. 36 And Adad died; and Samada of Massecca reigned in his stead. 37 Samada died; and Saul of Rhooboth by the river reigned in his stead. 38 And Saul died; and Ballenon the son of Achobor reigned in his stead. 39 And Ballenon the son of Achobor died; and Arad the son of Barad reigned in his stead; and the name of his city was Phogor; and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob. 40 These are the names of the chiefs of Esau, in their tribes, according to their place, in their countries and in their nations; chief Thamna, chief Gola, chief Jether, 41 chief Olibema, chief Helas, chief Phinon, 42 chief Kenez, chief Thaeman, chief Mazar, 43 chief Magediel, chief Zaphoin. These are the chiefs of Edom in their dwelling-places in the land of their possession; this is Esau, the father of Edom.

44 Jacob dwelt in the land where his father sojourned, in the land of C'anaan.

37

37:1 These are the generations of Jacob. Joseph was seventeen years old, feeding the sheep of his father with his brothers, being young; with the sons of Balla and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach. 3 Jacob loved Joseph more than all his sons, because he was to him the son of old age; He made for him a coat of many colors. 4 And his brothers having seen that his father loved him more than all his sons, hated him and do you think not speak anything peaceable to him. 5 Joseph dreamed a dream and reported it to his brothers. 6 He said to them: Hear this dream which I have dreamed. 7 I thought you were binding sheaves in the middle of the field and my sheaf stood up and was erected and your sheaves turned round and did obeisance[1] to my sheaf. 8 And his brothers said to him: shall you indeed reign over us, or shall you indeed be lord over us? They hated him still more for his dreams and for his words. 9 He dreamed another dream and related it to his father and to his brothers and said: Behold, I have dreamed another dream: as it were the sun and the moon and the eleven stars did me reverence. 10 And his father rebuked him and said to him: What is this dream which you have dreamed? Shall indeed both I and your mother and your brothers come and bow before you to the earth? 11 And his brothers envied him; but his father observed the saying. 12 And his brothers went to feed the sheep of their father to Sychem. 13 Israel said to Joseph, Do not your brothers feed their flock in Sychem? Come, I will send you to them; He said to him: Behold, I am here. 14 Israel said to him: Go and see if your brothers and the sheep are well and bring me word; He sent him out of the valley of Chebron, He came to Sychem. 15 And a man found him wandering in the field; and the man asked him, saying: What seek you? 16 He said: I am seeking my brothers; tell me where they feed their flocks. 17 The man said to him: They have departed hence, for I heard them saying: Let us go to doesaim; and Joseph went after his brothers and found them in doesaim.

18 They spied him from a distance before he drew near to them and they wickedly took counsel to kill him. 19 And each said to his brother, Behold, that dreamer comes. 20 Now, then come, let us kill him and cast him into

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what his dreams will be. 21 And Ruben having heard it, rescued him out of their hands and said: Let us not kill him. 22 And Ruben said to them: Shed not blood; cast him into one of these pits in the wilderness, but do not lay your hands upon him; that he might rescue him out of their hands and restore him to his father. 23 It came to pass when Joseph came to his brothers, that they stripped Joseph of his many-coloured coat that was upon him. 24 They took him and cast him into the pit; and the pit was empty, it had not water. 25 They sat down to eat bread; and having lifted up their eyes they beheld and Behold, Ismaelitish travelers came from Galaad and their camels were heavily loaded with spices and resin and myrrh; and they went to bring them to Egypt.

26 Judas said to his brothers, What profit is it if we kill our brother and conceal his blood? 27 Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brothers hearkened. 28 The men, the merchants of Madian, went by and they drew and lifted Joseph out of the pit and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt. 29 And Ruben returned to the pit and sees not Joseph in the pit; He rent his garments. 30 He returned to his brothers and said: The boy is not; and I, where am I yet to go? 31 And having taken the coat of Joseph, they killed a kid of the goats and stained the coat with the blood. 32 They sent the coat of many colors; and they brought it to their father and said: This have we found; know if it be your son's coat or no. He recognized it and said: It is my son's coat, an evil wild beast has devoured him; a wild beast has carried off Joseph. 33 Jacob rent his clothes and put sackcloth on his loins and mourned for his son many days. 34 All his sons and his daughters gathered themselves together and came to comfort him; but he would not be comforted, saying: I will go down to my son mourning to hades; and his father wept for him. 35 The Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharaoh, captain of the guard.

38

38:1 It came to pass at that time that Judas went down from his brothers and came as far as to a certain man of Odollam, whose name was Iras. 2 Judas saw there the daughter of a Chananitish man, whose name was Sava; He took her and went in to her. 3 And she conceived and bore a son and called his name, Er. 4 And she conceived and bore a son again; and called his name, Aunan. 5 And she again bore a son; and called his name, Selom: and she was in Chasbi when she bore them. 6 Judas took a wife for Er his first-born, whose name was Thamar. 7 And Er, the first-born of Judas, was wicked before the Lord; and God killed him. 8 Judas said to Aunan, Go in to your brother's wife and marry her as her brother-in-law and raise up seed to your brother. 9 And Aunan, knowing that the seed should not be his—it came to pass when he went in to his brother's wife, that he spilled it upon the ground, so that he should not give seed to his brother's wife. 10 And his doing this appeared evil before God; He killed him also.

11 Judas said to Thamar, his daughter-in-law, Sit you a widow in the house of your father-in-law, until Selom my son be grown; for he said: for fear that he also die as his brothers; and Thamar departed and sat in the house of her father. 12 The days were fulfilled and Sava the wife of Judas died; and Judas, being comforted, went to those who sheared his sheep, himself and Iras his Shepherd the Odollamite, to Thamna. 13 It was told Thamar his daughter-in-law, saying: Behold, your father-in-law goes up to Thamna, to shear his sheep. 14 And having taken off the garments of her widowhood from her, she put on a veil and

ornamented her face and sat by the gates of Ænan, which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife. 15 When Judas saw her, he thought her to be a harlot; for she covered her face, He knew her not. 16 He went out of his way to her and said to her: Let me come in to you; for he knew not that she was his daughter-in-law; and she said: What will you give me if you should come in to me? 17 He said: I will send you a kid of the goats from my flock; and she said: Well, if you will give me an earnest, until you send it. 18 He said: What is the earnest that I shall give you? And she said: your ring and your bracelet and the staff in your hand; He gave them to her and went in to her and she conceived by him. 19 And she arose and departed and took her veil from off her and put on the garments of her widowhood. 20 Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; He found her not. 21 He asked the men of the place, Where is the harlot who was in Ænan by the way-side? And they said: There was no harlot here. 22 He returned to Judas and said: I have not found her; and the men of the place say, There is no harlot here. 23 Judas said: Let her have them, but let us not be ridiculed; I sent this kid, but you have not found her. 24 It came to pass after three months, that it was told Judas, saying: Thamar your daughter-in-law has grievously played the harlot and behold she is with child by whoredom; and Judas said: Bring her out, Let her be burnt. 25 And as they were bringing her, she sent to her father-in-law, saying: I am with child by the man whose these things are; and she said: See whose is this ring and bracelet and staff. 26 Judas knew them and said: Thamar is cleared rather than I, since I gave her not to Selom my son: He knew her not again. 27 It came to pass when she was in labor, that she also had twins in her womb. 28 It came to pass as she was bringing forth, one thrust forth his hand and the midwife having taken hold of it, bound upon hid hand a scarlet thread, saying: This one shall come out first. 29 When he drew back his hand, then immediately came forth his brother; and she said: Why has the barrier been cut through because of you? And she called his name, Phares. 30 And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

39

39:1 Joseph was brought down to Egypt; and Petephres the eunuch of Pharaoh, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down to that place. 2 The Lord was with Joseph, He was a prosperous man; He was in the house with his lord the Egyptian. 3 And his master knew that the Lord was with him and the Lord prospers in his hands all that he happens to do. 4 Joseph found grace in the presence of his lord and was well-pleasing to him; He set him over his house and all that he had he gave into the hand of Joseph. 5 It came to pass after that he was set over his house and over all that he had, that the Lord blessed the house of the Egyptian for Joseph's sake; and the blessing of the Lord was on all his possessions in the house and in his field. 6 He committed all that he had into the hands of Joseph; He knew not of anything that belonged to him, save the bread which he himself ate. Joseph was handsome in form and exceedingly beautiful in countenance. 7 It came to pass after these things, that his master's wife cast her eyes upon Joseph and said: Lie with me. 8 But he would not; but said to his master's wife, If because of me my master knows nothing in his house and has given into my hands all things that belong to him: 9 and in this house there is nothing above me, nor has anything been kept back from me, but you, because you are his wife—how then shall I do this wicked thing and sin against God? 10 When she talked with Joseph day by day, He hearkened not to her to sleep

with her, so as to be with her, 11 it came to pass on a certain day, that Joseph went into the house to do his business and there was no one of the household within. 12 And she caught hold of him by his clothes and said: Lie with me; and having left his clothes in her hands, he fled and went forth. 13 It came to pass when she saw that he had left his clothes in her hands and fled and gone forth, 14 that she called those who were in the house and spoke to them, saying: See, he has brought in to us a Hebrew servant to mock us—he came in to me, saying: Lie with me and I cried with a loud voice. 15 When he heard that I lifted up my voice and cried, having left his clothes with me, he fled and went forth out. 16 So she leaves the clothes by her, until the master came to his house. 17 And she spoke to him according to these words, saying: The Hebrew servant, whom you brought in to us, came in to me to mock me and said to me: I will lie with you. 18 When he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth. 19 It came to pass when his master heard all the words of his wife, that she spoke to him, saying: Thus did your servant to me, that he was very angry.

20 And his master took Joseph and cast him into the prison, into the place where the king's prisoners are kept, there in the prison. 21 The Lord was with Joseph and poured down mercy upon him; He gave him favor in the sight of the chief keeper of the prison. 22 The chief keeper of the prison gave the prison into the hand of Joseph and all the prisoners as many as were in the prison; and all things that they do there, he did them. 23 Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

40

40:1 It came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt. 2 Pharaoh was wroth with his two eunuchs, with his chief cupbearer and with his chief baker. 3 He put them in ward, into the prison, into the place by which to Joseph had been led. 4 The chief keeper of the prison committed them to Joseph, He stood by them; and they were some days in the prison. 5 They both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this. 6 Joseph went in to them in the morning and saw them and they had been troubled. 7 He asked the eunuchs of Pharaoh who were with him in the prison with his master, saying: Why is it that your countenances are sad today? 8 They said to him: We have seen a dream and there is no interpreter of it. Joseph said to them: Is not the interpretation of them through god? Tell them than to me. 9 The chief cupbearer related his dream to Joseph and said: In my dream a vine was before me. 10 And in the vine were three stems; and it budding shot forth blossoms; the clusters of grapes were ripe. 11 The cup of Pharaoh was in my hand; and I took the bunch of grapes and squeezed it into the cup and gave the cup into Pharaoh's hand. 12 Joseph said to him: This is the interpretation of it. The three stems are three days. 13 Yet three days and Pharaoh shall remember your office, He shall restore you to your place of chief cupbearer and you shall give the cup of Pharaoh into his hand, according to your former high place, as you were wont to be cupbearer. 14 But remember me of yourself when it shall be well with you and you shall deal mercifully with me and you shall make mention of me to Pharaoh and you shall bring me forth out of this dungeon. 15 For surely I was stolen away out of the land of the

Hebrews and here I have done nothing, but they have cast me into this pit. 16 The chief baker saw that he interpreted aright; He said to Joseph, I also saw a dream and I took up on my head three baskets of edible food. 17 And in the upper basket there was the work of the baker of every kind which Pharaoh eats; and the fowls of the air ate them out of the basket that was on my head. 18 Joseph answered and said to him: This is the interpretation of it; The three baskets are three days. 19 Yet three days and Pharaoh shall take away your head from off you and shall hang you on a tree and the birds of the sky shall eat your flesh from off you. 20 It came to pass on the third day that it was Pharaoh's birth-day, He made a banquet for all his servants, He remembered the office of the cupbearer and the office of the baker in the midst of his servants. 21 He restored the chief cupbearer to his office, He gave the cup into Pharaoh's hand. 22 He hanged the chief baker, as Joseph, interpreted to them. 23 Yet did not the chief cupbearer remember Joseph, but forgot him.

41

41:1 It came to pass after two full years that Pharaoh had a dream. He thought he stood upon the bank of the river. 2 And Behold, there came up as it were out of the river seven cows, fair in appearance and choice of flesh and they fed on the sedge. 3 And other seven cows came up after these out of the river, ill-favoured and lean-fleshed and fed by the other cows on the bank of the river. 4 The seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharaoh awoke. 5 He dreamed again. And, behold, seven ears came up on one stalk, choice and good. 6 And, behold, seven ears thin and blasted with the wind, grew up after them. 7 The seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharaoh awoke and it was a dream. 8 It was morning and his soul was troubled; He sent and called all the interpreters of Egypt and all her wise men; and Pharaoh related to them his dream and there was no one to interpret it to Pharaoh. 9 The chief cupbearer spoke to Pharaoh, saying: I this day remember my fault: 10 Pharaoh was angry with his servants and put us in prison in the house of the captain of the guard, both me and the chief baker. 11 And we had a dream both in one night, I and he; we saw, each according to his dream. 12 And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him our dreams, He interpreted them to us. 13 It came to pass, as he interpreted them to us, so also it happened, both that I was restored to my office and that he was hanged. 14 Pharaoh having sent, called Joseph; and they brought him out from the prison and shaved him and changed his dress, He came to Pharaoh. 15 Pharaoh said to Joseph, I have seen a vision and there is no one to interpret it; but I have heard say concerning you that you did hear dreams and interpret them. 16 Joseph answered Pharaoh and said: Without God an answer of safety shall not be given to Pharaoh. 17 Pharaoh spoke to Joseph, saying: In my dream I stood by the bank of the river; 18 and there came up as it were out of the river, seven cows well-favoured and choice-fleshed and they fed on the sedge. 19 And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt. 20 The seven ill-favoured and thin cows ate up the seven first good and choice cows. 21 They went into their bellies; and it was not perceptible that they had gone into their bellies and their appearance was ill-favoured, as also at the beginning; and after I awoke I slept, 22 and saw again in my sleep and as it were seven ears came up on one stem, full and good. 23 And other seven ears, thin and blasted with the wind, sprang up close to them. 24 The seven thin and blasted ears devoured the seven fine and full ears: so

I spoke to the interpreters and there was no one to explain it to me.

25 Joseph said to Pharaoh, The dream of Pharaoh is one; whatever God does, he has shown to Pharaoh. 26 The seven good cows are seven years and the seven good ears are seven years; the dream of Pharaoh is one. 27 The seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine. 28 And as for the word which I have told Pharaoh, whatsoever God intends to do, he has shown to Pharaoh: 29 behold, for seven years there is coming great plenty in all the land of Egypt. 30 But there shall come seven years of famine after these and they shall forget the plenty that shall be in all Egypt and the famine shall consume the land. 31 The plenty shall not be known in the land because of the famine that shall be after this, for it shall be very grievous. 32 And concerning the repetition of the dream to Pharaoh twice, it is because the saying which is from God shall be true and God will hasten to accomplish it. 33 Now, then, look out a wise and prudent man and set him over the land of Egypt. 34 Let Pharaoh make and appoint local governors over the land; Let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty. 35 Let them gather all the food of these seven good years that are coming, Let the corn be gathered under the hand of Pharaoh; let food be kept in the cities. 36 The stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine. 37 The word was pleasing in the sight of Pharaoh and in the sight of all his servants.

38 Pharaoh said to all his servants, Shall we find such a man as this, who has the Spirit of God in him? 39 Pharaoh said to Joseph, Since God has showed you all these things, there is not a wiser or more prudent man than you. 40 You shall be over my house and all my people shall be obedient to your word; only in the throne will I excel you. 41 Pharaoh said to Joseph, Behold, I set you this day over all the land of Egypt. 42 Pharaoh took his ring off his hand and put it on the hand of Joseph and put on him a robe of fine linen and put a necklace of gold about his neck. 43 He mounted him on the second of his chariots and a herald made proclamation before him; He set him over all the land of Egypt. 44 Pharaoh said to Joseph, I am Pharaoh; without you no one shall lift up his hand on all the land of Egypt. 45 Pharaoh called the name of Joseph, Psonthomphanech; He gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife. 46 Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh and went through all the land of Egypt. 47 The land produced, in the seven years of plenty, whole handfuls of corn. 48 He gathered all the food of the seven years, in which was the plenty in the land of Egypt; He laid up the food in the cities; the food of the fields of a city around it he laid up in it. 49 Joseph gathered very much corn as the sand of the sea, until it do you think not be numbered, for there was no number of it.

50 And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him. 51 Joseph called the name of the first-born, Manasse; for God, said he, has made me forget all my toils and all my father's house. 52 He called the name of the second, Ephraim; for God, said he, has increased me in the land of my humiliation. 53 The seven years of plenty passed away, which were in the land of Egypt. 54 The seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread. 55 All the land of Egypt was hungry; and the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, Go to Joseph and do whatsoever he shall tell you. 56 The famine was on the face of all the earth;

and Joseph opened all the granaries and sold to all the Egyptians. 57 All countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.

42

42:1 Jacob having seen that there was a sale of corn in Egypt, said to his sons, Why are you indolent? 2 Behold, I have heard that there is corn in Egypt; go down to that place and buy for us a little food, that we may live and not die.

3 The ten brothers of Joseph went down to buy corn out of Egypt. 4 But Jacob sent not Benjamin, the brother of Joseph, with his brothers; for he said: for fear that, haply, disease befall him. 5 The sons of Israel came to buy with those who came, for the famine was in the land of C'anaan. 6 Joseph was ruler of the land; he sold to all the people of the land. The brothers of Joseph, having come, did reverence to him, bowing with the face to the ground. 7 When Joseph saw his brothers, he knew them and estranged himself from them and spoke hard words to them; and said to them: from where are you come? They said: Out of the land of C'anaan, to buy food. 8 Joseph knew his brothers, but they knew not him. 9 Joseph remembered his dream, which he saw; He said to them: you are spies; to observe the marks of the land are you come. 10 But they said: No, Sir, we your servants have come to buy food; 11 we are all sons of one man; we are peaceable, your servants are not spies. 12 He said to them: No, but you have come to observe the marks of the land. 13 They said: We your servants are twelve brothers, in the land of C'anaan; and, behold, the youngest is with our father today, but the other one is not. 14 Joseph said to them: This is it that I spoke to you, saying: you are spies; 15 herein shall you be manifested; by the health of Pharaoh, you shall not depart hence, unless your younger brother come to this place. 16 Send one of you and take your brother; and go you to prison, till your words be clear, whether you speak the truth or not; but, if not, by the health of Pharaoh, truly you are spies. 17 He put them in prison three days. 18 He said to them on the third day, This do and you shall live, for I fear God. 19 If you be peaceable, let one of your brothers be detained in prison; but go you and carry back the corn you have purchased. 20 And bring your younger brother to me and your words shall be believed; but, if not, you shall die. They did so. 21 And each said to his brother, Yes, indeed, for we are in fault concerning our brother when we disregarded the anguish of his soul when he besought us and we hearkened not to him; and therefore has this affliction come upon us. 22 And Ruben answered them, saying: Did I not speak to you, saying: Hurt not the boy and you heard me not? And, behold, his blood is required. 23 But they knew not that Joseph understood them; for there was an interpreter between them. 24 Joseph turned away from them and wept; and again he came to them and spoke to them; He took Symeon from them and bound him before their eyes.

25 Joseph gave orders to fill their vessels with corn and to return their money to each into his sack and to give them provision for the way; and it was so done to them. 26 And having put the corn on the asses, they departed for there. 27 And one having opened his sack to give his donkeys fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack. 28 He said to his brothers, My money has been restored to me and behold this is in my sack. And their heart was wonder-struck and they were troubled, saying one to another, What is this that God has done to us? 29 They came to their father, Jacob, into the land of C'anaan and reported to him all that had happened to them, saying: 30 The man, the lord of the land, spoke harsh words to us and put us in prison as spies of the land. 31 And we said to him: We are men of peace, we are not spies. 32

We are twelve brothers, sons of our father; one is not and the youngest is with his father today in the land of C'anaan. 33 The man, the lord of the land, said to us, Herein shall I know that you are peaceable; leave one brother here with me and having taken the corn you have purchased for your family, depart. 34 And bring to me your younger brother; then I shall know that you are not spies, but that you are men of peace: and I will restore you your brother and you shall trade in the land. 35 It came to pass as they were emptying their sacks, there was each man's bundle of money in his sack; and they and their father saw their bundles of money and they were afraid. 36 And their father Jacob said to them: you have bereaved me. Joseph is not, Symeon is not and will you take Benjamin? All these things have come upon me. 37 And Ruben spoke to his father, saying: kill my two sons, if I bring him not to you; give him into my hand and I will bring him back to you. 38 But he said: My son shall not go down with you, because his brother is dead, He only has been left; and suppose it shall come to pass that he is afflicted by the way by which you go, then you shall bring down my old age with sorrow to hades.

43

43:1 But the famine prevailed in the land. 2 It came to pass when they had finished eating the corn which they had brought out of Egypt, that their father said to them: Go again; buy us a little food. 3 Judas spoke to him, saying: The man, the lord of the country, positively testified to us, saying: you shall not see my face, unless your younger brother be with you. 4 If, then, you send our brother with us, we will go down and buy you food; 5 but if you send not our brother with us, we will not go: for the man spoke to us, saying: you shall not see my face, unless your younger brother be with you. 6 Israel said: Why did you harm me, inasmuch as you told the man that you had a brother? 7 They said: The man closely questioned us about our family also, saying: Do your father yet live and have you a brother? And we answered him according to this question: did we know that he would say to us, Bring your brother? 8 Judas said to his father Israel, Send the boy with me and we will arise and go, that we may live and not die, both we and you and our store. 9 I engage for him; at my hand do you require him; if I bring him not to you and place him before you, I shall be guilty toward you for ever. 10 If we had not tarried, we should now have returned twice. 11 Israel, their father, said to them: If it be so, do this; take of the fruits of the earth in your vessels and carry down to the man presents of gum and honey and frankincense and stacte and turpentine and walnuts. 12 And take double money in your hands and the money that was returned in your sacks, carry back with you, for fear that perhaps it is a mistake. 13 And take your brother; and arise, go down to the man. 14 And my God give you favor in the sight of the man and send away your other brother and Benjamin, for I accordingly as I have been bereaved, am bereaved.

15 The men having taken these presents and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt and stood before Joseph. 16 Joseph saw them and his brother Benjamin, born of the same mother; He said to the steward of his household, Bring the men into the house and kill beasts and make ready, for the men are to eat bread with me at noon. 17 The man did as Joseph said; He brought the men into the house of Joseph. 18 The men when they perceived that they were brought into the house of Joseph, said: We are brought in because of the money that was returned in our sacks at the first; even in order to inform against us and lay it to our charge; to take us for servants and our asses. 19 And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house,

20 saying: We pray you, Sir; we came down at first to buy food. 21 It came to pass when we came to unlade and opened our sacks, there was also this money of each in his sack; we have now brought back our money by weight in our hands. 22 And we have brought other money with us to buy food; we know not who put the money into our sacks. 23 He said to them: God deal mercifully with you; be not afraid; your God and the God of your fathers, has given you treasures in your sacks and I have enough of your good money. He brought Symeon out to them. 24 He brought water to wash their feet; and gave provender to their asses. 25 They prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there. 26 Joseph entered into the house and they brought him the gifts which they had in their hands, into the house; and they did him reverence with their face to the ground. 27 He asked them, How are you? He said to them: Is your father, the old man of whom you spoke, well? Does he yet live? 28 They said: your servant our father is well; he is yet alive. He said: Blessed be that man by God; — and they bowed and did him reverence. 29 Joseph lifted up his eyes and saw his brother Benjamin, born of the same mother; He said: Is this your younger brother, whom you spoke of bringing to me? He said: God have mercy on you, my son. 30 Joseph was troubled, for his bowels yearned over his brother, He sought to weep; He went into his chamber and wept there.

31 He washed his face and came out and refrained himself and said: Set on bread. 32 They set on bread for him alone and for them by themselves and for the Egyptians feasting with him by themselves, for the Egyptians do you think not eat bread with the Hebrews, for it is an abomination to the Egyptians. 33 They sat before him, the first-born according to his seniority and the younger according to his youth; and the men looked with amazement every one at his brother. 34 They took their portions from him to themselves; but Benjamin's portion was five times as much as the portions of the others. They drank and were filled with drink with him.

44

44:1 Joseph charged the steward of his house, saying: Fill the men's sacks with food, as much as they can carry and put the money of each in the mouth of his sack. 2 And put my silver cup into the sack of the youngest and the price of his corn. It was done according to the word of Joseph, as he said.

3 The morning dawned and the men were sent away, they and their asses. 4 When they had gone out of the city and were not far off, then Joseph said to his steward, Arise and pursue after the men; and you shall overtake them and say to them, Why have you returned evil for good? 5 Why have you stolen my silver cup? Is it not this out of which my lord drinks? He divines augury with it; you have accomplished evil in that which you have done. 6 He found them and spoke to them according to these words. 7 They said to him: Why does our lord speak according to these words? Far be it from your servants to do according to this word. 8 If we brought back to you out of the land of C'anaan the money which we found in our sacks, how should we steal silver or gold out of the house of your lord? 9 With whoever of your servants you shall find the cup, let him die; and, moreover, we will be servants to our lord. 10 He said: Now, then it shall be as you say; with whoever the cup shall be found, he shall be my servant and you shall be clear. 11 They hasted and took down every man his sack on the ground and they opened every man his sack. 12 He searched, beginning from the eldest, until he came to the youngest; He found the cup in Benjamin's sack. 13 They rent their garments and laid each man his sack on his ass and returned to the city.

14 Judas and his brothers came in to Joseph, while he was yet there and fell on the ground before him. 15 Joseph said to them: What is this thing that you have done? Do you not know that a man such as I can surely divine? 16 Judas said: What shall we answer to our lord, or what shall we say, or by which should we be justified? Whereas God has discovered the unrighteousness of your servants; behold, we are slaves to our lord, both we He with whom the cup has been found. 17 Joseph said: Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do you go up with safety to your father. 18 Judas drew near him and said: I pray, Sir, let your servant speak a word before you and be not angry with your servant, for you are next to Pharaoh. 19 Sir, you asked your servants, saying: Have you a father or a brother? 20 And we said to my lord, We have a father, an old man, He has a son of his old age, a young one and his brother is dead, He alone has been left behind to his mother and his father loves him. 21 You said to they servants, Bring him down to me and I will take care of him. 22 And we said to my lord, The child will not be able to leave his father; but if he should leave his father, he will die. 23 But you said to they servants, Except your younger brother come down with you, you shall not see my face again. 24 It came to pass when we went up to your servant our father, we reported to him the words of our lord. 25 And our father said: Go again and buy us a little food. 26 And we said: We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us. 27 And your servant our father said to us, you know that my wife bore me two sons; 28 and one is departed from me; and you said that he was devoured of wild beasts and I have not seen him until now. 29 If then you take this one also from my presence and an affliction happen to him by the way, then shall you bring down my old age with sorrow to the grave. 30 Now, then, if I should go in to they servant and our father and the boy should not be with us, (and his life depends on this lad's life) 31 —it shall even come to pass when he sees the boy is not with us, that he will die and your servants will bring down the old age of your servant and our father, with sorrow to the grave. 32 For your servant has received the boy in charge from his father, saying: If I bring him not to you and place him before you, I shall be guilty towards my father for ever. 33 Now, then I will remain a servant with you instead of the lad, a domestic of my lord; but let the boy go up with his brothers. 34 For how shall I go up to my father, the boy not being with us? For I fear to behold the evils which will befall my father.

45

45:1 Joseph do you think not refrain himself when all were standing by him, but said: Dismiss all from me; and no one stood near Joseph when he made himself known to his brothers. 2 He uttered his voice with weeping; and all the Egyptians heard and it was reported to the house of Pharaoh. 3 Joseph said to his brothers, I am Joseph; does my father yet live? And his brothers do you think not answer him, for they were troubled. 4 Joseph said to his brothers, Draw near to me; and they drew near; He said: I am your brother Joseph, whom you sold into Egypt. 5 Now, then be not grieved, Let it not seem hard to you that you sold me to this place, for God sent me before you for life. 6 For this second year there is famine on the earth and there are yet five years remaining, in which there is to be neither ploughing, nor mowing. 7 For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you. 8 Now, then you did not send me to this place, but God; He has made me as a father of Pharaoh and lord of all his house and ruler of all the land of Egypt. 9 Hasten,

therefore and go up to my father and say to him, These things says your son Joseph; God has made me lord of all the land of Egypt; come down therefore to me and do not delay. 10 You shall dwell in the land of Gesem of Arabia; and you shall be near me, you and your sons and your sons' sons, your sheep and your oxen and whatsoever things are yours. 11 I will nourish you there: for the famine is yet for five years; for fear that you be consumed and your sons and all your possessions. 12 Behold, your eyes see and the eyes of my brother Benjamin, that it is my mouth that speaks to you. 13 Report, therefore, to my father all my glory in Egypt and all things that you have seen and make haste and bring down my father to this place. 14 He fell on his brother Benjamin's neck and wept on him; and Benjamin wept on his neck. 15 He kissed all his brothers and wept on them; and after these things his brothers spoke to him.

16 The report was carried into the house of Pharaoh, saying: Joseph's brothers are come; and Pharaoh was glad and his household. 17 Pharaoh said to Joseph, Say to your brothers, Do this; fill your wagons and depart into the land of C'anaan. 18 And take up your father and your possessions and come to me; and I will give you of all the goods of Egypt and you shall eat the marrow of the land. 19 And do you charge them thus; that they should take for them wagons out of the land of Egypt, for your little ones and for your wives; and take up your father and come. 20 And be not sparing in regard to your property, for all the good of Egypt shall be yours. 21 The children of Israel did so; and Joseph gave to them wagons, according to the words spoken by king Pharaoh; He gave them provision for the journey. 22 He gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold and five changes of raiment. 23 And to his father he sent presents at the same rate and ten asses, bearing some of all the good things of Egypt and ten mules, bearing bread for his father for your journey. 24 He sent away his brothers and they went; He said to them: Be not angry by the way. 25 They went up out of Egypt and came into the land of C'anaan, to Jacob their father. 26 They reported to him, saying: your son Joseph is living, He is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them. 27 But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived. 28 Israel said: It is a great thing for me if Joseph my son is yet alive. I will go and see him before I die.

46

46:1 Israel departed, he and all that he had and came to the well of the oath; He offered sacrifice to the God of his father Isaac. 2 And God spoke to Israel in a night vision, saying: Jacob, Jacob; He said: What is it? 3 He says to him, I am the God of your fathers; fear not to go down into Egypt, for I will make you there a great nation. 4 I will go down with you into Egypt and I will bring you up at the end; and Joseph shall put his hands on your eyes. 5 Jacob rose up from the well of the oath; and the sons of Israel took up their father and the baggage and their wives on the wagons, which Joseph sent to take them. 6 They took up their goods and all their property, which they had obtained in the land of C'anaan; they came into the land of Egypt, Jacob and all his seed with him. 7 The sons and the sons of his sons with him; his daughters and the daughters of his daughters; He brought all his seed into Egypt. 8 These are the names of the sons of Israel that went into Egypt with their father Jacob—Jacob and his sons. The first-born of Jacob, Ruben. 9 The sons of Ruben; Enoch and Phallus, Asron and Charmi. 10 and the sons of Symeon; Jemuel and Jamin and Aod and Achin and Saar and Saul, the son of a Chananitish woman. 11 The sons of

Levi; Gerson, Cath and Merari. 12 The sons of Judas; Er and Aunan and Selom and Phares and Zara: and Er and Aunan died in the land of C'anaan. 13 The sons of Phares were Esron and Jemuel. The sons of Issachar; Thola and Phua and Asum and Sambran. 14 The sons of Zabulun, Sered and Allon and Achoel. 15 These are the sons of Lea, which she bore to Jacob in Mesopotamia of Syria and Dina his daughter; all the souls, sons and daughters, thirty-three. 16 The sons of Gad; Saphon and Angis and Sannis and Thasoban and Aedis and Aroedis and Areelis. 17 The sons of Aser; Jemna, Jessua and Jeul and Baria and Sara their sister. The sons of Baria; Chobor and Melchiil. 18 These are the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls. 19 The sons of Rachel, the wife of Jacob; Joseph and Benjamin. 20 And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, even Machir. And Machir begot Galaad. The sons of Ephraim, the brother of Manasses; Sutalaam and Taam. The sons of Sutalaam; Edom. 21 And the sons of Benjamin; Bala and Bochor and Asbel. The sons of Bala were Gera and Noeman and Anchis and Ros and Mamphim. And Gera begot Arad. 22 These are the sons of Rachel, which she bore to Jacob; all the souls eighteen. 23 The sons of Dan; Asom. 24 The sons of Nephthalim; Asiel and Goni and Issaar and Sollem. 25 These are the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven. 26 All the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six. 27 The sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

28 He sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Ramesses. 29 Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck and wept with abundant weeping. 30 Israel said to Joseph, After this I will gladly die, since I have seen your face, for you are yet living. 31 Joseph said to his brothers, I will go up and tell Pharaoh and will say to him, My brothers and my father's house, who were in the land of C'anaan, have come to me. 32 The men are shepherds; for they have been feeders of cattle and they have brought with them their cattle and their kine and all their property. 33 If then Pharaoh call you and say to you, What is you occupation? 34 you shall say, We your servants are herdsmen from our youth until now, both we and our fathers: that you may dwell in the land of Gesem of Arabia, for every shepherd is an abomination to the Egyptians.

47

47:1 Joseph came and told Pharaoh, saying: My father and my brothers and their cattle and their oxen and all their possessions, have come out of the land of C'anaan and behold, they are in the land of Gesem. 2 He took of his brothers five men and set them before Pharaoh. 3 Pharaoh said to the brothers of Joseph, What is your occupation? And they said to Pharaoh, your servants are shepherds, both we and our father. 4 They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine has prevailed in the land of C'anaan; now then, we will dwell in the land of Gesem. Pharaoh said to Joseph, Let them dwell in the land of Gesem; and if you know that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharaoh, king of Egypt, heard of it. 5 Pharaoh spoke to Joseph, saying: your father and your

brothers, have come to you. 6 Behold, the land of Egypt is before you; settle your father and your brothers in the best land. 7 Joseph brought in Jacob his father and set him before Pharaoh; and Jacob blessed Pharaoh. 8 Pharaoh said to Jacob, How many are the years of the days of your life? 9 Jacob said to Pharaoh, The days of the years of my life, by which I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned. 10 Jacob blessed Pharaoh and departed from him. 11 Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best land, in the land of Ramesses, as Pharaoh commanded. 12 Joseph gave provision to his father and his brothers and to all the house of his father, corn for each person.

13 And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt and the land of C'anaan, fainted for the famine. 14 Joseph gathered all the money that was found in the land of Egypt and the land of C'anaan, in return for the corn which they bought, He distributed corn to them; and Joseph brought all the money into the house of Pharaoh. 15 All the money failed out of the land of Egypt and out of the land of C'anaan; and all the Egyptians came to Joseph, saying: Give us bread and why do we die in your presence? For our money is spent. 16 Joseph said to them: Bring your cattle and I will give you bread for your cattle, if your money is spent. 17 They brought their cattle to Joseph; and Joseph gave them bread in return for their horses and for their sheep and for their oxen and for their asses; and Joseph maintained them with bread for all their cattle in that year. 18 And that year passed and they came to him in the second year and said to him: Must we then be consumed from before our lord? For if our money has failed and our possessions and our cattle, brought to you our lord and there has not been left to us before our lord more than our own bodies and our land, we are indeed destitute. 19 In order, then, that we die not before you and the land be made desolate, buy us and our land for bread and we and our land will be servants to Pharaoh: give seed that we may sow and live and not die, so our land shall not be made desolate. 20 Joseph bought all the land of the Egyptians, for Pharaoh; for the Egyptians sold their land to Pharaoh; for the famine prevailed against them and the land became Pharaoh's. 21 He brought the people into to him, for servants, from one extremity of Egypt to the other, 22 except only the land of the priests; Joseph bought not this, for Pharaoh gave a portion in the way of gift to the priests; and they ate their portion which Pharaoh gave them; therefore they sold not their land. 23 Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharaoh; take seed for you and sow the land. 24 And there shall be the fruits of it; and you shall give the fifth part to Pharaoh and the four remaining parts shall be for yourselves, for seed for the earth and for food for you and all that are in your houses. 25 They said: You have saved us; we have found favor before our lord and we will be servants to Pharaoh. 26 Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharaoh, on the land of Egypt, except only the land of the priests, that was not Pharaoh's.

27 Israel dwelt in Egypt, in the land of Gesem and they gained an inheritance upon it; and they increased and multiplied very greatly. 28 Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years. 29 And the days of Israel drew near for him to die: He called his son Joseph and said to him: If I have found favor before you, put your hand under my thigh and you shall execute mercy and truth toward me, so as not to bury me in Egypt. 30 But I will sleep with my fathers and you shall carry me up out of Egypt and bury me in their tomb. He said: I will do according to

your word. 31 He said: Swear to me; He swore to him. Israel worshiped[1], leaning on the top of his staff[2].

48

48:1 It came to pass after these things, that it was reported to Joseph, Behold, your father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob. 2 It was reported to Jacob, saying: Behold, your son Joseph comes to you; and Israel having strengthened himself, sat upon the bed. 3 Jacob said to Joseph, My God appeared to me in Luza, in the land of C'anaan and blessed me, 4 and said to me: Behold, I will increase you and multiply you and will make of you multitudes of nations; and I will give this land to you and to your seed after you, for an everlasting possession. 5 Now, then your two sons, who were born to you in the land of Egypt, before I came to you into Egypt, are mine; Ephraim and Manasse, as Ruben and Symeon they shall be mine. 6 The children which you shall beget hereafter, shall be in the name of their brothers; they shall be named after their inheritances. 7 And as for me when I came out of Mesopotamia of Syria, Rachel, your mother, died in the land of C'anaan, as I drew neart to the horse-course of Chabratha of the land of C'anaan, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.

8 When Israel saw the sons of Joseph, he said: Who are these to you? 9 Joseph said to his father, They are my sons, whom God gave me here; and Jacob said: Bring me them, that I may bless them. 10 Now, the eyes of Israel were dim through age, He do you think not see; He brought them near to him, He kissed them and embraced them. 11 Israel said to Joseph, Behold, I have not been deprived of seeing your face and Behold! God has showed me your seed also. 12 Joseph brought them out from between his knees and they did reverence to him, with their face to the ground. 13 Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel and Manasse on his left hand, but on the right of Israel and brought them near to him. 14 But Israel having stretched out his right hand, laid it on the head of Ephraim, He was the younger; and his left hand on the head of Manasse, guiding his hands crosswise.

15 He blessed them and said: The God in whose sight my fathers were well pleasing, even Abra'am and Isaac, the God who continues to feed me from my youth until this day; 16 the angel who delivers me from all evils, bless these boys and my name shall be called upon them and the name of my fathers, Abra'am and Isaac; Let them be increased to a great multitude on the earth. 17 Joseph having seen that his father put his right hand on the head of Ephraim—it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse. 18 Joseph said to his father, Not so, father; for this is the first-born; lay your right-hand upon his head. 19 He would not, but said: I know it, son, I know it; he also shall be a people, He shall be exalted, but his younger brother shall be greater than he and his seed shall become a multitude of nations. 20 He blessed them in that day, saying: In you shall Israel be blessed, saying: God make you as Ephraim and Manasse; He set Ephraim before Manasse. 21 Israel said to Joseph, Behold, I die; and God shall be with you and restore you to the land of your fathers. 22 I give to you Sicima, a select portion above your brothers, which I took out of the hand of the Amorites with my sword and bow.

49

49:1 Jacob called his sons and said to them: 2 Assemble yourselves, that I

[1] *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)
[2] Quoted in Hebrews 11:21 – case where NT agrees with LXX against the sense of MT

may tell you what shall happen to you in the last days. Gather yourselves together and hear me, sons of Jacob; hear Israel, hear your father. 3 Ruben, you are my first-born, you my strength and the first of my children, hard to be endured, hard and self-willed. 4 You were insolent like water, burst not forth with violence, for you went up to the bed of your father; then you defiled the couch, after this, you went up. 5 Symeon and Levi, brothers, accomplished the injustice of their cutting off. 6 Let not my soul come into their counsel, Let not my inward parts contend in their conspiracy, for in their wrath they killed men and in their passion they houghed a bull. 7 Cursed be their wrath, for it was willful and their anger, for it was cruel: I will divide them in Jacob and scatter them in Israel. 8 Juda, your brothers have praised you and your hands shall be on the back of your enemies; your father's sons shall do you reverence. 9 Juda is a young lion: from the tender plant, my son, you have gone up, having couched you lie as a lion and as a whelp; who shall stir him up? 10 A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; He is the expectation of nations. 11 Binding his foal to the vine and the foal of his ass to the branch of it, he shall wash his robe in wine and his garment in the blood of the grape. 12 His eyes shall be more cheering than wine and his teeth whiter than milk. 13 Zabulon shall dwell on the coast, He shall be by a haven of ships and shall extend to Sidon. 14 Issachar has desired that which is good; resting between the inheritances. 15 And having seen the resting place that it was good and the land that it was fertile, he subjected his shoulder to labor and became a husbandman. 16 Dan shall judge his people, as one tribe too in Israel. 17 Let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward), 18 waiting for the salvation of the Lord. 19 Gad, a plundering troop shall plunder him; but he shall plunder him, pursuing him closely. 20 Aser, his bread shall be fat; He shall yield dainties to princes. 21 Nephthalim is a spreading stem, bestowing beauty on its fruit. 22 Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me. 23 Against whom men taking evil counsel reproached him and the archers pressed hard upon him. 24 But their bow and arrows were mightily consumed and the sinews of their arms were slackened by the hand of the mighty one of Jacob; for there is he that strengthened Israel from the God of your father; 25 and my God helped you, He blessed you with the blessing of heaven from above and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb, 26 the blessings of your father and your mother—it has prevailed above the blessing of the lasting mountains and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph and upon the head of the brothers of whom he took the lead. 27 Benjamin, as a ravening wolf, shall eat still in the morning and at evening he gives food. 28 All these are the twelve sons of Jacob; and their father spoke these words to them, He blessed them; he blessed each of them according to his blessing. 29 He said to them: I am added to my people; you shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite, 30 in the double cave which is opposite Mambre, in the land of C'anaan, the cave which Abra'am bought of Ephron the Chettite, for a possession of a tomb. 31 There they buried Abra'am and Sarrha his wife; there they buried Isaac and Rebecca his wife; there they buried Lea; 32 in the portion of the field and of the cave that was in it, purchased of the sons of Chet. 33 Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died and was gathered to his people.

50

50:1 Joseph fell upon his father's face and wept on him and kissed him. 2 Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. 3 They fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days. 4 When the days of mourning were past, Joseph spoke to the princes of Pharaoh, saying: If I have found favor in your sight, speak concerning me in the ears of Pharaoh, saying: 5 My father adjured me, saying: In the tomb which I dug for myself in the land of C'anaan, there you shall bury me; now then I will go up and bury my father and return again. 6 Pharaoh said to Joseph, Go up, bury your father, as he constrained you to swear. 7 So Joseph went up to bury his father; and all the servants of Pharaoh went up with him and the elders of his house and all the elders of the land of Egypt. 8 All the household of Joseph and his brothers and all the house of his father and his kindred; and they left behind the sheep and the oxen in the land of Gesem. 9 And there went up with him also chariots and horsemen; and there was a very great company. 10 They came to the threshing-floor of Atad, which is beyond Jordan; and they mourned him with a great and very sore lamentation; He made a mourning for his father seven days. 11 The inhabitants of the land of C'anaan saw the mourning at the floor of Atad and said: This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan. 12 Thus his sons did to him. 13 So his sons carried him up into the land of C'anaan and buried him in the double cave, which cave Abra'am bought for possession of a burying place, of Ephrom the Chettite, before Mambre. 14 Joseph returned to Egypt, he and his brothers and those who had gone up with him to bury his father.

15 When the brothers of Joseph saw that their father was dead, they said: Let us take heed, for fear that at any time Joseph remember evil against us and recompense to us all the evils which we have done against him. 16 They came to Joseph and said: your father adjured us before his death, saying: 17 Thus do you say to Joseph, Forgive them their injustice and their sin, since they have done you evil; and now pardon the injustice of the servants of the God of your father. Joseph wept while they spoke to him. 18 They came to him and said: We, these persons, are your servants. 19 Joseph said to them: Fear not, for I am God's. 20 you took counsel against me for evil, but God took counsel for me for good, that the matter might be as it is today and much people might be fed. 21 He said to them: Fear not, I will maintain you and your families: He comforted them and spoke kindly to them. 22 Joseph dwelt in Egypt, he and his brothers and all the family of his father; and Joseph lived a hundred and ten years. 23 Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph. 24 Joseph spoke to his brothers, saying: I die and God will surely visit you and will bring you out of this land to the land concerning which God swore to our fathers, Abra'am, Isaac and Jacob. 25 Joseph adjured the sons of Israel, saying: At the visitation with which God shall visit you, then you shall carry up my bones hence with you. 26 Joseph died, aged a hundred and ten years; and they prepared his corpse and put him in a coffin in Egypt.

EXODUS
(ΕΞΟΔΟΣ)

1

1:1 These are the names of the sons of Israel that came into Egypt together with Jacob their father; they came in each with their whole family. 2 Ruben, Simeon, Levi, Judas, 3 Issachar, Zabulon, Benjamin, 4 Dan and Nephthalim, Gad and Aser. 5 But Joseph was in Egypt. All the souls born of Jacob were seventy-five. 6 Joseph died and all his brothers and all that generation. 7 The children of Israel increased and multiplied and became numerous and grew exceedingly strong and the land multiplied them. 8 And there arose up another king over Egypt, who knew not Joseph. 9 He said to his nation, Behold, the race of the children of Israel is a great multitude and is stronger than we: 10 come then, let us deal craftily with them, for fear that at any time they be increased and whenever war shall happen to us, these also shall be added to our enemies and having prevailed against us in war, they will depart out of the land. 11 He set over them task-masters, who should afflict them in their works; and they built strong cities for Pharaoh, both Pitho and Ramesses and On, which is Heliopolis. 12 But as they humbled them, by so much they multiplied and grew exceedingly strong; and the Egyptians greatly abhorred the children of Israel. 13 The Egyptians tyrannized over the children of Israel by force. 14 They embittered their life by hard labors, in the clay and in brick-making and all the works in the plains, according to all the works, by which they caused them to serve with violence. 15 The king of the Egyptians spoke to the midwives of the Hebrews; the name of the one was, Sepphora; and the name of the second, Phua. 16 He said: When you do the office of midwives to the Hebrew women and they are about to be delivered, if it be a male, kill it; but if a female, save it. 17 But the midwives feared God and did not as the king of Egypt appointed them; and they saved the male children alive. 18 The king of Egypt called the midwives and said to them: Why is it that you have done this thing and saved the male children alive? 19 The midwives said to Pharaoh, The Hebrew women are not as the women of Egypt, for they are delivered before the midwives go in to them. So they bore children. 20 And God did well to the midwives and the people multiplied and grew very strong. 21 And as the midwives feared God, they established for themselves families. 22 Pharaoh charged all his people, saying: Whatever male child shall be born to the Hebrews, cast into the river; and every female, save it alive.

2

2:1 And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi. 2 And she conceived and bore a male child; and having seen that he was fair, they hid him three months. 3 When they do you think no longer hide him, his mother took for him an ark and besmeared it with bitumen and cast the child into it and put it in the ooze by the river. 4 And his sister was watching from a distance, to learn what would happen to him.

5 The daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side and having seen the ark in the ooze, she sent her maid and took it up. 6 And having opened it, she sees the babe weeping in the ark: and the daughter of Pharaoh had compassion on it and said: This is one of the Hebrew's children. 7 And his sister said to the daughter of Pharaoh, will you that I call to you a nurse of the Hebrews and shall she suckle the child for you? 8 The daughter of Pharaoh said: Go: and the

young women went and called the mother of the child. 9 The daughter of Pharaoh said to her: Take care of this child and suckled it for me and I will give you the wages; and the woman took the child and suckled it. 10 When the boy was grown, she brought him to the daughter of Pharaoh, He became her son; and she called his name, Moses, saying: I took him out of the water.

11 It came to pass in that length of time, that Moses having grown, went out to his brothers the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of his brothers the children of Israel. 12 And having looked round this way and that way, he sees no one; He stroke the Egyptian and hid him in the sand. 13 And having gone out the second day he sees two Hebrew men fighting; He says to the injurer, Why then strike you your neighbor? 14 He said: Who made you a ruler and a judge over us? Will you kill me, as you yesterday killed the Egyptian[1]? Then Moses was alarmed and said: If it be thus, this matter has become known. 15 Pharaoh heard this matter and sought to kill Moses; and Moses departed from the presence of Pharaoh and dwelt in the land of Madiam; and having come into the land of Madiam, he sat on the well. 16 The priest of Madiam had seven daughters, feeding the flock of their father Jothor; and they came and drew water until they filled their pitchers, to water the flock of their father Jothor. 17 The shepherds came and were driving them away; and Moses rose up and rescued them and drew water for them and watered their sheep. 18 They came to Raguel their father; He said to them: Why have you come so quickly today? 19 They said: An Egyptian delivered us from the shepherds and drew water for us and watered our sheep. 20 He said to his daughters, And where is he? And why have you left the man? Call him therefore, that he may eat bread. 21 Moses was established with the man, He gave Sepphora his daughter to Moses to wife. 22 The woman conceived and bore a son and Moses called his name Gersam, saying: I am a sojourner in a foreign land. 23 And in those days after a length of time, the king of Egypt died; and the children of Israel groaned because of their tasks and cried and their cry because of their tasks went up to God. 24 And God heard their groanings and God remembered his covenant made with Abra'am and Isaac and Jacob. 25 And God looked upon the children of Israel and was made known to them.

3

3:1 Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; He brought the sheep near to the wilderness and came to the mount of Choreb. 2 An angel of the Lord appeared to him in flaming fire out of the bush, He sees that the bush burns with fire, —but the bush was not consumed. 3 Moses said: I will go near and see this great sight, why the bush is not consumed. 4 When the Lord saw that he drew near to see, the Lord called him out of the bush, saying: Moses, Moses; He said: What is it? 5 He said: Draw not near to this place: loose your sandals from off your feet, for the place whereon you stand is holy ground. 6 He said: I am the God of your father, the God of Abra'am and the God of Isaac and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God. 7 The Lord said to Moses: I have surely seen the affliction of my people that is in Egypt and I have heard their cry caused by their task-masters; for I know their affliction. 8 I have come down to deliver them out of the hand of the Egyptians and to bring them out of that land and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the C'anaanites and the Chettites and Amorites and Pherezites and

[1] Quoted in Acts 7:27-28 – case where NT agrees with LXX against the sense of MT

Gergesites and Evites and Jebusites. 9 And now, behold, the cry of the children of Israel has come to me and I have seen the affliction with which the Egyptians afflict them. 10 And now come, I will send you to Pharaoh king of Egypt and you shall bring out my people the children of Israel from the land of Egypt.

11 Moses said to God, Who am I, that I should go to Pharaoh king of Egypt and that I should bring out the children of Israel from the land of Egypt? 12 And God spoke to Moses, saying: I will be with you and this shall be the sign to you that I shall send you forth, —when you bring out my people out of Egypt, then you shall serve God in this mountain. 13 Moses said to God, Behold, I shall go forth to the children of Israel and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them? 14 And God spoke to Moses, saying: I am THE BEING; He said: Thus shall you say to the children of Israel, THE BEING has sent me to you. 15 And God said again to Moses, Thus shall you say to the sons of Israel, The Lord God of our fathers, the God of Abra'am and God of Isaac and God of Jacob, has sent me to you: this is my name for ever and my memorial to generations of generations. 16 Go then and gather the elders of the children of Israel and you shall say to them, The Lord God of our fathers has appeared to me, the God of Abra'am and God of Isaac and God of Jacob, saying: I have surely looked upon you and upon all the things which have happened to you in Egypt. 17 He said: I will bring you up out of the affliction of the Egyptians to the land of the C'anaanites and the Chettites and Amorites and Pherezites and Gergesites and Evites and Jebusites, to a land flowing with milk and honey. 18 They shall hearken to your voice and you and the elders of Israel shall go in to Pharaoh king of Egypt and you shall say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God. 19 But I know that Pharaoh king of Egypt will not let you go, save with a mighty hand; 20 and I will stretch out my hand and strike the Egyptians with all my wonders, which I shall work among them and after that he will send you forth. 21 I will give this people favor in the sight of the Egyptians and whenever you shall escape, you shall not depart empty. 22 But every woman shall ask of her neighbor and fellow dweller, articles of gold and silver and apparel; and you shall put them upon your sons and upon your daughters, —and spoil you the Egyptians.

4

4:1 Moses answered and said: If they believe me not and do not hearken to my voice (for they will say, God has not appeared to you), what shall I say to them? 2 The Lord said to him: What is this thing that is in your hand? He said: A rod. 3 He said: Cast it on the ground: He cast it on the ground and it became a serpent and Moses fled from it. 4 The Lord said to Moses: Stretch forth your hand and take hold of its tail: so he stretched forth his hand and took hold of the tail, 5 and it became a rod in his hand, —that they may believe you, that the God of your fathers has appeared to you, the God of Abra'am and God of Isaac and God of Jacob. 6 The Lord said again to him, Put your hand into your bosom; He put his hand into his bosom and brought his hand out of his bosom and his hand became as snow. 7 He said again, Put your hand into your bosom; He put his hand into his bosom and brought his hand out of his bosom and it was again restored to the complexion of his other flesh. 8 If they will not believe you, nor hearken to the voice of the first sign, they will believe you because of the voice of the second sign. 9 It shall come to pass if they will not believe you for these two signs and will not hearken to your voice, that you shall take of the water of the river and pour it upon the

dry land and the water which you shall take from the river shall be blood upon the dry land. 10 Moses said to the Lord, I pray, Lord, I have not been sufficient in former times, neither from the time that you have begun to speak to your servant: I am weak in speech and slow-tongued. 11 The Lord said to Moses: Who has given a mouth to man and who has made the very hard of hearing and the deaf, the seeing and the blind? Have not I, God? 12 And now go and I will open your mouth and will instruct you in what you shall say. 13 Moses said: I pray you, Lord, appoint another able person whom you shall send. 14 The Lord was greatly angered against Moses and said: Behold! is not Aaron the Levite your brother? I know that he will surely speak to you; and, behold, he will come forth to meet you and beholding you he will rejoice within himself. 15 You shall speak to him; and you shall put my words into his mouth and I will open your mouth and his mouth and I will instruct you in what you shall do. 16 He shall speak for you to the people, He shall be your mouth and you shall be for him in things pertaining to God. 17 And this rod that was turned into a serpent you shall take in your hand, by which you shall work miracles.

18 Moses went and returned to Jothor his father-in-law and says, I will go and return to my brothers in Egypt and will see if they are yet living. Jothor said to Moses: Go in health. And in those days after some time, the king of Egypt died. 19 The Lord said to Moses in Madiam, Go, depart into Egypt, for all that sought your life are dead. 20 Moses took his wife and his children and mounted them on the beasts and returned to Egypt; and Moses took the rod which he had from God in his hand. 21 The Lord said to Moses when you go and return to Egypt, see—all the miracles I have charged you with, you shall work before Pharaoh: and I will harden his heart, He shall certainly not send away the people. 22 You shall say to Pharaoh, These things says the Lord, Israel is my first-born. 23 I said to you, Send away my people, that they may serve me: now if you will not send them away, see, I will kill your fir-born son. 24 It came to pass that the angel of the Lord met him by the way in the inn and sought to kill him. 25 And Sepphora having taken a stone cut off the of her son and fell at his feet and said: The blood of the circumcision of my son is staunched: 26 He departed from him, because she said: The blood of the circumcision of my son is staunched. 27 The Lord said to Aaron, Go into the wilderness to meet Moses; He went and met him in the mount of God and they kissed each other. 28 Moses reported to Aaron all the words of the Lord, which he sent and all the things which he charged him. 29 Moses and Aaron went and gathered the elders of the children of Israel. 30 And Aaron spoke all these words, which God spoke to Moses and accomplished the miracles before the people. 31 And the people believed and rejoiced, because God visited the children of Israel and because he saw their affliction: and the people bowed and worshiped.

5

5:1 And after this went in Moses and Aaron to Pharaoh and they said to him: These things says the Lord God of Israel, Send my people away, that they may keep a feast to me in the wilderness. 2 Pharaoh said: Who is he that I should hearken to his voice, so that I should send away the children of Israel? I do not know the Lord and I will not let Israel go. 3 They say to him, The God of the Hebrews has called us to him: we will go therefore a three days' journey into the wilderness, that we may sacrifice to the Lord our God, for fear that at any time death or slaughter happen to us. 4 The king of Egypt said to them: Why do you, Moses and Aaron, turn the people from their works? Depart each of you to your works. 5 Pharaoh said: Behold now, the people is very numerous; let

us not then give them rest from their work. 6 Pharaoh gave orders to the task-masters of the people and the accountants, saying: 7 you shall no longer give straw to the people for brick-making as yesterday and the third day; but let them go themselves and collect straw for themselves. 8 You shall impose on them daily the rate of brick-making which they perform: you shall not abate anything, for they are idle; therefore have they cried, saying: Let us arise and do sacrifice to our God. 9 Let the works of these men be made grievous, Let them care for these things and not care for vain words.

10 The taskmasters and the accountants hastened them and they spoke to the people, saying: thus says Pharaoh, I will give you straw no longer. 11 Go you, yourselves, get for yourselves straw from wherever you can find it, for nothing is diminished from your rate. 12 So the people were dispersed in all the land of Egypt, to gather stubble for straw. 13 And the taskmasters hastened them, saying: fulfill your regular daily tasks, even as when straw was given you. 14 The accountants of the race of the children of Israel, who were set over them by the masters of Pharaoh, were scourged, [[and questioned,]]men saying: Why have you not fulfilled your rates of brick-work as yesterday and the third day, today also? 15 The accountants of the children of Israel went in and cried to Pharaoh, saying: Why do you act thus to your servants? 16 Straw is not given to your servants and they tell us to make brick; and behold your servants have been scourged: you will therefore injure your people. 17 He said to them: you are idle, you are idlers: therefore you say, Let us go and do sacrifice to our God. 18 Now, then go and work, for straw shall not be given to you, yet you shall return the rate of bricks. 19 The accountants of the children of Israel saw themselves in an evil plight, men saying: you shall not fail to deliver the daily rate of the brick-making. 20 They met Moses and Aaron coming forth to meet them, as they came forth from Pharaoh. 21 They said to them: The Lord look upon you and judge you, for you have made our savor abominable before Pharaoh and before his servants, to put a sword into his hands to kill us. 22 Moses turned to the Lord and said: I pray, Lord, why have you afflicted this people? And why then have you sent me? 23 For from the time that I went to Pharaoh to speak in your name, he has afflicted this people and you have not delivered your people.

6

6:1 The Lord said to Moses: Now, you shall see what I will do to Pharaoh; for he shall send them forth with a mighty hand and with a high arm shall he cast them out of his land. 2 And God spoke to Moses and said to him: I am the Lord. 3 I appeared to Abra'am and Isaac and Jacob, being their God, but I did not manifest to them my name Lord. 4 I established my covenant with them, to give them the land of the C'anaanites, the land by which they sojourned, in which also they dwelt as strangers. 5 I listened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you. 6 Go, speak to the children of Israel, saying: I am the Lord; and I will lead you forth from the tyranny of the Egyptians and I will deliver you from and I will ransom you with a high arm and great judgment. 7 I will take you to me a people for myself and will be your God; and you shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians. 8 I will bring you into the land concerning which I stretched out my hand to give it to Abra'am and Isaac and Jacob and I will give it you for an inheritance: I am the Lord. 9 Moses spoke thus to the sons of Israel and they hearkened not to Moses for faint-heartedness and for their hard tasks. 10 The Lord spoke to Moses, saying: 11 Go in, speak to Pharaoh king of Egypt, that he send forth the

children of Israel out of his land. 12 Moses spoke before the Lord, saying: Behold, the children of Israel hearkened not to me and how shall Pharaoh hearken to me? And I am not eloquent. 13 The Lord spoke to Moses and Aaron and gave them a charge to Pharaoh king of Egypt, that he should send forth the children of Israel out of the land of Egypt.

14 These are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron and Charmi, this is the kindred of Ruben. 15 The sons of Symeon, Jemuel and Jamin and Aod and Jachin and Saar and Saul the son of a Phoenician woman, these are the families of the sons of Symeon. 16 These are the names of the sons of Levi according to their kindreds, Gedson, Caath and Merari; and the years of the life of Levi were a hundred and thirty-seven. 17 These are the sons of Gedson, Lobeni and Semei, the houses of their family. The sons of Caath, 18 Ambram and Issaar, Chebron and Oziel; and the years of the life of Caath were a hundred and thirty-three years. 19 The sons of Merari, Mooli and Omusi, these are the houses of the families of Levi, according to their kindreds. 20 And Ambram took to wife Jochabed the daughter of his father's brother and she bore to him both Aaron and Moses and Mariam their sister: and the years of the life of Ambram were a hundred and thirty-two years. 21 The sons of Issaar, Core and Naphec and Zechri. 22 The sons of Oziel, Misael and Elisaphan and Segri. 23 And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson and she bore to him both Nadab and Abiud and Eleazar and Ithamar. 24 The sons of Core, Asir and Elkana and Abiasar, these are the generations of Core. 25 And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phutiel and she bore to him Phinees. These are the heads of the family of the Levites, according to their generations. 26 This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces. 27 These are those who spoke with Pharaoh king of Egypt and Aaron himself and Moses brought out the children of Israel from the land of Egypt, 28 in the day in which the Lord spoke to Moses in the land of Egypt; 29 then the Lord spoke to Moses, saying: I am the Lord: speak to Pharaoh king of Egypt whatsoever I say to you. 30 Moses said before the Lord, Behold, I am not able in speech and how shall Pharaoh hearken to me?

7

7:1 The Lord spoke to Moses, saying: Behold, I have made you a god to Pharaoh and Aaron your brother shall be your prophet. 2 You shall say to him all things that I charge you and Aaron your brother shall speak to Pharaoh, that he should send forth the children of Israel out of his land. 3 I will harden the heart of Pharaoh and I will multiply my signs and wonders in the land of Egypt. 4 Pharaoh will not hearken to you and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance. 5 All the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt and I will bring out the children of Israel out of the midst of them. 6 Moses and Aaron did as the Lord commanded them, so did they. 7 Moses was eighty years old and Aaron his brother was eighty-three years old when he spoke to Pharaoh. 8 The Lord spoke to Moses and Aaron, saying: 9 Now, if Pharaoh should speak to you, saying: Give us a sign or a wonder, then shall you say to your brother Aaron, Take your rod and cast it upon the ground before Pharaoh and before his servants and it shall become a serpent. 10 Moses and Aaron went in before Pharaoh and before his servants and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharaoh and

before his servants and it became a serpent. 11 But Pharaoh called together the wise men of Egypt and the sorcerers and the charmers also of the Egyptians did likewise with their sorceries. 12 They cast down each his rod and they became serpents, but the rod of Aaron swallowed up their rods. 13 And the heart of Pharaoh was hardened, He hearkened not to them, as the Lord charged them.

14 and the Lord said to Moses: The heart of Pharaoh is made hard, so that he should not let the people go. 15 Go to Pharaoh early in the morning: behold, he goes forth to the water; and you shall meet him on the bank of the river and you shall take in your hand the rod that was turned into a serpent. 16 You shall say to him, The Lord God of the Hebrews has sent me to you, saying: Send my people away, that they may serve me in the wilderness, and, behold, to this place you have not hearkened. 17 These things says the Lord: Hereby shall you know that I am the Lord: behold, I strike with the rod that is in my hand on the water which is in the river and it shall change it into blood. 18 The fish that are in the river shall die and the river shall stink after this, and the Egyptians shall not be able to drink water from the river. 19 The Lord said to Moses: Say to your brother Aaron, Take your rod in your hand and stretch forth your hand over the waters of Egypt and over their rivers and over their canals and over their ponds and over all their standing water and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone. 20 and Moses and Aaron did so, as the Lord commanded them; and Aaron having lifted up his hand with his rod, stroke the water in the river before Pharaoh and before his servants and changed all the water in the river into blood. 21 The fish in the river died and the river stank after this,; and the Egyptians do you think not drink water from the river and the blood was in all the land of Egypt. 22 The charmers also of the Egyptians did so with their sorceries; and the heart of Pharaoh was hardened, He did not hearken to them, even as the Lord said. 23 Pharaoh turned and entered into his house, nor did he fix his attention even on this thing. 24 All the Egyptians dug around the river, so as to drink water, for they do you think not drink water from the river. 25 And seven days were fulfilled after the Lord has stricken the river.

8

8:1 The Lord said to Moses: Go in to Pharaoh and you shall say to him, These things says the Lord: send forth my people, that they may serve me. 2 If you will not send them forth, behold, I afflict all your borders with frogs: 3 and the river shall teem with frogs and they shall go up and enter into your houses and into your bed-chambers and upon your beds and upon the houses of your servants and of your people and on your dough and on your ovens. 4 And upon you and upon your servants and upon your people, shall the frogs come up. 5 The Lord said to Moses: Say to Aaron your brother, Stretch forth with the hand your rod over the rivers and over the canals and over the pools and bring up the frogs. 6 And Aaron stretched forth his hand over the waters of Egypt and brought up the frogs: and the frog was brought up and covered the land of Egypt. 7 The charmers of the Egyptians also did likewise with their sorceries and brought up the frogs on the land of Egypt. 8 Pharaoh called Moses and Aaron and said: Pray for me to the Lord, Let him take away the frogs from me and from my people; and I will send them away and they shall sacrifice to the Lord. 9 Moses said to Pharaoh, Appoint me a time when I shall pray for you and for your servants and for your people, to cause the frogs to disappear from you and from your people and from your houses, only in the river shall they be left behind. 10 He said: On the morrow: he said therefore, As you have said; that you

may know, that there is no other God but the Lord. 11 The frogs shall be removed away from you and from your houses and from the villages and from your servants and from your people, only in the river they shall be left. 12 Moses and Aaron went forth from Pharaoh and Moses cried to the Lord concerning the restriction of the frogs, as Pharaoh appointed him. 13 The Lord did as Moses said: and the frogs died out of the houses and out of the villages and out of the fields. 14 They gathered them together in heaps and the land stank. 15 When Pharaoh saw that there was relief, his heart was hardened, He did not hearken to them, as the Lord spoke. 16 The Lord said to Moses: Say to Aaron, Stretch forth your rod with your hand and strike the dust of the earth; and there shall be lice both upon man and upon quadrupeds and in all the land of Egypt. 17 So Aaron stretched out his rod with his hand and stroke the dust of the earth; and the lice were on men and on quadrupeds and in all the dust of the earth there were lice. 18 The charmers also did so with their sorceries, to bring forth the louse and they do you think not. The lice were both on the men and on the quadrupeds. 19 So the charmers said to Pharaoh, This is the finger of God. But the heart of Pharaoh was hardened, He hearkened not to them, as the Lord said. 20 The Lord said to Moses: Rise up early in the morning and stand before Pharaoh: and behold, he will go forth to the water and you shall say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness. 21 If you will not let my people go, behold, I send upon you and upon your servants and upon your people and upon your houses, the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are. 22 And I will distinguish marvelously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that you may know that I am the Lord the God of all the earth. 23 I will put a difference between my people and your people and on the morrow shall this be on the land. The Lord did thus. 24 The dog-fly came in abundance into the houses of Pharaoh and into the houses of his servants and into all the land of Egypt; and the land was destroyed by the dog-fly.

25 Pharaoh called Moses and Aaron, saying: Go and sacrifice to the Lord your God in the land. 26 Moses said: It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned. 27 We will go a journey of three days into the wilderness and we will sacrifice to the Lord our God, as the Lord said to us. 28 Pharaoh said: I will let you go and do you sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord. 29 Moses said: I then will go forth from you and pray to God and the dog-fly shall depart both from your servants and from your people tomorrow. Do not you, Pharaoh, deceive again, so as not to send the people away to do sacrifice to the Lord. 30 Moses went out from Pharaoh and prayed to God. 31 The Lord did as Moses said: and removed the dog-fly from Pharaoh and from his servants and from his people and there was not one left. 32 Pharaoh hardened his heart, even on this occasion, He would not send the people away.

9

9:1 The Lord said to Moses: Go in to Pharaoh and you shall say to him, These things says the Lord God of the Hebrews; Send my people away that they may serve me. 2 If however you will not send my people away, but yet detain them: 3 behold, the hand of the Lord shall be upon your cattle in the fields, both on the horses and on the asses and on the camels and oxen and sheep, a very great mortality. 4 I will make a marvelous distinction in that time between the cattle of the Egyptians and the cattle of the children

of Israel: nothing shall die of all that is of the children's of Israel. 5 And God fixed a limit, saying: Tomorrow the Lord will do this thing on the land. 6 The Lord did this thing on the next day and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not one. 7 When Pharaoh saw, that of all the cattle of the children of Israel there died not one, the heart of Pharaoh was hardened, He did not let the people go. 8 The Lord spoke to Moses and Aaron, saying: Take you handfuls of ashes of the furnace, Let Moses scatter it toward heaven before Pharaoh and before his servants. 9 Let it become dust over all the land of Egypt and there shall be upon men and upon beasts severe boils breaking forth both on men and on beasts, in all the land of Egypt. 10 So he took of the ashes of the furnace before Pharaoh and Moses scattered it toward heaven and it became sore boils breaking forth both on men and on beasts. 11 The sorcerers do you think not stand before Moses because of the sores, for the sores were on the sorcerers and in all the land of Egypt. 12 The Lord hardened Pharaoh's heart, He hearkened not to them, as the Lord appointed. 13 The Lord said to Moses: Rise up early in the morning and stand before Pharaoh; and you shall say to him, These things says the Lord God of the Hebrews, Send away my people that they may serve me. 14 For at this present time do I send forth all my plagues into your heart and the heart of your servants and of your people; that you may know that there is not another such as I in all the earth. 15 For now I will stretch forth my hand and strike you and kill your people and you shall be consumed from off the earth. 16 And for this purpose have you been preserved, that I might display in you my strength and that my name might be proclaimed in all the earth[1]. 17 Do you then yet exert yourself to hinder my people, so as not to let them go? 18 Behold, tomorrow at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day. 19 Now, then hasten to gather your cattle and all that you have in the fields; for all the men and cattle as many as shall be found in the fields and shall not enter into a house, (but the hail shall fall upon them,) shall die. 20 He of the servants of Pharaoh that feared the word of the Lord, gathered his cattle into the houses. 21 He that did not attend in his mind to the word of the Lord, left the cattle in the fields.

22 The Lord said to Moses: Stretch out your hand to heaven and there shall be hail on all the land of Egypt, both on the men and on the cattle and on all the herbage on the land. 23 Moses stretched forth his hand to heaven and the Lord sent thunderings and hail; and the fire ran along upon the ground and the Lord rained hail on all the land of Egypt. 24 So there was hail and flaming fire mingled with hail; and the hail was very great, such as was not in Egypt, from the time there was a nation upon it. 25 The hail stroke in all the land of Egypt both man and beast and the hail stroke all the grass in the field and the hail broke in pieces all the trees in the field. 26 Only in the land of Gesem where the children of Israel were, the hail was not. 27 Pharaoh sent and called Moses and Aaron and said to them: I have sinned this time: the Lord is righteous and I and my people are wicked. 28 Pray then for me to the Lord, Let him cause the thunderings of God to cease and the hail and the fire and I will send you forth and you shall remain no longer. 29 Moses said to him when I shall have departed from the city, I will stretch out my hands to the Lord and the thunderings shall cease and the hail and the rain shall be no longer, that you may know that the earth is the Lord's. 30 But as for you and your servants, I know that you have not yet feared the Lord. 31 The flax and the barley were stricken, for the barley was advanced and the flax was seeding. 32 But the wheat and the rye were not stricken, for they were

[1] Quoted in Romans 9:17 – case where NT agrees with LXX against the sense of MT

late. 33 Moses went forth from Pharaoh out of the city and stretched out his hands to the Lord and the thunders ceased and the hail and the rain did not drop on the earth. 34 When Pharaoh saw that the rain and the hail and the thunders ceased, he continued to sin; He hardened his heart and the heart of his servants. 35 The heart of Pharaoh was hardened, He did not send forth the children of Israel, as the Lord said to Moses.

10

10:1 The Lord spoke to Moses, saying: Go in to Pharaoh: for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order 2 that you may relate in the ears of your children and to your children's children, in how many things I have mocked the Egyptians and my wonders which I accomplished among them; and you shall know that I am the Lord. 3 Moses and Aaron went in before Pharaoh and they said to him: These things says the Lord God of the Hebrews, How long do you refuse to reverence me? Send my people away, that they may serve me. 4 But if you will not send my people away, behold, at this hour tomorrow I will bring an abundance of locusts upon all your coasts. 5 They shall cover the face of the earth and you shall not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you and shall devour every tree that grows for you on the land. 6 And your houses shall be filled and the houses of your servants and all the houses in all the land of the Egyptians; things which your fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. Moses turned away and departed from Pharaoh. 7 The servants of Pharaoh say to him, How long shall this be a snare to us? Send away the men, that they may serve their God; will you know that Egypt is destroyed? 8 They brought back both Moses and Aaron to Pharaoh; He said to them: Go and serve the Lord your God; but who are those who are going with you? 9 Moses said: We will go with the young and the old, with our sons and daughters and sheep and oxen, for it is a feast of the Lord. 10 He said to them: So let the Lord be with you: as I will send you away, must I send away you store also? See that evil is attached to you. 11 Not so, but let the men go and serve God, for this you yourselves seek; and they cast them out from the presence of Pharaoh. 12 The Lord said to Moses: Stretch out your hand over the land of Egypt, Let the locust come up on the land and it shall devour every herb of the land and all the fruit of the trees, which the hail left. 13 Moses lifted up his rod towards heaven and the Lord brought a south wind upon the earth, all that day and all that night: the morning dawned and the south wind brought up the locusts, 14 and brought them up over all the land of Egypt. They rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be. 15 They covered the face of the earth and the land was wasted and they devoured all the herbage of the land and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

16 Pharaoh hasted to call Moses and Aaron, saying: I have sinned before the Lord your God and against you; 17 pardon therefore my sin yet this time and pray to the Lord your God, Let him take away from me this death. 18 Moses went forth from Pharaoh and prayed to God. 19 The Lord brought in the opposite direction a strong wind from the sea and took up the locusts and cast them into the Red Sea and there was not one locust left in all the land of Egypt. 20 The Lord hardened the heart of Pharaoh, He did not send away the children of Israel. 21 The Lord said to Moses: Stretch out your hand to heaven, Let there be darkness

over the land of Egypt—darkness that may be felt. 22 Moses stretched out his hand to heaven and there was darkness very black, even a storm over all the land of Egypt three days. 23 And for three days no man saw his brother and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were. 24 Pharaoh called Moses and Aaron, saying: Go, serve the Lord your God, only leave your sheep and your oxen, Let your store depart with you. 25 Moses said: No, but you shall give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God. 26 And our cattle shall go with us and we will not leave a hoof behind, for of them we will take to serve the Lord our God: but we know not in what manner we shall serve the Lord our God, until we arrive there. 27 But the Lord hardened the heart of Pharaoh, He would not let them go. 28 Pharaoh says, Depart from me, beware of seeing my face again, for in what day you shall appear before me, you shall die. 29 Moses says, You have said: I will not appear in your presence again.

11

11:1 The Lord said to Moses: I will yet bring one plague upon Pharaoh and upon Egypt and after that he will send you forth for there; and whenever he sends you forth with every thing, he will indeed drive you out. 2 Speak therefore secretly in the ears of the people, Let every one ask of his neighbor jewels of silver and gold and raiment. 3 The Lord gave his people favor in the sight of the Egyptians and they lent to them; and the man Moses was very great before the Egyptians and before Pharaoh and before his servants. 4 Moses said: These things says the Lord, About midnight I go forth into the midst of Egypt. 5 And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits on the throne, even to the first-born of the woman-servant that is by the mill and to the first-born of all cattle. 6 And there shall be a great cry through all the land of Egypt, such as has not been and such shall not be repeated any more. 7 But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that you may know how wide a distinction the Lord will make between the Egyptians and Israel. 8 All these your servants shall come down to me and do me reverence, saying: Go forth, you and all the people over whom you preside and afterwards I will go forth. 9 Moses went forth from Pharaoh with wrath. The Lord said to Moses: Pharaoh will not hearken to you, that I may greatly multiply my signs and wonders in the land of Egypt. 10 Moses and Aaron accomplished all these signs and wonders in the land of Egypt before Pharaoh; and the Lord hardened the heart of Pharaoh, He did not hearken to send forth the children of Israel out of the land of Egypt.

12

12:1 The Lord spoke to Moses and Aaron in the land of Egypt, saying: 2 This month shall be to you the beginning of months: it is the first to you among the months of the year. 3 Speak to all the congregation of the children of Israel, saying: On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household. 4 If they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbor that lives near to him, — as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb. 5 It shall be to you a lamb unblemished, a male of a year old: you shall take it of the lambs and the kids. 6 It shall be kept by you till the fourteenth of this month and all the multitude of the congregation of the children of Israel shall kill it toward evening. 7 They shall take of the blood and shall put it on the two door-posts and on the lintel, in the houses in which they shall eat

them. 8 They shall eat the flesh in this night roast with fire and they shall eat unleavened bread with bitter herbs. 9 You shall not eat of it raw nor made wet in water, but only roast with fire, the head with the feet and the appurtenances. 10 Nothing shall be left of it till the morning and a bone of it you shall not break; but that which is left of it till the morning you shall burn with fire. 11 Thus shall you eat it: your loins girded and your sandals on your feet and your staves in your hands and you shall eat it in haste. It is a Passover to the Lord. 12 And I will go throughout the land of Egypt in that night and will strike every first-born in the land of Egypt both man and beast and on all the gods of Egypt will I execute vengeance: I am the Lord. 13 The blood shall be for a sign to you on the houses in which you are and I will see the blood and will protect you and there shall not be on you the plague of destruction when I strike in the land of Egypt.

14 And this day shall be to you a memorial and you shall keep it a feast to the Lord through all your generations; you shall keep it a feast for a perpetual ordinance. 15 Seven days you shall eat unleavened bread and from the first day you shall utterly remove leaven from your houses: whoever shall eat leaven, that soul shall be utterly destroyed from Israel, from the first day until the seventh day. 16 The first day shall be called holy and the seventh day shall be a holy convocation to you: you shall do no servile work on them, only as many things as will necessarily be done by every soul, this only shall be done by you. 17 You shall keep this commandment, for on this day will I bring out your force out of the land of Egypt; and you shall make this day a perpetual ordinance for you throughout your generations. 18 Beginning the fourteenth day of the first month, you shall eat unleavened bread from evening, till the twenty-first day of the month, till evening. 19 Seven days leaven shall not be found in your houses; whoever shall eat anything leavened, that soul shall be cut off from the congregation of Israel, both among the occupiers of the land and the original inhabitants. 20 you shall eat nothing leavened, but in every habitation of your you shall eat unleavened bread.

21 Moses called all the elders of the children of Israel and said to them: Go away and take to yourselves a lamb according to your kindreds and kill the Passover. 22 You shall take a bunch of hyssop and having dipped it into some of the blood that is by the door, you shall touch the lintel and shall put it upon both door-posts, even of the blood which is by the door; but you shall not go out every one from the door of his house till the morning. 23 The Lord shall pass by to strike the Egyptians and shall see the blood upon the lintel and upon both the door-posts; and the Lord shall pass by the door and shall not suffer the destroyer to enter into your houses to strike you. 24 And keep you this thing as an ordinance for yourself and for your children for ever. 25 If you should enter into the land, which the Lord shall give you, as he has spoken, keep this service. 26 It shall come to pass, if your sons say to you, What is this service? 27 that you shall say to them, This Passover is a sacrifice to the Lord, as he defended the houses of the children of Israel in Egypt when he stroke the Egyptians, but delivered our houses. 28 The people bowed and worshiped. The children of Israel departed and did as the Lord commanded Moses and Aaron, so did they.

29 It came to pass at midnight that the Lord stroke all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne, to the first-born of the captive-maid in the dungeon and the first-born of all cattle. 30 Pharaoh rose up by night and his servants and all the Egyptians; and there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead. 31 Pharaoh called Moses and Aaron by

night and said to them: Rise and depart from my people, both you and the children of Israel. Go and serve the Lord your God, even as you say. 32 And take with you your sheep and your oxen: bless me also, I pray you. 33 The Egyptians constrained the people, so that they cast them out of the land with haste, for they said: We all shall die. 34 The people took their dough before their meal was leavened, bound up as it was in their garments, on their shoulders. 35 The children of Israel did as Moses commanded them and they asked of the Egyptians articles of silver and gold and apparel. 36 The Lord gave his people favor in the sight of the Egyptians and they lent to them; and they spoiled the Egyptians. 37 The children Israel departed from Ramesses to Socchoth, to the full number of six hundred thousand footmen, even men, besides the baggage. 38 And a great mixed company went up with them and sheep and oxen and very much cattle. 39 They baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out and they do you think not remain, neither did they prepare provision for themselves for the journey. 40 The sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of C'anaan, was four hundred and thirty years. 41 It came to pass after the four hundred and thirty years, all the power[1] of the Lord came forth out of the land of Egypt by night. 42 It is a watch kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations. 43 The Lord said to Moses and Aaron, This is the law of the Passover: no stranger shall eat of it. 44 And every slave or servant bought with money—him you shall circumcise and then shall he eat of it. 45 A sojourner or hireling shall not eat of it. 46 In one house shall it be eaten and you shall not carry of the flesh out from the house; and a bone of it you shall not break. 47 All the congregation of the children of Israel shall keep it. 48 If any proselyte shall come to you to keep the Passover to the Lord, you shall circumcise every male of him and then shall he approach to sacrifice it, He shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it. 49 There shall be one law to the native and to the proselyte coming among you. 50 The children of Israel did as the Lord commanded Moses and Aaron for them, so they did. 51 It came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces.

13

13:1 The Lord spoke to Moses, saying: 2 Sanctify to me every first-born, first produced, opening every womb among the children of Israel both of man and beast: it is mine. 3 Moses said to the people, Remember this day, in which you came forth out of the land of Egypt, out of the house of , for with a strong hand the Lord brought you forth for there; and leaven shall not be eaten. 4 For on this day you go forth in the month of new corn. 5 It shall come to pass when the Lord your God shall have brought you into the land of the C'anaanites and the Chettites and Amorites and Evites and Jebusites and Gergesites and Pherezites, which he swore to your fathers to give you, a land flowing with milk and honey, that you shall perform this service in this month. 6 Six days you shall eat unleavened bread and on the seventh day is a feast to the Lord. 7 Seven days shall you eat unleavened bread; nothing leavened shall be seen with you, neither shall you have leaven in all your borders. 8 You shall tell your son in that day, saying: Therefore the Lord dealt thus with me, as I was going out of Egypt. 9 It shall be to you a sign upon your hand and a memorial before your eyes, that the law of the

[1] Brenton has "powers"

Lord may be in your mouth, for with a strong hand the Lord God brought you out of Egypt. 10 And preserve you this law according to the times of the seasons, from year to year.

11 It shall come to pass when the Lord your God shall bring you into the land of the C'anaanites, as he swore to your fathers and shall give it you, 12 that you shall set apart every offspring opening the womb, the males to the Lord, every one that opens the womb out of the herds or among your cattle, as many as you shall have: you shall sanctify the males to the Lord. 13 Every offspring opening the womb of the ass you shall change for a sheep; and if you will not change it, you shall redeem it: every first-born of man of your sons shall you redeem. 14 If your son should ask you hereafter, saying: What is this? Then you shall say to him, With a strong hand the Lord brought us out of Egypt, out of the house of . 15 When Pharaoh hardened his heart so as not to send us away, he killed every first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore do I sacrifice every offspring that opens the womb, the males to the Lord and every first-born of my sons I will redeem. 16 It shall be for a sign upon your hand and immovable before your eyes, for with a strong hand the Lord brought you out of Egypt.

17 When Pharaoh sent forth the people, God led them not by the way of the land of the Phylistines, because it was near; for God said: for fear that at any time the people repent when they see war and return to Egypt. 18 And God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of the land of Egypt. 19 Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying: God will surely visit you and you shall carry up my bones hence with you.

20 The children of Israel departed from Socchoth and encamped in Othom by the wilderness. 21 And God led them, in the day by a pillar of cloud, to show them the way and in the night by a pillar of fire. 22 The pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

14

14:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel, Let them turn and encamp before the village, between Magdol and the sea, opposite Beel-sepphon: before them shall you encamp by the sea. 3 Pharaoh will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in. 4 I will harden the heart of Pharaoh, He shall pursue after them; and I will be glorified in Pharaoh and in all his host and all the Egyptians shall know that I am the Lord. They did so. 5 It was reported to the king of the Egyptians that the people had fled: and the heart of Pharaoh was turned and that of his servants against the people; and they said: What is this that we have done, to let the children of Israel go, so that they should not serve us? 6 So Pharaoh yoked his chariots and led off all his people with himself: 7 having also taken six hundred chosen chariots and all the cavalry of the Egyptians and rulers over all. 8 The Lord hardened the heart of Pharaoh king of Egypt and of his servants, He pursued after the children of Israel; and the children of Israel went forth with a high hand. 9 The Egyptians pursued after them and found them encamped by the sea; and all the cavalry and the chariots of Pharaoh and the horsemen and his host were before the village, over against Beel-sepphon. 10 Pharaoh approached and the children of Israel having looked up, beheld and the Egyptians encamped behind them: and they were very greatly terrified and the children of Israel cried to the Lord; 11 and said to Moses: Because there were no graves in the land of Egypt, have you brought us forth to kill us in the wilderness? What is this that you have done to us, having

brought us out of Egypt? 12 Is not this the word which we spoke to you in Egypt, saying: Let us alone that we may serve the Egyptians? For it is better for us to serve the Egyptians than to die in this wilderness.

13 Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as you have seen the Egyptians today, you shall see them again no more for ever. 14 The Lord shall fight for you and you shall hold your peace. 15 And the Lord said to Moses: Why cry you to me? Speak to the children of Israel, Let them proceed. 16 And do you lift up your rod and stretch forth your hand over the sea and divide it, Let the children of Israel enter into the midst of the sea on the dry land. 17 And Behold! I will harden the heart of Pharaoh and of all the Egyptians and they shall go in after them; and I will be glorified upon Pharaoh and on all his host and on his chariots and his horses. 18 All the Egyptians shall know that I am the Lord when I am glorified upon Pharaoh and upon his chariots and his horses. 19 The angel of God that went before the camp of the children of Israel removed and went behind and the pillar of the cloud also removed from before them and stood behind them. 20 It went between the camp of the Egyptians and the camp of Israel and stood; and there was darkness and blackness; and the night passed and they came not near to one another during the whole night. 21 Moses stretched forth his hand over the sea and the Lord carried back the sea with a strong south wind all the night and made the sea dry and the water was divided. 22 The children of Israel went into the midst of the sea on the dry land and the water of it was a wall on the right hand and a wall on the left.

23 The Egyptians pursued them and went in after them and every horse of Pharaoh and his chariots and his horsemen, into the midst of the sea. 24 It came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud and troubled the camp of the Egyptians, 25 and bound the axle-trees of their chariots and caused them to go with difficulty; and the Egyptians said: Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. 26 The Lord said to Moses: Stretch forth tine hand over the sea, Let the water be turned back to its place, Let it cover the Egyptians coming both upon the chariots and the riders. 27 Moses stretched forth his hand over the sea and the water returned to its place toward day; and the Egyptians fled from the water and the Lord shook off the Egyptians in the midst of the sea. 28 And the water returned and covered the chariots and the riders and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one. 29 But the children of Israel went along dry land in the midst of the sea and the water was to them a wall on the right hand and a wall on the left. 30 So the Lord delivered Israel in that day from the hand of the Egyptians and Israel saw the Egyptians dead by the shore of the sea. 31 Israel saw the mighty hand, the things which the Lord did to the Egyptians; and the people feared the Lord and they believed God and Moses his servant.

15

15:1 Then sang Moses and the children of Israel this song to God and spoke, saying: Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea. 2 He was to me a helper and protector for salvation: this is my God and I will glorify him; my father's God and I will exalt him. 3 The Lord bringing wars to nought, the Lord is his name. 4 He has cast the chariots of Pharaoh and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea. 5 He covered them with the sea: they sank to the depth like a stone. 6 Your right hand, O God, has been

glorified in strength; your right hand, O God, has broken the enemies. 7 And in the abundance of your glory you have broken the adversaries to pieces: you sent forth your wrath, it devoured them as stubble. 8 And by the breath of your anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea. 9 The enemy said: I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion. 10 You sent forth your wind, the sea covered them; they sank like lead in the mighty water. 11 Who is like to you among the gods, O Lord? Who is like to you? Glorified in holiness, marvelous in glories, doing wonders. 12 You stretch forth your right hand, the earth swallowed them up. 13 You have guided in your righteousness this your people whom you have redeemed, by your strength you have called them into your holy resting-place. 14 The nations heard and were angry, pangs have seized on the dwellers among the Phylistines. 15 Then the princes of Edom and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of C'anaan melted away. 16 Let trembling and fear fall upon them; by the greatness of your arm, let them become as stone; till your people pass over, O Lord, till this your people pass over, whom you have purchased. 17 Bring them in and plant them in the mountain of their inheritance, in your prepared habitation, which you, O Lord, have prepared; the sanctuary, O Lord, which your hands have made ready. 18 The Lord reigns unto ages of ages and ever. 19 For the horse of Pharaoh went in with the chariots and horsemen into the sea and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

20 And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances. 21 And Mariam led them, saying: Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea. 22 So Moses brought up the children of Israel from the Red Sea and brought them into the wilderness of Sur; and they went three days in the wilderness and found no water to drink. 23 And they came to Merrha and do you think not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness. 24 The people murmured against Moses, saying: What shall we drink? 25 Moses cried to the Lord and the Lord showed him a tree, He cast it into the water and the water was sweetened: there he established to him ordinances and judgments and there he tested him, 26 and said: If you will indeed hear the voice of the Lord your God and do things pleasing before him and will hearken to his commands and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon you, for I am the Lord your God that heals you. 27 They came to Ælim and there were there twelve fountains of water and seventy stems of palm-trees; and they encamped there by the waters.

16

16:1 They departed from Ælim and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sinai; and on the fifteenth day, in the second month after their departure from the land of Egypt, 2 all the congregation of the children of Israel murmured against Moses and Aaron. 3 The children of Israel said to them: Would we had died stricken by the Lord in the land of Egypt when we sat by the flesh-pots and ate bread to satiety! for you have brought us out into this wilderness, to kill all this congregation with hunger. 4 The Lord said to Moses: Behold, I will rain bread upon you out of heaven: and the people shall go forth and they shall gather their

daily portion for the day, that I may try them whether they will walk in my law or not. 5 It shall come to pass on the sixth day that they shall prepare whatsoever they have brought in and it shall be double of what they shall have gathered for the day, daily. 6 Moses and Aaron said to all the congregation of the children of Israel, At even you shall know that the Lord has brought you out of the land of Egypt; 7 and in the morning you shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that you continue to murmur against us? 8 Moses said: This shall be when the Lord gives you in the evening flesh to eat and bread in the morning to satiety, because the Lord has heard your murmuring, which you murmur against us: and what are we? For your murmuring is not against us, but against God.

9 Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring. 10 When Aaron spoke to all the congregation of the children of Israel and they turned toward the wilderness, then the glory of the Lord appeared in a cloud. 11 The Lord spoke to Moses, saying: 12 I have heard the murmuring of the children of Israel: speak to them, saying: Towards evening you shall eat flesh and in the morning you shall be satisfied with bread; and you shall know that I am the Lord your God. 13 It was evening and quails came up and covered the camp: 14 in the morning it came to pass as the dew ceased around the camp, that, behold, on the face of the wilderness was a small thing like white coriander seed, as frost upon the earth. 15 When the children of Israel saw it, they said one to another, What is this? For they knew not what it was; and Moses said to them: 16 This is the bread which the Lord has given you to eat. This is that which the Lord has appointed: gather of it each man for his family, a jar for each person, according to the number of your souls, gather each of you with his fellow-lodgers. 17 The children of Israel did so and gathered some much and some less. 18 And having measured the jar full, he that gathered much had nothing over, He that had gathered less had no lack; each gathered according to the need of those who belonged to him. 19 Moses said to them: Let no man leave of it till the morning.

20 But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them. 21 They gathered it every morning, each man what he needed and when the sun became hot it melted. 22 It came to pass on the sixth day, they gathered double what was needed, two jars for one man; and all the chiefs of the synagogue went in and reported it to Moses. 23 Moses said to them: Is not this the word which the Lord spoke? Tomorrow is the Sabbath, a holy rest to the Lord: bake that you will bake and boil that you will boil and all that is over leave to be laid by for the morrow. 24 They left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it. 25 Moses said: Eat that today, for today is a Sabbath to the Lord: it shall not be found in the plain. 26 Six days you shall gather it and on the seventh day is a Sabbath, for there shall be none on that day. 27 It came to pass on the seventh day that some of the people went forth to gather and found none. 28 The Lord said to Moses: How long are you unwilling to hearken to my commands and my law? 29 See, for the Lord has given you this day as the Sabbath, therefore he has given you on the sixth day the bread of two days: you shall sit each of you in your houses; let no one go forth from his place on the seventh day. 30 The people kept Sabbath on the seventh day. 31 The children of Israel called the name of it Man; and it was as white coriander seed and the taste of it as a wafer with honey. 32 Moses said: This is the thing which the Lord has commanded, Fill a jar with manna, to be laid up for your generations; that they may see the bread which you ate

in the wilderness when the Lord led you forth out of the land of Egypt. 33 Moses said to Aaron, Take a golden pot and cast into it one full jar of manna; and you shall lay it up before God, to be kept for your generations, 34 as the Lord commanded Moses: and Aaron laid it up before the testimony to be kept. 35 The children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phoenicia. 36 Now, the jar was the tenth part of three measures.

17

17:1 All the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink. 2 The people reviled Moses, saying: Give us water, that we may drink; and Moses said to them: Why do you revile me and why tempt you the Lord? 3 The people thirsted there for water and there the people murmured against Moses, saying: Why is this? Have you brought us up out of Egypt to kill us and our children and our cattle with thirst? 4 Moses cried to the Lord, saying: What shall I do to this people? Yet a little while and they will stone me. 5 The Lord said to Moses: Go before this people and take to yourself of the elders of the people; and the rod with which you stroke the river, take in your hand and you shall go. 6 Behold, I stand there before you come, on the rock in Choreb and you shall strike the rock and water shall come out from it and the people shall drink. Moses did so before the sons of Israel. 7 He called the name of that place, Temptation and Reviling, because of the reviling of the children of Israel and because they tempted the Lord, saying: Is the Lord among us or not?

8 And Amalec came and fought with Israel in Raphidin. 9 Moses said to Joshua, Choose out for yourself mighty men and go forth and set the army in array against Amalec tomorrow; and, behold, I shall stand on the top of the hill and the rod of God will be in my hand. 10 Joshua did as Moses said to him: He went out and set the army in array against Amalec and Moses and Aaron and Or went up to the top of the hill. 11 It came to pass when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed. 12 But the hands of Moses were heavy and they took a stone and put it under him, He sat upon it; and Aaron and Or supported his hands one on this side and the other on that and the hands of Moses were supported till the going down of the sun. 13 Joshua routed Amalec and all his people with the slaughter of the sword. 14 The Lord said to Moses: Write this for a memorial in a book and speak this in the ears of Joshua; for I will utterly blot out the memorial of Amalec from under heaven. 15 Moses built an altar to the Lord and called the name of it, The Lord my Refuge. 16 For with a secret hand the Lord wages war upon Amalec to all generations.

18

18:1 Jothor the priest of Madiam, the father-in-law of Moses, heard of all that the Lord did to his people Israel; for the Lord brought Israel out of Egypt. 2 Jothor the father-in-law of Moses, took Sepphora the wife of Moses after she had been sent away, 3 and her two sons: the name of the one was Gersam, his father saying: I was a sojourner in a foreign land; — 4 and the name of the second Eliezer, saying: For the God of my father is my helper, He has rescued me out of the hand of Pharaoh. 5 Jothor the father-in-law of Moses and his sons and his wife, went forth to Moses into the wilderness, where he encamped on the mount of God. 6 It was told Moses, saying: Behold, your father-in-law Jothor is coming to you and your wife and two sons with him. 7 Moses went forth to meet his father-in-law and did him

reverence and kissed him and they embraced each other, He brought them into the tent. 8 Moses related to his father-in-law all things that the Lord did to Pharaoh and all the Egyptians for Israel's sake and all the labor that had befallen them in the way and that the Lord had rescued them out of the hand of Pharaoh and out of the hand of the Egyptians. 9 Jothor was amazed at all the good things which the Lord did to them, since he rescued them out of the hand of the Egyptians and out of the hand of Pharaoh. 10 Jothor said: Blessed be the Lord, because he has rescued them out of the hand of the Egyptians and out of the hand of Pharaoh. 11 Now, know I that the Lord is great above all gods, because of this, by which they attacked them. 12 Jothor the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

13 It came to pass after the morrow that Moses sat to judge the people and all the people stood by Moses from morning till evening. 14 Jothor having seen all that Moses did to the people, says, What is this that you do to the people? Why then sit you alone and all the people stand by you from morning till evening? 15 Moses says to his father-in-law, Because the people come to me to seek judgment from God. 16 For whenever there is a dispute among them and they come to me, I give judgment upon each and I teach them the ordinances of God and his law. 17 The father-in-law of Moses said to him: you do not this thing rightly, 18 you will wear away with intolerable weariness, both those and all this people which is with you: this thing is hard, you will not be able to endure it yourself alone. 19 Now, then hearken to me and I will advise you and God shall be with you: be to the people in the things pertaining to God and you shall bring their matters to God. 20 You shall testify to them the ordinances of God and his law and you shall show to them the ways in which they shall walk and the works which they shall do. 21 And do you look out for yourself out of all the people able men, fearing God, righteous men, hating pride and you shall set over the people captains of thousands and captains of hundreds and captains of fifties and captains of tens. 22 They shall judge the people at all times and the too burdensome matter they shall bring to you, but they shall judge the smaller cases; so they shall relieve you and help you. 23 If you will do this thing, God shall strengthen you and you shall be able to attend and all this people shall come with peace into their own place. 24 Moses listened to the voice of his father-in-law and did whatsoever he said to him. 25 Moses chose out able men out of all Israel, He made them captains of thousands and captains of hundreds and captains of fifties and captains of tens over the people. 26 They judged the people at all times; and every too burdensome matter they brought to Moses, but every light matter they judged themselves. 27 Moses dismissed his father-in-law, He returned to his own land.

19

19:1 And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sinai. 2 They departed from Raphidin and came into the wilderness of Sinai and there Israel encamped before the mountain. 3 Moses went up to the mount of God and God called him out of the mountain, saying: These things shall you say to the house of Jacob and you shall report them to the children of Israel. 4 You have seen all that I have done to the Egyptians and I took you up as upon eagles' wings and I brought you near to myself. 5 And now if you will indeed hear my voice and keep my covenant, you shall be to me a peculiar people above all nations; for the whole earth is mine. 6 You shall be to me a

royal priesthood[1] and a holy nation: these words shall you speak to the children of Israel. 7 Moses came and called the elders of the people, He set before them all these words, which God appointed them. 8 All the people answered with one accord and said: All things that God has spoken, we will do and hearken to: and Moses reported these words to God. 9 The Lord said to Moses: Behold! I come to you in a pillar of a cloud, that the people may hear me speaking to you and may believe you for ever: and Moses reported the words of the people to the Lord. 10 The Lord said to Moses: Go down and solemnly charge the people and sanctify them today and tomorrow, Let them wash their garments. 11 Let them be ready against the third day, for on the third day the Lord will descend upon mount Sinai before all the people. 12 You shall separate the people round about, saying: Take heed to yourselves that you go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die. 13 A hand shall not touch it, for every one that touches shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

14 Moses went down from the mountain to the people and sanctified them and they washed their clothes. 15 He said to the people, Be ready: for three days do not come near to a woman. 16 It came to pass on the third day, as the morning drew near, there were voices and lightning and a dark cloud on mount Sinai: the voice of the trumpet sounded loud and all the people in the camp trembled. 17 Moses led the people forth out of the camp to meet God and they stood by under the camp. 18 The mount of Sinai was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace and the people were exceedingly amazed. 19 The sounds of the trumpet were waxing very much louder. Moses spoke and God answered him with a voice. 20 The Lord came down upon mount Sinai on the top of the mountain; and the Lord called Moses to the top of the mountain and Moses went up. 21 And God spoke to Moses, saying: Go down and solemnly charge the people, for fear that at any time they draw near to God to gaze and a multitude of them fall. 22 Let the priests that draw near to the Lord God sanctify themselves, for fear that he destroy some of them.

23 Moses said to God, The people will not be able to approach to the mount of Sinai, for you have solemnly charged us, saying: Set bounds to the mountain and sanctify it. 24 The Lord said to him: Go, descend and come up you and Aaron with you; but let not the priests and the people force their way to come up to God, for fear that the Lord destroy some of them. 25 Moses went down to the people and spoke to them.

20

20:1 The Lord spoke all these words, saying: 2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of . 3 You shall have no other gods beside me. 4 You shall not make to yourself an idol, nor likeness of anything, whatever things are in the heaven above and whatever are in the earth beneath and whatever are in the waters under the earth. 5 You shall not bow down to them, nor serve them; for I am the Lord your God, a jealous God, repaying the sins of the fathers upon the children, to the third and fourth generation to those who hate me, 6 and bestowing mercy on those who love me to thousands of them and on those who keep my commandments. 7 You shall not take the name of the Lord your God in vain; for the Lord your God will not acquit him that takes his name in vain. 8 Remember the Sabbath day to

[1] Quoted in 1 Peter 2:9 – case where NT agrees with LXX against the sense of MT

keep it holy. 9 Six days you shall labor and shall perform all your work. 10 But on the seventh day is the Sabbath of the Lord your God; on it you shall do no work, you, nor your son, nor your daughter, your servant nor your maidservant, your ox nor your ass, nor any cattle of yours, nor the stranger that sojourns with you. 11 For in six days the Lord made the heaven and the earth and the sea and all things in them and rested on the seventh day; therefore the Lord blessed the seventh day and hallowed it. 12 Honor your father and your mother, that it may be well with you and that you may live long on the good land, which the Lord your God gives to you. 13 You shall not commit adultery. 14 You shall not steal. 15 You shall not kill. 16 You shall not bear false witness against your neighbor. 17 You shall not covet your neighbor's wife; you shall not covet your neighbor's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to your neighbor.

18 All the people perceived the thundering and the flashes and the voice of the trumpet and the mountain smoking; and all the people feared and stood afar off, 19 and said to Moses: Speak you to us, Let not God speak to us, for fear that we die. 20 Moses says to them, Be of good courage, for God has come to you to try you, that his fear may be among you, that you sin not. 21 The people stood afar off and Moses went into the darkness where God was. 22 The Lord said to Moses: Thus shall you say to the house of Jacob and you shall report it to the children of Israel, you have seen that I have spoken to you from heaven. 23 You shall not make to yourselves gods of silver and gods of gold you shall not make to yourselves. 24 You shall make to me an altar of earth; and upon it you shall sacrifice your whole burnt-offerings and your peace-offerings and your sheep and your calves in every place, where I shall record my name; and I will come to you and bless you. 25 If you will make to me an altar of stones, you shall not build them hewn stones; for you have lifted up your tool upon them and they are defiled. 26 You shall not go up to my altar by steps, that you may not uncover your nakedness upon it.

21

21:1 These are the ordinances which you shall set before them. 2 If you buy a Hebrew servant, six years shall he serve you and in the seventh year he shall go forth free for nothing. 3 If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out. 4 Moreover, if his master give him a wife and she have born him sons or daughters, the wife and the children shall be his master's; He shall go forth alone. 5 If the servant should answer and say, I love my master and wife and children, I will not go away free; 6 his master shall bring him to the judgment-seat of God and then shall he bring him to the door, —to the door-post and his master shall bore his ear through with an awl, He shall serve him for ever.

7 If any one sell his daughter as a domestic, she shall not depart as the maid-servants depart. 8 If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trifled with her. 9 If he should have betrothed her to his son, he shall do to her according to the right of daughters. 10 If he take another to himself, he shall not deprive her of necessaries and her apparel and her companionship with him. 11 If he will not do these three things to her, she shall go out free without money. 12 If any man strike another He die, let him be certainly put to death. 13 But as for him that did it not willingly, but God delivered him into his hands, I will give you a place where the slayer may flee. 14 If any one lie in wait for his neighbor to kill him by craft, He go for

refuge, you shall take him from my altar to put him to death. 15 Whoever strikes his father or his mother, let him be certainly put to death. 16 (21:17) whoever shall steal one of the children of Israel and prevail over him and sell him, He be found with him, let him certainly die. 17 (21:16) He that reviles his father or his mother shall surely die. 18 If two men revile each other and strike the one the other with a stone or his fist, He die not, but be laid upon his bed; 19 if the man arise and walk abroad on his staff, he that stroke him shall be clear; only he shall pay for his loss of time and for his healing. 20 If a man strike his man-servant or his maid-servant, with a rod and the party die under his hands, he shall be surely punished. 21 But if the servant continue to live a day or two, let not the master be punished; for he is his money. 22 If two men strive and strike a woman with child and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation. 23 But if it be perfectly formed, he shall give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burning for burning, wound for wound, stripe for stripe. 26 If one strike the eye of his man-servant, or the eye of his maid-servant and put it out, he shall let them go free for their eye's sake. 27 If he should strike out the tooth of his man-servant, or the tooth of his maid-servant, he shall send them away free for their tooth's sake. 28 If a bull gore a man or woman and they die, the bull shall be stoned with stones and his flesh shall not be eaten; but the owner of the bull shall be clear. 29 But if the bull should have been given to goring in former time and men should have told his owner, He has not removed him, but he should have slain a man or woman, the bull shall be stoned and his owner shall die also. 30 If a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they shall lay upon him. 31 If the bull gore a son or daughter, let them do to him according to this ordinance. 32 If the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms and the bull shall be stoned. 33 If any one open a pit or dig a cavity in stone and cover it not and an ox or an ass fall in there, 34 the owner of the pit shall make compensation; he shall give money to their owner and the dead shall be his own. 35 If any man's bull gore the bull of his neighbor and it die, they shall sell the living bull and divide the money and they shall divide the dead bull. 36 But if the bull be known to have been given to goring in time past and they have testified to his owner, He has not removed him, he shall repay bull for bull, but the dead shall be his own.

22

22:1 If one steal an ox or a sheep and kill it or sell it, he shall pay five calves for a calf and four sheep for a sheep. 2 If the thief be found in the breach made by himself and be stricken and die, there shall not be blood shed for him. 3 But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen. 4 If the thing stolen be left and be in his hand alive, whether ox or sheep, he shall restore them two-fold. 5 If any one should feed down a field or a vineyard and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for compensation the best of his own field and the best of his vineyard. 6 If fire have gone forth and caught thorns and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.

7 If any one give to his neighbor money r goods to keep and they be stolen out of the man's house, if the thief be found he shall repay double. 8 But if the thief be not found, the master of the house shall come forward before

God and shall swear that surely he has not accomplished wickedly in regard of any part of his neighbor's deposit, 9 according to every injury alleged, both concerning a calf and an ass and a sheep and a garment and every alleged loss, whatsoever in fact it may be, — the judgment of both shall proceed before God, He that is convicted by God shall repay to his neighbor double. 10 If any one give to his neighbor to keep a calf or sheep or any beast and it be wounded or die or be taken and no one know, 11 an oath of God shall be between both, each swearing that he has surely not at all been guilty in the matter of his neighbor's deposit; and so his master shall hold him guiltless, He shall not make compensation. 12 If it be stolen from him, he shall make compensation to the owner. 13 If it be seized of beasts, he shall bring him to witness the prey, He shall not make compensation. 14 If any one borrow ought of his neighbor and it be wounded or die or be carried away and the owner of it be not with it, he shall make compensation. 15 But if the owner be with it, he shall not make compensation: but if it be a hired thing, there shall be a compensation to him instead of his hire.

16 If any one deceive a virgin that is not betrothed and lie with her, he shall surely endow her for a wife to himself. 17 If her father positively refuse and will not consent to give her to him for a wife, he shall pay compensation to her father according to the amount of the dowry of virgins. 18 You shall not save the lives of sorcerers. 19 Every one that lies with a beast you shall surely put to death. 20 He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

21 You shall not hurt a stranger, nor afflict him; for you were strangers in the land of Egypt. 22 You shall hurt no widow or orphan. 23 If you should afflict them by ill-treatment and they should cry aloud to me, I will surely hear their voice. 24 I will be very angry and will kill you with the sword and your wives shall be widows and your children orphans. 25 If you should lend money to your poor brother who is by you, you shall not be hard upon him you shall not exact usury of him. 26 If you take your neighbor's garment for a pledge, you shall restore it to him before sunset. 27 For this is his clothing, this is the only covering of his nakedness; by which shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful. 28 You shall not revile the gods, nor speak ill of the ruler of your people. 29 You shall not keep back the first-fruits of your threshing floor and press. The first-born of your sons you shall give to me. 30 So shall you do with your calf and your sheep and your ass; seven days shall it be under the mother and the eighth day you shall give it to me. 31 You shall be holy men to me; and you shall not eat flesh taken of beasts, you shall cast it to the dog.

23

23:1 You shall not receive a vain report: you shall not agree with the unjust man to become an unjust witness. 2 You shall not associate with the multitude for evil; you shall not join yourself with a multitude to turn aside with the majority so as to shut out judgment. 3 You shall not spare a poor man in judgment. 4 If meet your enemy's ox or his ass going astray, you shall turn them back and restore them to him. 5 If you see your enemy's ass fallen under its burden, you shall not pass by it, but shall help to raise it with him.

6 You shall not extort the sentence of the poor in his judgment. 7 You shall abstain from every unjust thing: you shall not kill the innocent and just and you shall not justify the wicked for gifts. 8 You shall not receive gifts; for gifts blind the eyes of the seeing and corrupt just words. 9 You shall not afflict a stranger, for you know the heart of a stranger; for you were yourselves strangers in the land of Egypt. 10 Six years you shall sow your

land and gather in the fruits of it. 11 But in the seventh year you shall let it rest and leave it and the poor of your nation shall feed; and the wild beasts of the field shall eat that which remains: thus shall you do to your vineyard and to your olive yard. 12 Six days shall you do your works and on the seventh day there shall be rest, that your ox and your ass may rest and that the son of your maid-servant and the stranger may be refreshed. 13 Observe all things whatsoever I have commanded you; and you shall make no mention of the name of other gods, neither shall they be heard out of your mouth.

14 Keep you a feast to me three times in the year. 15 Take heed to keep the feast of unleavened bread: seven days you shall eat unleavened bread, as I charged you at the season of the month of new corn, for in it you came out of Egypt: you shall not appear before me empty. 16 You shall keep the feast of the harvest of first-fruits of your labors, whatsoever you shall have sown in your field and the feast of completion at the end of the year in the gathering in of your fruits out of your field. 17 Three times in the year shall all your males appear before the Lord your God. 18 For when I shall have cast out the nations from before you and shall have widened your borders, you shall not offer the blood of my sacrifice with leaven, neither must the fat of my feast abide till the morning. 19 You shall bring the first-offerings of the first-fruits of your land into the house of the Lord your God. You shall not cook a lamb in its mother's milk. 20 And, behold, I send my angel before your face, that he may keep you in the way, that he may bring you into the land which I have prepared for you. 21 Take heed to yourself and hearken to him and disobey him not; for he will not give way to you, for my name is on him. 22 If you will indeed hear my voice and if you will do all the things I shall charge you with and keep my covenant, you shall be to me a peculiar people above all nations, for the whole earth is mine; and you shall be to me a royal priesthood and a holy nation: these words shall you speak to the children of Israel, If you shall indeed hear my voice and do all the things I shall tell you, I will be an enemy to your enemies and an adversary to your adversaries. 23 For my angel shall go as your leader and shall bring you to the Amorite and Chettite and Pherezite and C'anaanite and Gergesite and Evite and Jebusite and I will destroy them. 24 You shall not worship their gods, nor serve them: you shall not do according to their works, but shall utterly destroy them and break to pieces their pillars. 25 You shall serve the Lord your God and I will bless your bread and your wine and your water and I will turn away sickness from you. 26 There shall not be on your land one that is impotent or barren. I will surely fulfill the number of your days. 27 I will send terror before you and I will strike with amazement all the nations to which you shall come and I will make all your enemies to flee. 28 I will send hornets before you and you shall cast out the Amorites and the Evites and the C'anaanites and the Chettites from you. 29 I will not cast them out in one year, for fear that the land become desolate and the beasts of the field multiply against you. 30 By little and little I will cast them out from before you, until you shall be increased and inherit the earth. 31 I will set your borders from the Red Sea, to the sea of the Phylistines and from the wilderness to the great river Euphrates; and I will give into your hand those who dwell in the land and will cast them out from you. 32 You shall make no covenant with them and their gods. 33 They shall not dwell in your land, for fear that they cause you to sin against me; for if you should serve their gods, these will be an offence to you.

24

24:1 And to Moses he said: Go up to the Lord, you and Aaron and Nadab and Abiud and seventy of the elders of

Israel: and they shall worship the Lord from a distance. 2 Moses alone shall draw near to God; and they shall not draw nigh and the people shall not come up with them. 3 Moses went in and related to the people all the words of God and the ordinances; and all the people answered with one voice, saying: All the words which the Lord has spoken, we will do and be obedient. 4 Moses wrote all the words of the Lord; and Moses rose up early in the morning and built an altar under the mountain and set up twelve stones for the twelve tribes of Israel. 5 He sent forth the young men of the children of Israel and they offered whole burnt-offerings and they sacrificed young calves as a peace-offering to God. 6 Moses took half the blood and poured it into bowls and half the blood he poured out upon the altar. 7 He took the book of the covenant and read it in the ears of the people and they said: All things whatsoever the Lord has spoken we will do and hearken to it. 8 Moses took the blood and sprinkled it upon the people and said: Behold the blood of the covenant, which the Lord has made with you concerning all these words.

9 Moses went up and Aaron and Nadab and Abiud and seventy of the elders of Israel. 10 They saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs and as it were the appearance of the firmament of heaven in its purity. 11 And of the chosen ones of Israel there was not even one missing and they appeared in the place of God and did eat and drink. 12 The Lord said to Moses: Come up to me into the mountain and be there; and I will give you the tables of stone, the law and the commandments, which I have written to give them laws. 13 Moses rose up and Joshua his attendant and they went up into the mount of God. 14 And to the elders they said: Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them. 15 Moses and Joshua went up to the mountain and the cloud covered the mountain. 16 The glory of God came down upon the mount Sinai and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud. 17 The appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. 18 Moses went into the midst of the cloud and went up to the mountain and was there in the mountain forty days and forty nights.

25

25:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and take first-fruits of all, who may be disposed in their heart to give; and you shall take my first-fruits. 3 And this is the offering which you shall take of them; gold and silver and brass, 4 and blue and purple and double scarlet and fine spun linen and goats' hair, 5 and rams' skins dyed red and blue skins and incorruptible wood, 6 and oil for the light, incense for anointing oil and for the composition of incense, 7 and sardius stones and stones for the carved work of the breast-plate and the full-length robe. 8 You shall make me a sanctuary and I will appear among you. 9 You shall make for me according to all things which I show you in the mountain; even the pattern of the tabernacle and the pattern of all its furniture: so shall you make it. 10 You shall make the ark of testimony of incorruptible wood; the length of two cubits and a half and the breadth of a cubit and a half and the height of a cubit and a half. 11 You shall gild it with pure gold, you shall gild it within and without; and you shall make for it golden wreaths twisted round about. 12 You shall cast for it four golden rings and shall put them on the four sides; two rings on the one side and two rings on the other side. 13 You shall make staves of incorruptible wood and shall gild them with gold. 14 You shall put the staves into the rings on the sides of the ark, to bear the ark with them. 15 The staves shall remain

fixed in the rings of the ark. 16 You shall put into the ark the testimonies which I shall give you. 17 You shall make a propitiatory, a lid of pure gold; the length of two cubits and a half and the breadth of a cubit and a half. 18 You shall make two cherubim graven in gold and you shall put them on both sides of the propitiatory. 19 They shall be made, one cherub on this side and another cherub on the other side of the propitiatory; and you shall make the two cherubim on the two sides. 20 The cherubim shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubim shall be toward the propitiatory. 21 You shall set the propitiatory on the ark above and you shall put into the ark the testimonies which I shall give you. 22 I will make myself known to you there and I will speak to you above the propitiatory between the two cherubim, which are upon the ark of testimony, even in all things which I shall charge you concerning the children of Israel. 23 You shall make a golden table of pure gold, in length two cubits and in breadth a cubit and in height a cubit and a half. 24 You shall make for it golden wreaths twisted around and you shall make for it a crown of a hand-breadth round about.

25 You shall make a twisted wreath for the crown round about. 26 You shall make four golden rings; and you shall put the four rings upon the four parts of its feet under the crown. 27 The rings shall be for bearings for the staves, that they may bear the table with them. 28 You shall make the staves of incorruptible wood and you shall gild them with pure gold; and the table shall be borne with them. 29 You shall make its dishes and its censers and its bowls and its cups, with which you shall offer drink-offerings: of pure gold shall you make them. 30 You shall set upon the table showbread before me continually.

31 You shall make a candlestick of pure gold; you shall make the candlestick of graven work: its stem and its branches and its bowls and its knops and its lilies shall be of one piece. 32 And six branches proceeding sideways, three branches of the candlestick from one side of it and three branches of the candlestick from the other side. 33 And three bowls fashioned like almonds, on each branch a knop and a lily; so to the six branches proceeding from the candlestick, 34 and in the candlestick four bowls fashioned like almonds, in each branch knops and the flowers of the same. 35 A knop under two branches out of it and a knop under four branches out of it; so to the six branches proceeding from the candlestick; and in the candlestick four bowls fashioned like almonds. 36 Let the knops and the branches be of one piece, altogether graven of one piece of pure gold. 37 You shall make its seven lamps: and you shall set on it the lamps and they shall shine from one front. 38 You shall make its funnel and its snuff-dishes of pure gold. 39 All these articles shall be a talent of pure gold. 40 See, you shall make them according to the pattern showed you in the mount.

26

26:1 You shall make the tabernacle, ten curtains of fine linen spun and blue and purple and scarlet spun with cherubim; you shall make them with work of a weaver. 2 The length of one curtain shall be eight and twenty cubits and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains. 3 The five curtains shall be joined one to another and the other five curtains shall be closely connected the one with the other. 4 You shall make for them loops of blue on the edge of one curtain, on one side for the coupling and so shall you make on the edge of the outer curtain for the second coupling. 5 Fifty loops shall you make for one curtain and fifty loops shall you make on the part of the curtain answering to the coupling of the second, opposite each

other, corresponding to each other at each point. 6 You shall make fifty golden rings; and you shall join the curtains to each other with the rings and it shall be one tabernacle. 7 You shall make for a covering of the tabernacle skins with the hair on, you shall make them eleven skins. 8 The length of one skin thirty cubits and the breadth of one skin four cubits: there shall be the same measure to the eleven skins. 9 You shall join the five skins together and the six skins together; and you shall double the sixth skin in front of the tabernacle. 10 You shall make fifty loops on the border of one skin, which is in the midst for the joinings; and you shall make fifty loops on the edge of the second skin that joins it.

11 You shall make fifty brazen rings; and you shall join the rings by the loops and you shall join the skins and they shall be one. 12 You shall fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shall you fold over, according to the overplus of the skins of the tabernacle; you shall fold it over behind the tabernacle. 13 A cubit an this side and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it. 14 You shall make for a covering of the tabernacle rams' skins dyed red and blue skins as coverings above.

15 You shall make the posts of the tabernacle of incorruptible wood. 16 Of ten cubits shall you make one post and the breadth of one post of a cubit and a half. 17 Two joints shall you make in one post, answering the one to the other: so shall you do to all the posts of the tabernacle. 18 You shall make posts to the tabernacle, twenty posts on the north side. 19 You shall make to the twenty posts forty silver sockets; two sockets to one post on both its sides and two sockets to the other post on both its sides. 20 And for the next side, toward the south, twenty posts, 21 and their forty silver sockets: two sockets to one post on both its sides and two sockets to the other post on both its sides. 22 And on the back of the tabernacle at the part which is toward the west you shall make six posts. 23 You shall make two posts on the corners of the tabernacle behind. 24 It shall be equal below, they shall be equal toward the same part from the heads to one joining; so shall you make to both the two corners, let them be equal. 25 And there shall be eight posts and their sixteen silver sockets; two sockets to one post on both its sides and two sockets to the other post. 26 You shall make bars of incorruptible wood; five to one post on one side of the tabernacle, 27 and five bars to one post on the second side of the tabernacle and five bars to the hinder posts, on the side of the tabernacle toward the sea. 28 Let the bar in the middle between the posts go through from the one side to the other side. 29 You shall gild the posts with gold; and you shall make golden rings, into which you shall introduce the bars and you shall gild the bars with gold. 30 You shall set up the tabernacle according to the pattern showed you in the mount.

31 You shall make a veil of blue and purple and scarlet woven and fine linen spun: you shall make it cherubim in woven work. 32 You shall set it upon four posts of incorruptible wood overlaid with gold; and their tops shall be gold and their four sockets shall be of silver. 33 You shall put the veil on the posts and you shall carry in to that place within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies. 34 You shall screen with the veil the ark of the testimony in the holy of holies. 35 You shall set the table outside the veil and the candlestick opposite the table on the south side of the tabernacle; and you shall put the table on the north side of the tabernacle. 36 You shall make a screen for the door of the tabernacle of blue and purple and spun scarlet and fine linen spun, the work of

the embroiderer. 37 You shall make for the veil five posts and you shall gild them with gold; and their chapiters shall be gold; and you shall cast for them five brazen sockets.

27

27:1 You shall make an altar of incorruptible wood, of five cubits in the length and five cubits in the breadth; the altar shall be square and the height of it shall be of three cubits. 2 You shall make the horns on the four corners; the horns shall be of the same piece and you shall overlay them with brass. 3 You shall make a rim for the altar; and its covering and its cups and its flesh-hooks and its fire-pan and all its vessels shall you make of brass. 4 You shall make for it a brazen grate with net-work; and you shall make for the grate four brazen rings under the four sides. 5 You shall put them below under the grate of the altar and the grate shall extend to the middle of the altar. 6 You shall make for the altar staves of incorruptible wood and you shall overlay them with brass. 7 You shall put the staves into the rings; Let the staves be on the sides of the altar to carry it. 8 You shall make it hollow with boards: according to what was showed you in the mount, so you shall make it. 9 You shall make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side. 10 And their pillars twenty and twenty brazen sockets for them and their rings and their clasps of silver. 11 Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty and their sockets twenty of brass and the rings and the clasps of the pillars and their sockets overlaid with silver. 12 And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten. 13 And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten and their sockets ten. 14 The height of the curtains shall be of fifty cubits for the one side of the gate; their pillars three and their sockets three. 15 And for the second side the height of the curtains shall be of fifteen cubits; their pillars three and their sockets three. 16 And a veil for the door of the court, the height of it of twenty cubits of blue linen and of purple and spun scarlet and of fine linen spun with the are of the embroiderer; their pillars four and their sockets four. 17 All the pillars of the court around overlaid with silver and their chapiters silver and their brass sockets. 18 The length of the court shall be a hundred cubits on each side and the breadth fifty on each side and the height five cubits of fine linen spun and their sockets of brass. 19 All the furniture and all the instruments and the pins of the court shall be of brass.

20 And do you charge the children of Israel, Let them take for you refined pure olive-oil beaten to burn for light, that a lamp may burn continually 21 in the tabernacle of the testimony, without the veil that is before the ark of the covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

28

28:1 And do you take to yourself both Aaron your brother and his sons, even them of the children of Israel; so that Aaron and Nadab and Abiud and Eleazar and Ithamar, sons of Aaron, may minister to me. 2 You shall make holy apparel for Aaron your brother, for honor and glory. 3 And speak you to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which apparel he shall minister to me as priest. 4 These are the garments which they shall make: the breast-plate and the shoulder-piece and the full-length robe and the tunic with a fringe and the tire and the girdle; and they shall make

holy garments for Aaron and his sons to minister to me as priests. 5 They shall take the gold and the blue and the purple and the scarlet and the fine linen. 6 They shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer. 7 It shall have two shoulder-pieces joined together, fastened on the two sides. 8 The woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple and spun scarlet and fine twined linen. 9 You shall take the two stones, the stones of emerald and you shall grave on them the names of the children of Israel. 10 Six names on the first stone and the other six names on the second stone, according to their births. 11 It shall be the work of the stone-engraver's art; as the graving of a seal you shall engrave the two stones with the names of the children of Israel. 12 You shall put the two stones on the shoulders of the shoulder-piece: they are memorial-stones for the children of Israel: and Aaron shall bear the names of the children of Israel before the Lord on his two shoulders, a memorial for them. 13 You shall make circlets of pure gold; 14 and you shall make two fringes of pure gold, variegated with flowers wreathen work; and you shall put the wreathen fringes on the circlets, fastening them on their shoulder-pieces in front.

15 You shall make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, you shall make it of gold and blue and purple and spun scarlet and fine linen spun. 16 You shall make it square: it shall be double; of a span the length of it and of a span the breadth. 17 You shall interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz and emerald, the first row. 18 The second row, a carbuncle, a sapphire and a jasper. 19 The third row, a ligure, an agate, an amethyst: 20 and the fourth row, a chrysolite and a beryl and an onyx stone, set round with gold, bound together with gold: let them be according to their row. 21 Let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name. 22 You shall make on the oracle woven fringes, a chain-work of pure gold. 23 And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary. 24 You shall put the fringes on the oracle of judgment; you shall put the wreaths on both sides of the oracle, 25 and you shall put the two circlets on both the shoulders of the ephod in front. 26 You shall put the Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron when he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually. 27 You shall make the full-length tunic all of blue. 28 The opening of it shall be in the middle having a fringe around the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent. 29 And under the fringe of the robe below you shall make as it were pomegranates of a flowering pomegranate tree, of blue and purple and spun scarlet and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape and bells around between these. 30 A bell by the side of a golden pomegranate and flower-work on the fringe of the robe round about. 31 The sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord and has he goes out, that he die not. 32 You shall make a plate of pure gold and you shall grave on it as the graving of a signet, Holiness of the Lord. 33 You shall put it on the spun blue cloth and it shall be on the mitre: it shall be in the front of the mitre. 34 It shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things and it shall be

on the forehead of Aaron continually acceptable for them before the Lord.

35 The fringes of the garments shall be of fine linen; and you shall make a tire of fine linen and you shall make a girdle, the work of the embroiderer. 36 And for the sons of Aaron you shall make tunics and girdles and you shall make for them tires for honor and glory. 37 You shall put them on Aaron your brother and his sons with him and you shall anoint them and fill their hands: and you shall sanctify them, that they may minister to me in the priest's office. 38 You shall make for them linen drawers to cover the nakedness of their flesh; they shall reach from the loins to the thighs. 39 And Aaron shall have them and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, for fear that they die: it is a perpetual statute for him and for his seed after him.

29

29:1 These are the things which you shall do to them: you shall sanctify them, so that they shall serve me in the priesthood; and you shall take one young calf from the herd and two unblemished rams; 2 and unleavened loaves kneaded with oil and unleavened cakes anointed with oil: you shall make them of fine flour of wheat. 3 You shall put them on one basket and you shall offer them on the basket and the young calf and the two rams. 4 You shall bring Aaron and his sons to the doors of the tabernacle of testimony and you shall wash them with water. 5 And having taken the garments, you shall put on Aaron your brother both the full-length robe and the ephod and the oracle; and you shall join for him the oracle to the ephod. 6 You shall put the mitre on his head; and you shall put the plate, even the Holiness, on the mitre. 7 You shall take of the anointing oil and you shall pour it on his head and shall anoint him, 8 and you shall bring his sons and put garments on them. 9 You shall gird them with the girdles and put the tires upon them and they shall have a priestly office to me for ever; and you shall fill the hands of Aaron and the hands of his sons. 10 You shall bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness. 11 You shall kill the calf before the Lord, by the doors of the tabernacle of witness. 12 You shall take of the blood of the calf and put it on the horns of the altar with your finger, but all the rest of the blood you shall pour out at the foot of the altar. 13 You shall take all the fat that is on the belly and the lobe of the liver and the two kidneys and the fat that is upon them and shall put them upon the altar. 14 But the flesh of the calf and his skin and his dung, shall you burn with fire without the camp; for it is an offering on account of sin.

15 You shall take one ram and Aaron and his sons shall lay their hands on the head of the ram. 16 You shall kill it and take the blood and pour it on the altar round about. 17 You shall divide the ram by his several limbs and you shall wash the inward parts and the feet with water and you shall put them on the divided parts with the head. 18 You shall offer the whole ram on the altar, a whole burnt-offering to the Lord for a sweet-smelling savour: it is an offering of incense to the Lord. 19 You shall take the second ram and Aaron and his sons shall lay their hands on the head of the ram. 20 You shall kill it and take of the blood of it and put it on the tip of Aaron's right ear and on the thumb of his right hand and on the great toe of his right foot and on the tips of the right ears of his sons and on the thumbs of their right hands and on the great toes of their right feet. 21 You shall take of the blood from the altar and of the anointing oil; and you shall sprinkle it upon Aaron and on his garments and on his sons and on his sons' garments with him; He shall be

sanctified and his apparel and his sons and his sons' apparel with him: but the blood of the ram you shall pour around upon the altar. 22 You shall take from the ram its fat, both the fat that covers the belly and the lobe of the liver and the two kidneys and the fat that is upon them and the right shoulder, for this is a consecration. 23 And one cake made with oil and one cake from the basket of unleavened bread set forth before the Lord. 24 You shall put them all on the hands of Aaron and on the hands of his sons and you shall separate them as a separate offering before the Lord. 25 You shall take them from their hands and shall offer them up on the altar of whole burnt-offering for a sweet-smelling savor before the Lord: it is an offering to the Lord. 26 You shall take the breast from the ram of consecration which is Aaron's and you shall separate it as a separate offering before the Lord and it shall be to you for a portion. 27 You shall sanctify the separated breast and the shoulder of removal which has been separated and which has been removed from the ram of consecration, of the portion of Aaron and of that of his sons. 28 It shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace-offerings of the children of Israel, a special offering to the Lord.

29 The apparel of the sanctuary which is Aaron's shall be his son's after him, for them to be anointed in them and to fill their hands. 30 The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holies, shall put them on seven days. 31 You shall take the ram of consecration and you shall boil the flesh in the holy place. 32 And Aaron and his sons shall eat the flesh of the ram and the loaves in the basket, by the doors of the tabernacle of witness. 33 They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy. 34 If aught be left of the flesh of the sacrifice of consecration and of the loaves until the morning, you shall burn the remainder with fire: it shall not be eaten, for it is a holy thing.

35 Thus shall you do for Aaron and for his sons according to all things that I have commanded you; seven days shall you fill their hands. 36 You shall sacrifice the calf of the sin-offering on the day of purification and you shall purify the altar when you do perform consecration upon it and you shall anoint it so as to sanctify it. 37 Seven days shall you purify the altar and sanctify it; and the altar shall be most holy, every one that touches the altar shall be hallowed. 38 These are the offerings which you shall offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering.

39 One lamb you shall offer in the morning and the second lamb you shall offer in the evening. 40 And a tenth measure of fine flour mingled with the fourth part of a hin of beaten oil and a drink-offering the fourth part of a hin of wine for one lamb. 41 You shall offer the second lamb in the evening, after the manner of the morning-offering and according to the drink-offering of the morning lamb; you shall offer it an offering to the Lord for a sweet-smelling savour, 42 a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; by which I will be known to you there, so as to speak to you. 43 I will there give orders to the children of Israel and I will be sanctified in my glory. 44 I will sanctify the tabernacle of testimony and the altar and I will sanctify Aaron and his sons, to minister as priests to me. 45 I will be called upon among the children of Israel and will be their God. 46 They shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them and to be their God.

30

30:1 You shall make the altar of
incense of incorruptible wood. 2 You
shall make it a cubit in length and a
cubit in breadth: it shall be square; and
the height of it shall be of two cubits,
its horns shall be of the same piece. 3
You shall gild its grate with pure gold
and its sides around and its horns; and
you shall make for it a wreathen border
of gold round-about. 4 You shall make
under its wreathen border two rings of
pure gold; you shall make it to the two
corners on the two sides and they shall
be bearings for the staves, so as to bear
it with them. 5 You shall make the
staves of incorruptible wood and shall
gild them with gold. 6 You shall set it
before the veil that is over the ark of
the testimonies, by which I will make
myself known to you there. 7 And
Aaron shall burn upon it fine
compound incense every morning;
whenever he trims the lamps he shall
burn incense upon it. 8 When Aaron
lights the lamps in the evening, he shall
burn incense upon it; a constant
incense-offering always before the Lord
for their generations. 9 You shall not
offer strange incense upon it, nor and
offering made by fire, nor a sacrifice;
and you shall not pour a drink-offering
upon it. 10 And once in the year Aaron
shall make atonement on its horns, he
shall purge it with the blood of
purification for their generations: it is
most holy to the Lord.

11 The Lord spoke to Moses,
saying: 12 If you take account of the
children of Israel in the surveying of
them and they shall give every one a
ransom for his soul to the Lord, then
there shall not be among them a
destruction in the visiting of them. 13
And this is what they shall give, as
many as pass the survey, half a
didrachm which is according to the
didrachm of the sanctuary: twenty
oboli go to the didrachm, but the half of
the didrachm is the offering to the
Lord. 14 Every one that passes the
survey from twenty years old and
upwards shall give the offering to the
Lord. 15 The rich shall not give more
and the poor shall not give less than
the half didrachm in giving the offering
to the Lord, to make atonement for
your souls. 16 You shall take the
money of the offering from the children
of Israel and shall give it for the service
of the tabernacle of testimony; and it
shall be to the children of Israel a
memorial before the Lord, to make
atonement for your souls. 17 The Lord
spoke to Moses, saying: 18 Make a
brazen laver and a brazen base for it,
for washing; and you shall put it
between the tabernacle of witness and
the altar and you shall pour forth water
into it. 19 And Aaron and his sons shall
wash their hands and their feet with
water from it. 20 Whenever they shall
go into the tabernacle of witness, they
shall wash themselves with water, so
they shall not die, whenever they
advance to the altar to do service and
to offer the whole burnt-offerings to
the Lord. 21 They shall wash their
hands and feet with water, whenever
they shall go into the tabernacle of
witness; they shall wash themselves
with water, that they die not; and it
shall be for them a perpetual statute,
for him and his posterity after him. 22
The Lord spoke to Moses, saying: 23
Do you also take sweet herbs, the
flower of choice myrrh five hundred
shekels and the half of this two
hundred and fifty shekels of sweet-
smelling cinnamon and two hundred
and fifty shekels of sweet-smelling
calamus, 24 and of cassia five hundred
shekels of the sanctuary and a hin of
olive oil. 25 You shall make it a holy
anointing oil, a perfumed ointment
tempered by the are of the perfumer: it
shall be a holy anointing oil. 26 You
shall anoint with it the tabernacle of
witness and the ark of the tabernacle of
witness, 27 and all its furniture and the
candlestick and all its furniture and the
altar of incense, 28 and the altar of
whole burnt-offerings and all its
furniture and the table and all its
furniture and the laver. 29 You shall
sanctify them and they shall be most
holy: every one that touches them shall
be hallowed. 30 You shall anoint Aaron

and his sons and sanctify those who they may minister to me as priests. 31 You shall speak to the children of Israel, saying: This shall be to you a holy anointing oil throughout your generations. 32 On man's flesh it shall not be poured and you shall not make any for yourselves according to this composition: it is holy and shall be holiness to you. 33 whoever shall make it in like manner and whoever shall give of it to a stranger, shall be destroyed from among his people.

34 The Lord said to Moses: Take for yourself sweet herbs, stacte, onycha, sweet galbanum and transparent frankincense; there shall be and equal weight of each. 35 They shall make with it perfumed incense, tempered with the are of a perfumer, a pure holy work. 36 And of these you shall beat some small and you shall put it before the testimonies in the tabernacle of testimony, from where I will make myself known to you: it shall be to you a most holy incense. 37 You shall not make any for yourselves according to this composition; it shall be to you a holy thing for the Lord. 38 whoever shall make any in like manner, so as to smell it, shall perish from his people.

31

31:1 The Lord spoke to Moses, saying: 2 Behold, I have called by name Beseleel the son of Urias the son of Or, of the tribe of Juda. 3 I have filled him with a divine spirit of wisdom and understanding and knowledge, to invent in every work, 4 and to frame works, to labor in gold and silver and brass and blue and purple and spun scarlet, 5 and works in stone and for artificers' work in wood, to work at all works. 6 I have appointed him and Eliab the son of Achisamach of the tribe of Dan and to every one understanding in heart I have given understanding; and they shall make all things as many as I have appointed you, — 7 the tabernacle of witness and the ark of the covenant and the propitiatory that is upon it and the furniture of the tabernacle, 8 and the altars and the table and all its furniture, 9 and the pure candlestick and all its furniture and the laver and its base, 10 and Aaron's robes of ministry and the robes of his sons to minister to me as priests, 11 and the anointing oil and the compound incense of the sanctuary; according to all that I have commanded you shall they make them.

12 The Lord spoke to Moses, saying: 13 Do you also charge the children of Israel, saying: Take heed and keep my Sabbaths; for they are a sign with me and among you throughout your generations, that you may know that I am the Lord that sanctifies you. 14 You shall keep the Sabbaths, because this is holy to the Lord for you; he that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from the midst of his people. 15 Six days you shall do works, but the seventh day is the Sabbath, a holy rest to the Lord; every one who shall do a work on the seventh day shall be put to death. 16 The children of Israel shall keep the Sabbaths, to observe them throughout their generations. 17 It is a perpetual covenant with me and the children of Israel, it is a perpetual sign with me; for in six days the Lord made the heaven and the earth and on the seventh day he ceased and rested. 18 He gave to Moses when he left off speaking to him in mount Sinai the two tables of testimony, tables of stone written upon with the finger of God.

32

32:1 When the people saw that Moses delayed to come down from the mountain, the people combined against Aaron and said to him: Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt—we do not know what has become of him. 2 And Aaron says to them, Take off the golden ear-rings which are in the ears of your wives and daughters and bring them to me. 3 All the people took off

the golden ear-rings that were in their ears and brought them to Aaron. 4 He received them at their hands and formed them with a graving tool; He made them a molten calf and said: These are your gods, O Israel, which have brought you up out of the land of Egypt. 5 And Aaron having seen it built an altar before it and Aaron made proclamation saying: Tomorrow is a feast of the Lord. 6 And having risen early on the morrow, he offered whole burnt-offerings and offered a peace-offering; and the people sat down to eat and drink and rose up to play.

7 The Lord spoke to Moses, saying: Go quickly, descend hence, for your people whom you brought out of the land of Egypt have transgressed; 8 they have quickly gone out of the way which you commanded; they have made for themselves a calf and worshiped it and sacrificed to it and said: (32:9) These are your gods, O Israel, who brought you up out of the land of Egypt. 9 10 And now let me alone and I will be very angry with them and consume them and I will make you a great nation. 11 Moses prayed before the Lord God and said: Why then, O Lord, are you very angry with your people, whom you brought out of the land of Egypt with great strength and with your high arm? 12 Take heed for fear that at any time the Egyptians speak, saying: With evil intent he brought them out to kill them in the mountains and to consume them from off the earth; cease from your wrathful anger and be merciful to the sin of your people, 13 remembering Abra'am and Isaac and Jacob your servants, to whom you have sworn by yourself and have spoken to them, saying: I will greatly multiply your seed as the stars of heaven for multitude and all this land which you spoke of to give to them, so that they shall possess it for ever. 14 The Lord was prevailed upon to preserve his people.

15 Moses turned and went down from the mountain and the two tables of testimony were in his hands, tables of stone written on both their sides: they were written within and without. 16 The tables were the work of God and the writing the writing of God written on the tables. 17 Joshua having heard the voice of the people crying, says to Moses, There is a noise of war in the camp. 18 Moses says, It is not the voice of those who begin the battle, nor the voice of those who begin the cry of defeat, but the voice of those who begin the banquet of wine do I hear.

19 When he drew near to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands and broke them to pieces under the mountain. 20 And having taken the calf which they made, he consumed it with fire and ground it very small and scattered it on the water and made the children of Israel to drink it. 21 Moses said to Aaron, What has this people done to you, that you have brought upon them a great sin? 22 And Aaron said to Moses: Be not angry, my lord, for you know the impetuosity of this people. 23 For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what has become of him. 24 I said to them: If any one has golden ornaments, take them off; and they gave them me and I cast them into the fire and there came out this calf. 25 When Moses saw that the people was scattered, —for Aaron had scattered them so as to be a rejoicing to their enemies, — 26 then stood Moses at the gate of the camp and said: Who is on the Lord's side? Let him come to me. Then all the sons of Levi came to him. 27 He says to them, Thus says the Lord God of Israel, Put every one his sword on his thigh and go through and return from gate to gate through the camp and kill every one his brother and every one his neighbor and every one him that is nearest to him. 28 The sons of Levi did as Moses spoke to them and there fell of the people in that day to the number of three thousand men. 29 Moses said to them: you have filled your hands this day to the Lord each one on his son or

on his brother, so that blessing should be given to you.

30 It came to pass after the morrow had begun, that Moses said to the people, you have sinned a great sin; and now I will go up to God, that I may make atonement for your sin. 31 Moses returned to the Lord and said: I pray, O Lord, this people has sinned a great sin and they have made for themselves golden gods. 32 And now if you will forgive their sin, forgive it; and if not, blot me out of your book, which you have written. 33 The Lord said to Moses: If any one has sinned against me, I will blot them out of my book. 34 And now go, descend and lead this people into the place of which I spoke to you: behold, my angel shall go before your face; and in the day when I shall visit I will bring upon them their sin. 35 The Lord stroke the people for the making the calf, which Aaron made.

33

33:1 The Lord said to Moses: Go forward, go up hence, you and your people, whom you brought out of the land of Egypt, into the land which I swore to Abra'am and Isaac and Jacob, saying: I will give it to your seed. 2 I will send at the same time my angel before your face, He shall cast out the Amorite and the Chettite and the Pherezite and Gergesite and Evite and Jebusite and C'anaanite. 3 I will bring you into a land flowing with milk and honey; for I will not go up with you, because you are a stiff-necked people, for fear that I consume you by the way. 4 The people having heard this grievous saying: mourned in mourning apparel. 5 For the Lord said to the children of Israel, you are a stiff-necked people; take heed for fear that I bring on you another plague and destroy you: now then put off your glorious apparel and your ornaments and I will show you what I will do to you. 6 So the sons of Israel took off their ornaments and their array at the mount of Choreb. 7 Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass that every one that sought the Lord went forth to the tabernacle which was without the camp. 8 Whenever Moses went into the tabernacle without the camp, all the people stood every one watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle. 9 When Moses entered into the tabernacle, the pillar of the cloud descended and stood at the door of the tabernacle and God talked to Moses. 10 All the people saw the pillar of the cloud standing by the door of the tabernacle and all the people stood and worshiped every one at the door of his tent. 11 The Lord spoke to Moses face to face, as if one should speak to his friend; He retired into the camp: but his servant Joshua the son of Naue, a young man, departed not forth from the tabernacle.

12 Moses said to the Lord, Behold! you say to me, Lead on this people; but you have not showed me whom you will send with me, but you have said to me: I do you know above all and you have favor with me. 13 If then I have found favor in your sight, reveal yourself to me, that I may evidently see you; that I may find favor in your sight and that I may know that this great nation is your people. 14 He says, I myself will go before you and give you rest. 15 He says to him, If you go not up with us yourself, bring me not up hence. 16 And how shall it be surely known, that both I and this people have found favor with you, except only if you go with us? So both I and your people shall be glorified beyond all the nations, as many as are upon the earth. 17 The Lord said to Moses: I will also do for you this thing, which you have spoken; for you have found grace before me and I do you know above all. 18 Moses says, Manifest yourself to me. 19 And God said: I will pass by before you with my glory and I will proclaim the name of the Lord[1] before you; and I

[1] Brenton has "call by my name, the Lord"

will have mercy on whom I will have mercy and will have pity on whom I will have pity. 20 And God said: You shall not be able to see my face; for no man shall see my face and live. 21 The Lord said: Behold, there is a place by me: you shall stand upon the rock; 22 and when my glory shall pass by, then I will put you into a hole of the rock; and I will cover you over with my hand, until I shall have passed by. 23 I will remove my hand and then shall you see my back parts; but my face shall not appear to you.

34

34:1 The Lord said to Moses: Hew for yourself two tables of stone, as also the first were and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which you brokest. 2 And be ready by the morning and you shall go up to the mount Sinai and shall stand there for me on the top of the mountain. 3 Let no one go up with you, nor be seen in all the mountain; Let not the sheep and oxen feed near that mountain. 4 Moses hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sinai, as the Lord appointed him; and Moses took the two tables of stone. 5 The Lord descended in a cloud and stood near him there and called by the name of the Lord. 6 The Lord passed by before his face and proclaimed, The Lord God, compassionate and merciful, longsuffering and very compassionate and true, 7 and keeping justice and mercy for thousands, taking away iniquity and unrighteousness and sins; He will not clear the guilty; bringing the iniquity of the fathers upon the children and to the children's children, to the third and fourth generation. 8 Moses hasted and bowed to the earth and worshiped; 9 and said: If I have found grace before you, let my Lord go with us; for the people is stiff-necked: and you shall take away our sins and our iniquities and we will be yours.

10 The Lord said to Moses: Behold, I establish a covenant for you in the presence of all your people; I will do glorious things, which have not been done in all the earth, or in any nation; and all the people among whom you are shall see the works of the Lord, that they are wonderful, which I will do for you. 11 Do you take heed to all things whatsoever I command you: behold, I cast out before your face the Amorite and the C'anaanite and the Pherezite and the Chettite and Evite and Gergesite and Jebusite: 12 take heed to yourself, for fear that at any time you make a covenant with the dwellers on the land, into which you are entering, for fear that it be to you a stumbling-block among you. 13 You shall destroy their altars and break in pieces their pillars and you shall cut down their groves and the graven images of their gods you shall burn with fire. 14 For you shall not worship strange gods, for the Lord God, a jealous name, is a jealous God; 15 for fear that at any time you make a covenant with the dwellers on the land and they go a whoring after their gods and sacrifice to their gods and they call you and you should eat of their feasts, 16 and you should take of their daughters to your sons and you should give of your daughters to their sons; and your daughters should go a whoring after their gods and your sons should go a whoring after their gods. 17 You shall not make to yourself molten gods. 18 You shall keep the feast of unleavened bread: seven days shall you eat unleavened bread, as I have charged you, at the season in the month of new corn; for in the month of new corn you came out from Egypt. 19 The males are mine, everything that opens the womb; every first-born of oxen and every first-born of sheep. 20 The first-born of an ass you shall redeem with a sheep and if you will not redeem it you shall pay a price: every first-born of your sons shall you redeem: you shall not appear before me empty.

21 Six days you shall work, but on the seventh day you shall rest: there

shall be rest in seed-time and harvest. 22 You shall keep to me the feast of weeks, the beginning of wheat-harvest; and the feast of ingathering in the middle of the year. 23 Three times in the year shall every male of your appear before the Lord the God of Israel. 24 For when I shall have cast out the nations before your face and shall have enlarged your coasts, no one shall desire your land, whenever you may go up to appear before the Lord your God, three times in the year. 25 You shall not offer the blood of my sacrifices with leaven, neither shall the sacrifices of the feast of the Passover remain till the morning. 26 The first-fruits of your land shall you put into the house of the Lord your God: you shall not boil a lamb in his mother's milk. 27 The Lord said to Moses: Write these words for yourself, for on these words I have established a covenant with you and with Israel. 28 Moses was there before the Lord forty days and forty nights; he did not eat bread, He did not drink water; He wrote upon the tables these words of the covenant, the ten sayings.

29 When Moses went down from the mountain, there were the two tables in the hands of Moses, —as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified when God spoke to him. 30 And Aaron and all the elders of Israel saw Moses and the appearance of the skin of his face was made glorious and they feared to approach him. 31 Moses called them and Aaron and all the rulers of the synagogue turned towards him and Moses spoke to them.

32 And afterwards all the children of Israel came to him, He commanded them all things, whatsoever the Lord had commanded him in the mount of Sinai. 33 When he ceased speaking to them, he put a veil on his face. 34 Whenever Moses went in before the Lord to speak to him, he took off the veil till he went out, He went forth and spoke to all the children of Israel whatsoever the Lord commanded him. 35 The children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

35

35:1 Moses gathered all the congregation of the children of Israel together and said: These are the words which the Lord has spoken for you to do them. 2 Six days shall you perform works, but on the seventh day shall be rest—a holy Sabbath—a rest for the Lord: every one that does work on it, let him die. 3 You shall not burn a fire in any of your dwellings on the Sabbath-day; I am the Lord. 4 Moses spoke to all the congregation of the children of Israel, saying: This is the thing which the Lord has appointed you, saying: 5 Take of yourselves an offering for the Lord: every one that engages in his heart shall bring the first-fruits to the Lord; gold, silver, brass, 6 blue, purple, double scarlet spun and fine linen spun and goats' hair, 7 and rams' skins dyed red and skins dyed blue and incorruptible wood, 8 and sardine stones and stones for engraving for the shoulder-piece and full-length robe. 9 And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded. 10 The tabernacle and the cords and the coverings and the rings and the bars and the posts, 11 and the ark of the testimony and its staves and its propitiatory and the veil, 12 and the curtains of the court and its posts, 13 and the emerald stones, 14 and the incense and the anointing oil, 15 and the table and all its furniture, 16 and the candle-stick for the light and all its furniture, 17 and the altar and all its furniture; 18 and the holy garments of Aaron the priest and the garments in which they shall do service; 19 and the garments of priesthood for the sons of Aaron and the anointing oil and the compound incense.

20 All the congregation of the children of Israel went out from Moses.

They brought, they whose heart prompted them and they to whoever it seemed good in their mind, each and offering: 21 and they brought an offering to the Lord for all the works of the tabernacle of witness and all its services and for all the robes of the sanctuary. 22 The men, even every one to whom it seemed good in his heart, brought from the women, even brought seals and ear-rings and finger-rings and necklaces and bracelets, every article of gold. 23 All as many as brought ornaments of gold to the Lord and with whoever fine linen was found; and they brought skins dyed blue and rams' skins dyed red. 24 And every one that offered an offering brought silver and brass, the offerings to the Lord; and they with whom was found incorruptible wood; and they brought offerings for all the works of the preparation. 25 And every woman skilled in her heart to spin with her hands, brought spun articles, the blue and purple and scarlet and fine linen. 26 All the women to whom it seemed good in their heart in their wisdom, spun the goats' hair. 27 The rulers brought the emerald stones and the stones for setting in the ephod and the oracle, 28 and the compounds both for the anointing oil and the composition of the incense. 29 And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses—they the children of Israel brought an offering to the Lord. 30 Moses said to the children of Israel, Behold, God has called by name Beseleel the son of Urias the son of Or, of the tribe of Juda, 31 and has filled him with a divine spirit of wisdom and understanding and knowledge of all things, 32 to labor skillfully in all works of cunning workmanship, to form the gold and the silver and the brass, 33 and to work in stone and to fashion the wood and to work in every work of wisdom. 34 And God gave improvement in understanding both to him and to Eliab the son of Achisamach of the tribe of Dan. 35 And God filled them with wisdom, understanding and perception, to understand to work all the works of the sanctuary and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship and embroidery.

36

36:1 And Beseleel accomplished and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand to do all the works according to the holy offices, according to all things which the Lord appointed. 2 Moses called Beseleel and Eliab and all that had wisdom, to whom God gave knowledge in their heart and all who were freely willing to come forward to the works, to perform them. 3 They received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning. 4 And there came all the wise men who accomplished the works of the sanctuary, each according to his own work, which they accomplished. 5 And one said to Moses: The people bring an abundance too great in proportion to all the works which the Lord has appointed them to do. 6 Moses commanded and proclaimed in the camp, saying: Let neither man nor woman any longer labor for the offerings of the sanctuary; and the people were restrained from bringing any more. 7 They had materials sufficient for making the furniture and they left some besides. 8 And every wise one among those who accomplished made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses. 9 He made the ephod of gold and blue and purple and spun scarlet and fine linen twined. 10 The plates were divided, the threads of gold, so as to interweave with the blue and purple and with the spun scarlet and the fine linen twined, they made it a woven work; 11 shoulder-pieces joined from

both sides, a work woven by mutual twisting of the parts into one another. 12 They made it of the same material according to the making of it, of gold and blue and purple and spun scarlet and fine linen twined, as the Lord commanded Moses; 13 and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel; 14 He put them on the shoulder-pieces of the ephod, as stones of memorial of the children of Israel, as the Lord appointed Moses.

15 They made the oracle, a work woven with embroidery, according to the work of the ephod, of gold and blue and purple and spun scarlet and fine linen twined. 16 They made the oracle square and double, the length of a span and the breadth of a span, —double. 17 And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald; 18 and the second row, a carbuncle and sapphire and jasper; 19 and the third row, a ligure and agate and amethyst; 20 and the fourth row a chrysolite and beryl and onyx set around with gold and fastened with gold. 21 The stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes. 22 They made on the oracle turned wreaths, wreathen work, of pure gold, 23 and they made two golden circlets and two golden rings. 24 They put the two golden rings on both the upper corners of the oracle; 25 and they put the golden wreaths on the rings on both sides of the oracle and the two wreaths into the two couplings. 26 They put them on the two circlets and they put them on the shoulders of the ephod opposite each other in front. 27 They made two golden rings and put them on the two projections on the top of the oracle and on the top of the hinder part of the ephod within. 28 They made two golden rings and put them on both the shoulders of the ephod under it, in front by the coupling above the connexion of the ephod. 29 He fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with a string of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses. 30 They made the tunic under the ephod, woven work, all of blue. 31 The opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent. 32 They made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue and purple and spun scarlet and fine linen twined. 33 They made golden bells and put the bells on the border of the tunic around between the pomegranates: 34 a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as the Lord commanded Moses. 35 They made vestments of fine linen, a woven work, for Aaron and his sons, 36 and the tires of fine linen and the mitre of fine linen and the drawers of fine linen twined; 37 and their girdles of fine linen and blue and purple and scarlet spun, the work of an embroiderer, according as the Lord commanded Moses. 38 They made the golden plate, a dedicated thing of the sanctuary, of pure gold; 39 He wrote upon it graven letters as of a seal, Holiness to the Lord. 40 They put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

37

37:1 They made ten curtains for the tabernacle; 2 of eight and twenty cubits the length of one curtain: the same measure was to all and the breadth of one curtain was of four cubits. 3 They made the veil of blue and purple and spun scarlet and fine linen twined, the woven work with cherubim. 4 They put it on four posts of incorruptible wood overlaid with gold; and their chapiters were gold and their

four sockets were silver. 5 They made the veil of the door of the tabernacle of witness of blue and purple and spun scarlet and fine linen twined, woven work with cherubim, 6 and their posts five and the rings; and they gilded their chapiters and their clasps with gold and they had five sockets of brass.

7 They made the court toward the south; the curtains of the court of fine linen twined, a hundred cubits every way, 8 and their posts twenty and their sockets twenty; 9 and on the north side a hundred every way and on the south side a hundred every way and their posts twenty and their sockets twenty. 10 And on the west side curtains of fifty cubits, their posts ten and their sockets ten. 11 And on the east side curtains of fifty cubits of fifteen cubits behind, 12 and their pillars three and their sockets three. 13 And at the second back on this side and on that by the gate of the court, curtains of fifteen cubits, their pillars three and their sockets three; 14 all the curtains of the tabernacle of fine linen twined. 15 The sockets of their pillars of brass and their hooks of silver and their chapiters overlaid with silver and all the posts of the court overlaid with silver: 16 and the veil of the gate of the court, the work of an embroiderer of blue and purple and spun scarlet and fine linen twined; the length of twenty cubits and the height and the breadth of five cubits, made equal to the curtains of the court; 17 and their pillars four and their sockets four of brass and their hooks of silver and their chapiters overlaid with silver. 18 All the pins of the court around of brass and they were overlaid with silver. 19 And this was the construction of the tabernacle of witness, accordingly as it was appointed to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest.

20 And Beseleel the son of Urias of the tribe of Juda, did as the Lord commanded Moses. And Eliab the son of Achisamach of the tribe of Dan was there, who was chief artificer in the woven works and needle-works and embroideries, in weaving with the scarlet and fine linen.

38

38:1 And Beseleel made the ark, 2 and overlaid it with pure gold within and without; 3 He cast for it four golden rings, two on the one side and two on the other, 4 wide enough for the staves, so that men should bear the ark with them. 5 He made the propitiatory over the ark of pure gold, 6 and the two cherubim of gold; 7 one cherub on the one end of the propitiatory and another cherub on the other end of the propitiatory, 8 overshadowing the propitiatory with their wings. 9 He made the set table of pure gold, 10 and cast for it four rings: two on the one side and two on the other side, broad, so that men should lift it with the staves in them. 11 He made the staves of the ark and of the table and gilded them with gold. 12 He made the furniture of the table, both the dishes and the censers and the cups and the bowls with which he should offer drink-offerings, of gold. 13 He made the candlestick which gives light, of gold; 14 the stem solid and the branches from both its sides; 15 and blossoms proceeding from its branches, three on this side and three on the other, made equal to each other. 16 And as to their lamps, which are on the ends, knops proceeded from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold. 17 And on the candlestick seven golden lamps and its snuffers gold and its funnels gold. 18 He overlaid the posts with silver and cast for each post golden rings and gilded the bars with gold; He gilded the posts of the veil with gold and made the hooks of gold. 19 He made also the rings of the tabernacle of gold; and the rings of the court and the rings for drawing out the veil above of brass. 20 He cast the silver chapiters of the

tabernacle and the brazen chapiters of the door of the tabernacle and the gate of the court; He made silver hooks for the posts, he overlaid them with silver on the posts. 21 He made the pins of the tabernacle and the pins of the court of brass. 22 He made the brazen altar of the brazen censers, which belonged to the men engaged in sedition with the gathering of Core. 23 He made all the vessels of the altar and its grate and its base and its bowls and the brazen flesh-hooks. 24 He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; He fastened to it four brazen rings on the four parts of the appendage of the altar, wide enough for the bars, so as to bear the altar with them. 25 He made the holy anointing oil and the composition of the incense, the pure work of the perfumer. 26 He made the brazen laver and the brazen base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up.

27 He made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whenever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses.

39

39:1 All the gold that was employed for the works according to all the fabrication of the holy things, was of the gold of the offerings, twenty-nine talents and seven hundred and twenty shekels according to the holy shekel. 2 The offering of silver from the men that were numbered of the congregation a hundred talents and a thousand seven hundred and seventy-five shekels, one drachm apiece, even the half shekel, according to the holy shekel. 3 Every one that passed the survey from twenty years old and upwards to the number of six hundred thousand and three thousand five hundred and fifty. 4 The hundred talents of silver went to the casting of the hundred chapiters of the tabernacle and to the chapiters of the veil; 5 a hundred chapiters to the hundred talents, a talent to a chapiter. 6 The thousand seven hundred and seventy-five shekels he formed into hooks for the pillars, He gilt their chapiters and adorned them.

7 The brass of the offering was seventy talents and a thousand five hundred shekels; 8 and they made of it the bases of the door of the tabernacle of witness, 9 and the bases of the court around and the bases of the gate of the court and the pins of the tabernacle and the pins of the court round about; 10 and the brazen appendage of the altar and all the vessels of the altar and all the instruments of the tabernacle of witness. 11 The children of Israel did as the Lord commanded Moses, so did they. 12 And of the gold that remained of the offering they made vessels to minister with before the Lord. 13 The blue that was left and the purple and the scarlet they made into garments of ministry for Aaron, so that he should minister with them in the sanctuary; 14 and they brought the garments to Moses and the tabernacle and its furniture, its bases and its bars and the posts; 15 and the ark of the covenant and its bearers and the altar and all its furniture.

16 They made the anointing oil and the incense of composition and the pure candlestick, 17 and its lamps, lamps for burning and oil for the light, 18 and the table of showbread and all its furniture and the showbread upon it, 19 and the garments of the sanctuary which belong to Aaron and the garments of his sons, for the priestly ministry; 20 and the curtains of the court and the posts and the veil of the door of the tabernacle and the gate of the court, 21 and all the vessels of the tabernacle and all its instruments: and the skins, even rams' skins dyed red and the blue coverings and the coverings of the other things and the pins and all the instruments for the works of the tabernacle of witness. 22 Whatsoever

things the Lord appointed Moses, so did the children of Israel make all the furniture. 23 Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them.

40

40:1 The Lord spoke to Moses, saying: 2 On the first day of the first month, at the new moon, you shall set up the tabernacle of witness, 3 and you shall place in it the ark of the testimony and shall cover the ark with the veil, 4 and you shall bring in the table and shall set forth that which is to be set forth on it; and you shall bring in the candlestick and place its lamps on it. 5 You shall place the golden altar, to burn incense before the ark; and you shall put a covering of a veil on the door of the tabernacle of witness. 6 You shall put the altar of burnt-offerings by the doors of the tabernacle of witness and you shall set up the tabernacle around and you shall hallow all that belongs to it round about. 7 8 9 You shall take the anointing oil and shall anoint the tabernacle and all things in it; and shall sanctify it and all its furniture and it shall be holy. 10 You shall anoint the altar of burnt-offerings and all its furniture; and you shall hallow the altar and the altar shall be most holy. 11 12 You shall bring Aaron and his sons to the doors of the tabernacle of witness and you shall wash them with water. 13 You shall put on Aaron the holy garments and you shall anoint him and you shall sanctify him, He shall minister to me as priest. 14 You shall bring up his sons and shall put garments on them. 15 You shall anoint them as you did anoint their father and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations. 16 Moses did all things whatsoever the Lord commanded him, so did he.

17 It came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up. 18 Moses set up the tabernacle and put on the chapiters and put the bars into their places and set up the posts. 19 He stretched out the curtains over the tabernacle and put the veil of the tabernacle on it above as the Lord commanded Moses. 20 He took the testimonies and put them into the ark; He put the staves by the sides of the ark. 21 He brought the ark into the tabernacle and put on it the covering of the veil and covered the ark of the testimony, as the Lord commanded Moses. 22 He put the table in the tabernacle of witness, on the north side without the veil of the tabernacle. 23 He put on it the showbread before the Lord, as the Lord commanded Moses. 24 He put the candlestick into the tabernacle of witness, on the side of the tabernacle toward the south. 25 He put on it its lamps before the Lord, as the Lord had commanded Moses. 26 He put the golden altar in the tabernacle of witness before the veil; 27 He burnt on it incense of composition, as the Lord commanded Moses. 28 29 He put the altar of the burnt-offerings by the doors of the tabernacle. 31 32 33 He set up the court around the tabernacle and the altar; and Moses accomplished all the works.

34 The cloud covered the tabernacle of witness and the tabernacle was filled with the glory of the Lord. 35 Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed[1] it and the tabernacle was filled with the glory of the Lord. 36 When the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage. 37 If the cloud went not up, they did not prepare to depart, till the day when the cloud went up. 38 For a cloud was on the tabernacle by day and fire was on it by night before all Israel, in all their journeyings.

[1] See article on Typology and compare Luke 1:35

LEVITICUS
(ΛΕΥΙΤΙΚΟΝ)

1

1:1 The Lord called Moses again and spoke to him out of the tabernacle of witness, saying: Speak to the children of Israel and you shall say to them, 2 If any man of you shall bring gifts to the Lord, you shall bring your gifts of the cattle and of the oxen and of the sheep. 3 If his gift be a whole-burnt-offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord. 4 He shall lay his hand on the head of the burnt-offering as a thing acceptable for him, to make atonement for him. 5 They shall kill the calf before the Lord; and the sons of Aaron the priests shall bring the blood and they shall pour the blood around on the altar, which is at the doors of the tabernacle of witness. 6 And having flayed the whole burnt-offering, they shall divide it by its limbs. 7 The sons of Aaron the priests shall put fire on the altar and shall pile wood on the fire. 8 The sons of Aaron the priests shall pile up the divided parts and the head and the fat on the wood on the fire, the wood which is on the altar. 9 The entrails and the feet they shall wash in water and the priests shall put all on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savor to the Lord. 10 If his gift be of the sheep to the Lord, or of the lambs, or of the kids for whole-burnt-offerings, he shall bring it a male without blemish. 11 He shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord and the sons of Aaron the priests shall pour its blood on the altar round about. 12 They shall divide it by its limbs and its head and its fat and the priests shall pile them up on the wood which is on the fire, on the altar. 13 They shall wash the entrails and the feet with water and the priest shall bring all the parts and put them on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savor to the Lord. 14 If he bring his gift, a burnt-offering to the Lord, of birds, then shall he bring his gift of doves or pigeons. 15 The priest shall bring it to the altar and shall wring off its head; and the priest shall put it on the altar and shall wring out the blood at the bottom of the altar. 16 He shall take away the crop with the feathers and shall cast it forth by the altar toward the east to the place of the ashes. 17 He shall break it off from the wings and shall not separate it and the priest shall put it on the altar on the wood which is on the fire: it is a burnt-offering, a sacrifice, a sweet-smelling savor to the Lord.

2

2:1 If a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; He shall pour oil upon it and shall put frankincense on it: it is a sacrifice. 2 He shall bring it to the priests the sons of Aaron: and having taken from it a handful of the fine flour with the oil and all its frankincense, then the priest shall put the memorial of it on the altar: it is a sacrifice, an odour of sweet savor to the Lord. 3 The remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord. 4 If he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, he shall bring unleavened bread kneaded with oil and unleavened cakes anointed with oil. 5 If your gift be a sacrifice from a pan, it is fine flour mingled with oil, unleavened offerings. 6 You shall break them into fragments and pour oil upon them: it is a sacrifice to the Lord. 7 If your gift be a sacrifice from the hearth, it shall be made of fine flour with oil. 8 He shall offer the sacrifice which he shall make of these to the Lord and shall bring it to the priest. 9 The priest

shall approach the altar and shall take away from the sacrifice a memorial of it and the priest shall place it on the altar: a burnt offering, a smell of sweet savor to the Lord. 10 And that which is left of the sacrifice shall be for Aaron and his sons, most holy from the burnt-offerings of the Lord. 11 You shall not leaven any sacrifice which you shall bring to the Lord; for as to any leaven, or any honey, you shall not bring of it to offer a gift to the Lord. 12 You shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savor to the Lord. 13 And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the covenant of the Lord from your sacrifices: on every gift of yours you shall offer salt to the Lord your God. 14 If you would offer a sacrifice of first-fruits to the Lord, it shall be new grains ground and roasted for the Lord; so shall you bring the sacrifice of the first-fruits. 15 You shall pour oil upon it and shall put frankincense on it: it is a sacrifice. 16 The priest shall offer the memorial of it taken from the grains with the oil and all its frankincense: it is a burnt-offering to the Lord.

3

3:1 If his gift to the Lord be a peace-offering, if he should bring it of the oxen, whether it be male or whether it be female, he shall bring it unblemished before the Lord. 2 He shall lay his hands on the head of the gift and shall kill it before the Lord, by the doors of the tabernacle of witness. The priests the sons of Aaron shall pour the blood on the altar of burnt-offerings round about. 3 They shall bring of the peace-offering a burnt-sacrifice to the Lord, the fat covering the belly and all the fat on the belly. 4 The two kidneys and the fat that is upon them; he shall take away that which is on the thighs and the caul above the liver together with the kidneys. 5 The priests the sons of Aaron shall offer them on the altar on the burnt-offering, on the wood which is on the fire upon the altar: it is a burnt-offering, a smell of sweet savor to the Lord. 6 If his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished. 7 If he bring a lamb for his gift, he shall bring it before the Lord. 8 He shall lay his hands on the head of his offering and shall kill it by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about. 9 He shall bring of the peace-offering a burnt-sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins and having taken away all the fat that covers the belly and all the fat that is on the belly, 10 and both the kidneys and the fat that is upon them and that which is on the thighs and the caul which is on the liver with the kidneys, 11 the priest shall offer these on the altar: it is a sacrifice of sweet savour, a burnt-offering to the Lord.

12 If his offering be of the goats, then shall he bring it before the Lord. 13 He shall lay his hands on its head; and they shall kill it before the Lord by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about. 14 He shall offer of it a burnt-offering to the Lord, even the fat that covers the belly and all the fat that is on the belly. 15 And both the kidneys and all the fat that is upon them, that which is upon the thighs and the caul of the liver with the kidneys, shall he take away. 16 The priest shall offer it upon the altar: it is a burnt-offering, a smell of sweet savor to the Lord. All the fat belongs to the Lord. 17 It is a perpetual statute throughout your generations, in all your habitations; you shall eat no fat and no blood.

4

4:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel, saying: If a soul shall sin unwillingly before the Lord, in any of

the commandments of the Lord concerning things which he ought not to do and shall do some of them; 3 if the anointed priest sin so as to cause the people to sin, then shall he bring for his sin, which he has sinned, an unblemished calf of the herd to the Lord for his sin. 4 He shall bring the calf to the door of the tabernacle of witness before the Lord, He shall put his hand on the head of the calf before the Lord and shall kill the calf in the presence of the Lord. 5 The anointed priest who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness. 6 The priest shall dip his finger into the blood and sprinkle of the blood seven times before the Lord, over against the holy veil. 7 The priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness. 8 All the fat of the calf of the sin-offering shall he take off from it; the fat that covers the inwards and all the fat that is on the inwards, 9 and the two kidneys and the fat that is upon them, which is on the thighs and the caul that is on the liver with the kidneys, them shall he take away, 10 as he takes it away from the calf of the sacrifice of peace-offering, so shall the priest offer it on the altar of burnt-offering. 11 They shall take the skin of the calf and all his flesh with the head and the extremities and the belly and the dung, 12 and they shall carry out the whole calf out of the camp into a clean place, where they pour out the ashes and they shall consume it there on wood with fire: it shall be burnt on the ashes poured out.

13 If the whole congregation of Israel trespass ignorantly and a thing should escape the notice of the congregation and they should do one thing forbidden of any of the commands of the Lord, which ought not to be done and should transgress: 14 and the sin by which they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering and they shall bring it to the doors of the tabernacle of witness. 15 The elders of the congregation shall lay their hands on the head of the calf before the Lord and they shall kill the calf before the Lord. 16 The anointed priest shall bring in of the blood of the calf into the tabernacle of witness. 17 The priest shall dip his finger into some of the blood of the calf and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary. 18 The priest shall put some of the blood on the horns of the altar of the incense of composition, which is before the Lord, which is in the tabernacle of witness; He shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness. 19 He shall take away all the fat from it and shall offer it up on the altar. 20 He shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them and the trespass shall be forgiven them. 21 They shall carry forth the calf whole without the camp and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

22 If a ruler sin and break one of all the commands of the Lord his God, doing the thing which ought not to be done, unwillingly and shall sin and trespass, 23 and his trespass by which he has sinned, be known to him, —then shall he offer for his gift a kid of the goats, a male without blemish. 24 He shall lay his hand on the head of the kid and they shall kill it in the place where they kill the victims for whole-burnt-offerings before the Lord; it is a sin-offering. 25 The priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole-burnt-offering; He shall pour out all its blood by the bottom of the altar of whole-burnt-offerings. 26 He shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and

the priest shall make atonement for him concerning his sin and it shall be forgiven him.

27 If a soul of the people of the land should sin unwillingly, in doing a thing contrary to any of the commandments of the Lord, which ought not to be done and shall transgress, 28 and his sin should be known to him, by which he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned. 29 He shall lay his hand on the head of his sin-offering and they shall kill the kid of the sin-offering in the place where they kill the victims for whole-burnt-offerings. 30 The priest shall take of its blood with his finger and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood he shall pour forth by the foot of the altar. 31 He shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering and the priest shall offer it on the altar for a smell of sweet savor to the Lord; and the priest shall make atonement for him and his sin shall be forgiven him.

32 If he should offer a lamb for his sin-offering, he shall offer it a female without blemish. 33 He shall lay his hand on the head of the sin-offerings and they shall kill it in the place where they kill the victims for whole-burnt-offerings. 34 The priest shall take of the blood of the sin-offering with his finger and shall put it on the horns of the altar of whole-burnt-offerings, He shall pour out all its blood by the bottom of the altar of whole-burnt-offering. 35 He shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away and the priest shall put it on the altar for a whole-burnt-offering to the Lord; and the priest shall make atonement for him for the sin which he sinned and it shall be forgiven him.

5

5:1 If a soul sin and hear the voice of swearing, He is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity. 2 That soul which shall touch any unclean thing, or carcass, or that which is unclean being taken of beasts, or the dead bodies of abominable reptiles which are unclean, or carcasses of unclean cattle, 3 or should touch the uncleanness of a man, or whatever kind, which he may touch and be defiled by and it should have escaped him, but afterwards he should know, —then he shall have transgressed. 4 That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath and it shall have escaped his notice, He shall afterwards know it and so he should sin in some one of these things: 5 —then shall he declare his sin in the tings by which he has sinned by that sin. 6 He shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned and his sin shall be forgiven him. 7 If he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-offering and the other for a burnt-offering. 8 He shall bring them to the priest and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck and shall not divide the body. 9 He shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin-offering. 10 He shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned and it shall be forgiven him.

11 If he cannot afford a pair of turtle-doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine flour for a sin-offering; he shall not pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering. 12 He shall bring it to the

priest; and the priest having taken a handful of it, shall lay the memorial of it on the altar of whole-burnt-offerings to the Lord; it is a sin-offering. 13 The priest shall make atonement for him for his sin, which he has sinned in one of these things and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

14 The Lord spoke to Moses, saying: 15 The soul which shall be really unconscious and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his transgression by which he transgressed. 16 He shall make compensation for that by which he has sinned in the holy things; He shall add the fifth part to it and give it to the priest; and the priest shall make atonement for him with the ram of transgression and his sin shall be forgiven him. 17 The soul which shall sin and do one thing against any of the commandments of the Lord, which it is not right to do and has not known it and shall have transgressed and shall have contracted guilt, 18 he shall even bring a ram without blemish from the flock, valued at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, by which he ignorantly trespassed, He knew it not; and it shall be forgiven him. 19 For he has surely been guilty of transgression before the Lord.

6

6:1 The Lord spoke to Moses, saying: 2 The soul which shall have sinned and willfully overlooked the commandments of the Lord and shall have dealt falsely in the affairs of his neighbor in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbor, 3 or has found that which was lost and shall have lied concerning it and shall have sworn unjustly concerning any one of all the things, whatsoever a man may do, so as to sin hereby; 4 it shall come to pass, whenever he shall have sinned and transgressed, that he shall restore the plunder which he has seized, or redress the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly, he shall even restore it in full; He shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happens to be convicted. 5 He shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed. 6 The priest shall make atonement for him before the Lord, He shall be forgiven for any one of all the things which he did and trespassed in it.

7 The Lord spoke to Moses, saying: 8 Charge Aaron and his sons, saying: 9 This is the law of whole-burnt-offering; this is the whole-burnt-offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out. 10 The priest shall put on the linen tunic, He shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole-burnt-offering from the altar, He shall put it near the altar. 11 He shall put off his robe and put on another robe, He shall take forth the offering that has been burnt without the camp into a clean place. 12 The fire on the altar shall be kept burning on it and shall not be extinguished; and the priest shall burn on it wood every morning and shall heap on it the whole-burnt-offering and shall lay on it the fat of the peace-offering. 13 The fire shall always burn on the altar; it shall not be extinguished. 14 This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar. 15 He shall take from it a handful of the fine flour of the sacrifice with its

oil and with all its frankincense, which are upon the sacrifice; He shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to the Lord. 16 And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness. 17 It shall not be baked with leaven. I have given it as a portion to them of the burnt-offerings of the Lord: it is most holy, as the offering for sin and as the offering for trespass. 18 Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whoever shall touch them shall be hallowed.

19 The Lord spoke to Moses, saying: 20 This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which you shall anoint him; the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning and the half of it in the evening. 21 It shall be made with oil in a frying-pan; he shall offer it kneaded and in rolls, an offering of fragments, an offering of a sweet savor to the Lord. 22 The anointed priest who is in his place, one of his sons, shall offer it: it is a perpetual statute, it shall all be consumed. 23 And every sacrifice of a priest shall be thoroughly burnt and shall not be eaten. 24 The Lord spoke to Moses, saying: 25 Speak to Aaron and to his sons, saying: This is the law of the sin-offering; —in the place where they kill the whole-burnt-offering, they shall kill the sin-offerings before the Lord: they are most holy. 26 The priest that offers it shall eat it: in a holy place it shall be eaten, in the court of the tabernacle of witness. 27 Every one that touches the flesh of it shall be holy and on whosesoever garment any of its blood shall have been sprinkled, whoever shall have it sprinkled, shall be washed in the holy place. 28 The earthen vessel in which it shall have been soaked, shall be broken; and if it shall have been soaked in a brazen vessel, he shall scour it and wash it with water. 29 Every male among the priests shall eat it: it is most holy to the Lord. 30 And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: they shall be burned with fire.

31 And this is the law of the ram for the trespass-offering; it is most holy. 32 In the place where they kill the whole-burnt-offering, they shall kill the ram of the trespass-offering before the Lord, He shall pour out the blood at the bottom of the altar round about. 33 He shall offer all the fat from it; and the loins and all the fat that covers the inwards and all the fat that is upon the inwards, 34 and the two kidneys and the fat that is upon them, that which is upon the thighs and the caul upon the liver with the kidney, he shall take them away. 35 The priest shall offer them on the altar a burnt-offering to the Lord; it is for trespass. 36 Every male of the priest shall eat them, in the holy place they shall eat them: they are most holy. 37 As the sin-offering, so also is the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be. 38 And as for the priest who offers a man's whole-burnt-offering, the skin of the whole-burnt-offering which he offers, shall be his. 39 And every sacrifice which shall be prepared in the oven and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it; it shall be his. 40 And every sacrifice made up with oil, or not made up with oil, shall belong to the sons of Aaron, an equal portion to each.

7

7:1 This is the law of the sacrifice of peace-offering, which they shall bring to the Lord. 2 If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil and unleavened cakes anointed with oil and fine flour kneaded with oil. 3 With leavened bread he shall offer his gifts, with the peace-offering of praise. 4 He shall

bring one of all his gifts, a separate offering to the Lord: it shall belong to the priest who pours forth the blood of the peace-offering. 5 The flesh of the sacrifice of the peace-offering of praise shall be his and it shall be eaten in the day in which it is offered: they shall not leave of it till the morning. 6 If it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten and on the morrow. 7 And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire. 8 If he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity. 9 And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean shall eat the flesh. 10 And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is the Lord's and his uncleanness be upon him, that soul shall perish from his people. 11 And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing and shall eat of the flesh of the sacrifice of the peace-offering, which is the Lord's, that soul shall perish from his people.

12 The Lord spoke to Moses, saying: 13 Speak to the children of Israel, saying: you shall eat no fat of oxen or sheep or goats. 14 The fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food. 15 Every one that eats fat off the beasts, from which he will bring a burnt-offering to the Lord—that soul shall perish from his people. 16 You shall eat no blood in all your habitations, either of beasts or of birds. 17 Every soul that shall eat blood, that soul shall perish from his people.

18 The Lord spoke to Moses, saying: 19 You shall also speak to the children of Israel, saying: He that offers a sacrifice of peace-offering, shall bring his gift to the Lord also from the sacrifice of peace-offering. 20 His hands shall bring the burnt-offerings to the Lord; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord. 21 The priest shall offer the fat upon the altar and the breast shall be Aaron's and his sons, 22 and you shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering. 23 He that offers the blood of the peace-offering and the fat, of the sons of Aaron, his shall be the right shoulder for a portion. 24 For I have taken the wave-breast and shoulder of separation from the children of Israel from the sacrifices of your peace-offerings and I have given them to Aaron the priest and his sons, a perpetual ordinance due from the children of Israel. 25 This is the anointing of Aaron and the anointing of his sons, their portion of the burnt-offerings of the Lord, in the day in which he brought them forward to minister as priests to the Lord; 26 as the Lord commanded to give to them in the day in which he anointed them of the sons of Israel, a perpetual statute through their generations. 27 This is the law of the whole-burnt-offerings and of sacrifice and of sin-offering and of offering for transgression and of the sacrifice of consecration and of the sacrifice of peace-offering; 28 as the Lord commanded Moses in the mount Sinai, in the day in which he commanded the children of Israel to offer their gifts before the Lord in the wilderness of Sinai.

8

8:1 The Lord spoke to Moses, saying: 2 Take Aaron and his sons and his robes and the anointing oil and the calf for the sin-offering and the two rams and the basket of unleavened bread, 3 and assemble the whole congregation at the door of the tabernacle of witness. 4 Moses did as the Lord appointed him, He assembled

the congregation at the door of the tabernacle of witness. 5 Moses said to the congregation, This is the thing which the Lord has commanded you to do. 6 Moses brought near Aaron and his sons and washed them with water, 7 and put on him the coat and girded him with the girdle and clothed him with the tunic and put on him the ephod; 8 and girded him with a girdle according to the make of the ephod and clasped him closely with it: and put upon it the oracle and put upon the oracle the Manifestation and the Truth. 9 He put the mitre on his head and put upon the mitre in front the golden plate, the most holy thing, as the Lord commanded Moses.

10 Moses took of the anointing oil, 11 and sprinkled of it seven times on the altar; and anointed the altar and hallowed it and all things on it and the laver and its foot and sanctified them; and anointed the tabernacle and all its furniture and hallowed it. 12 Moses poured of the anointing oil on the head of Aaron; He anointed him and sanctified him. 13 Moses brought the sons of Aaron near and put on them coast and girded them with girdles and put on them bonnets, as the Lord commanded Moses.

14 Moses brought near the calf for the sin-offering and Aaron and his sons laid their hands on the head of the calf of the sin-offering. 15 He killed it; and Moses took of the blood and put it on the horns of the altar around with his finger; He purified the altar and poured out the blood at the bottom of the altar and sanctified it, to make atonement upon it. 16 Moses took all the fat that was upon the inwards and the lobe on the liver and both the kidneys and the fat that was upon them and Moses offered them on the altar. 17 But the calf and his hide and his flesh and his dung, he burnt with fire without the camp, as the Lord commanded Moses.

18 Moses brought near the ram for a whole-burnt-offering and Aaron and his sons laid their hands on the head of the ram. Moses killed the ram: and Moses poured the blood on the altar round about. 19 He divided the ram by its limbs and Moses offered the head and the limbs and the fat; He washed the belly and the feet with water. 20 Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour; it is a burnt-offering to the Lord, as the Lord commanded Moses.

21 Moses brought the second ram, the ram of consecration and Aaron and his sons laid their hands on the head of the ram, He killed him; 22 and Moses took of his blood and put it upon the tip of Aaron's right ear and on the thumb of his right hand and on the great toe of his right foot. 23 Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears and on the thumbs of their right hands and on the great toes of their right feet and Moses poured out the blood on the altar round about. 24 He took the fat and the rump and the fat on the belly and the lobe of the liver and the two kidneys and the fat that is upon them and the right shoulder. 25 And from the basket of consecration, which was before the Lord, he also took one unleavened loaf and one loaf made with oil and one cake; and put them upon the fat and the right shoulder: 26 and put them all on the hands of Aaron and upon the hands of his sons and offered them up for a wave-offering before the Lord. 27 Moses took them at their hands and Moses offered them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord. 28 Moses took the breast and separated it for a heave-offering before the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

29 Moses took of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and on his garments and his sons and the garments of his sons with him. 30 He sanctified Aaron and his garments and his sons and the garments of his sons with him. 31 Moses said to Aaron and to his sons, Boil the flesh in the tent of

the tabernacle of witness in the holy place; and there you shall eat it and the loaves in the basket of consecration, as it has been appointed me, the Lord saying: Aaron and his sons shall eat them. 32 And that which is left of the flesh and of the loaves burn you with fire. 33 You shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you, 34 as he did in this day on which the Lord commanded me to do so, to make an atonement for you. 35 You shall remain seven days at the door of the tabernacle of witness, day and night; you shall observe the ordinances of the Lord, that you die not; for so has the Lord God commanded me. 36 And Aaron and his sons performed all these commands which the Lord commanded Moses.

9

9:1 It came to pass on the eighth day, that Moses called Aaron and his sons and the elders of Israel, 2 and Moses said to Aaron, Take to yourself a young calf of the herd for a sin-offering and a ram for a whole-burnt-offering, unblemished and offer them before the Lord. 3 And speak to the elders of Israel, saying: Take one kid of the goats for a sin-offering and a young calf and a lamb of a year old for a whole-burnt-offering, spotless, 4 and a calf and a ram for a peace offering before the Lord and fine flour mingled with oil, for today the Lord will appear among you. 5 They took as Moses commanded them before the tabernacle of witness and all the congregation drew near and they stood before the Lord. 6 Moses said: This is the thing which the Lord has spoken; do it and the glory of the Lord shall appear among you. 7 Moses said to Aaron, Draw near to the altar and offer your sin-offering and your whole-burnt-offering and make atonement for yourself and for your house; and offer the gifts of the people and make atonement for them, as the Lord commanded Moses. 8 And Aaron drew near to the altar and killed the calf of his sin-offering. 9 The sons of Aaron brought the blood to him, He dipped his finger into the blood and put it on the horns of the altar, He poured out the blood at the bottom of the altar. 10 He offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses. 11 The flesh and the hide he burnt with fire outside of the camp. 12 He killed the whole-burnt-offering; and the sons of Aaron brought the blood to him, He poured it on the altar round about. 13 They brought the whole-burnt-offering, according to its pieces; them and the head he put upon the altar. 14 He washed the belly and the feet with water, He put them on the whole-burnt-offering on the altar.

15 He brought the gift of the people and took the goat of the sin-offering of the people and killed it and purified it as also the first. 16 He brought the whole-burnt-offering and offered it in due form. 17 He brought the sacrifice and filled his hands with it and laid it on the altar, besides the morning whole-burnt-offering. 18 He killed the calf and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, He poured it out on the altar round about. 19 He took the fat of the calf and the hind quarters of the ram and the fat covering the belly and the two kidneys and the fat upon them and the caul on the liver. 20 He put the fat on the breasts and offered the fat on the altar. 21 And Aaron separated the breast and the right shoulder as a choice-offering before the Lord, as the Lord commanded Moses. 22 And Aaron lifted up his hands on the people and blessed them; and after he had offered the sin-offering and the whole-burnt-offerings and the peace-offerings, he came down. 23 Moses and Aaron entered into the tabernacle of witness. They came out and blessed all the people and the glory of the Lord

appeared to all the people. 24 And fire came forth from the Lord and devoured the offerings on the altar, both the whole-burnt-offerings and the fat; and all the people saw and were amazed and fell upon their faces.

10

10:1 The two sons of Aaron, Nadab and Abiud, took each his censer and put fire to it and threw incense thereon and offered strange fire before the Lord, which the Lord did not command them, 2 and fire came forth from the Lord and devoured them and they died before the Lord. 3 Moses said to Aaron, This is the thing which the Lord spoke, saying: I will be sanctified among those who draw night to me and I will be glorified in the whole congregation; and Aaron was pricked in his heart. 4 Moses called Misadae and Elisaphan, sons of Oziel, sons of the brother of Aaron's father and said to them: Draw near and take your brothers from before the sanctuary out of the camp. 5 They came near and took them in their coats out of the camp, as Moses said. 6 Moses said to Aaron and Eleazar and Ithamar his sons that were left, you shall not make bare your heads and you shall not tear your garments; that you die not and so there should be wrath on all the congregation: but your brothers, even all the house of Israel, shall lament for the burning, with which they were burnt by the Lord. 7 You shall not go forth from the door of the tabernacle of witness, that you die not; for the Lord's anointing oil is upon you: and they did according to the word of Moses.

8 The Lord spoke to Aaron, saying: 9 you shall not drink wine nor strong drink, you and your sons with you, whenever you enter into the tabernacle of witness, or when you approach the altar, so shall you not die; it is a perpetual statute for your generations, 10 to distinguish between sacred and profane and between clean and unclean, 11 and to teach the children of Israel all the statutes, which the Lord spoke to them by Moses. 12 Moses said to Aaron and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt-offerings of the Lord and you shall eat unleavened bread by the altar: it is most holy. 13 You shall eat it in the holy place; for this is a statute for you and a statute for your sons, of the burnt-offerings to the Lord; for so it has been commanded me. 14 You shall eat the breast of separation and the shoulder of the choice-offering in the holy place, you and your sons and your house with you; for it has been given as an ordinance for you and an ordinance for your sons, of the sacrifices of peace-offering of the children of Israel. 15 They shall bring the shoulder of the choice-offering and the breast of the separation upon the burnt-offerings of the fat, to separate for a separation before the Lord; and it shall be a perpetual ordinance for you and your sons and your daughters with you, as the Lord commanded Moses.

16 Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar the sons of Aaron that were left, saying: 17 Why did you not eat the sin-offering in the holy place? For because it is most holy he has given you this to eat, that you might take away the sin of the congregation and make atonement for them before the Lord. 18 For the blood of it was not brought into the holy place: you shall eat it within, before the Lord, as the Lord commanded me. 19 And Aaron spoke to Moses, saying: If they have brought near today their sin-offerings and their whole-burnt-offerings before the Lord and these events have happened to me and yet I should eat today of the sin-offerings, would it be pleasing to the Lord? 20 Moses heard it and it pleased him.

11

11:1 The Lord spoke to Moses and Aaron, saying: 2 Speak you to the sons of Israel, saying: These are the beasts which you shall eat of all beasts that

are upon the earth. 3 Every beast parting the hoof and making divisions of two claws and chewing the cud among beasts, these you shall eat. 4 But of these you shall not eat, of those who chew the cud and of those who part the hoofs and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you. 5 The rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you. 6 The hare, because it does not chew the cud and does not divide the hoof, this is unclean to you. 7 The swine, because this animal divides the hoof and makes claws of the hoof and it does not chew the cud, is unclean to you. 8 You shall not eat of their flesh and you shall not touch their carcasses; these are unclean to you. 9 These are what you shall eat of all that are in the waters: all things that have fins and scales in the waters and in the seas and in the brooks, these you shall eat. 10 All things which have not fins or scales in the water, or in the seas and in the brooks, of all which the waters produce and of every soul living in the water, are an abomination; and they shall be abominations to you. 11 You shall not eat of their flesh and you shall abhor their carcasses. 12 All things that have not fins or scales of those who are in the waters, these are an abomination to you. 13 These are the things which you shall abhor of birds and they shall not be eaten, they are an abomination: the eagle and the ossifrage and the sea-eagle. 14 The vulture and the kite and the like to it; 15 and the sparrow and the owl and the sea-mew and the like to it: 16 and every raven and the birds like it and the hawk and his like, 17 and the night-raven and the cormorant and the stork, 18 and the red-bill and the pelican and swan, 19 and the heron and the lapwing and the like to it and the hoopoe and the bat. 20 All winged creatures that creep, which go upon four feet, are abominations to you. 21 But these you shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth. 22 These of them you shall eat: the caterpillar and his like and the attacus and his like and the cantharus and his like and the locust and his like. 23 Every creeping thing from among the birds, which has four feet, is an abomination to you. 24 And by these you shall be defiled; every one that touches their carcasses shall be unclean till the evening. 25 And every one that takes of their dead bodies shall wash his garments and shall be unclean till the evening. 26 And whichever among the beasts divides the hoof and makes claws and does not chew the cud, shall be unclean to you; every one that touches their dead bodies shall be unclean till evening. 27 And every one among all the wild beasts that moves upon its fore feet, which goes on all four, is unclean to you; every one that touches their dead bodies shall be unclean till evening. 28 He that takes of their dead bodies shall wash his garments and shall be unclean till evening: these are unclean to you.

29 These are unclean to you of reptiles upon the earth, the weasel and the mouse and the lizard, 30 the ferret and the chameleon and the evet and the newt and the mole. 31 These are unclean to you of all the reptiles which are on the earth; every one who touches their carcasses shall be unclean till evening. 32 And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water and shall be unclean till evening; and then it shall be clean. 33 And every earthen vessel into which one of these things shall fall, whatsoever is inside it, shall be unclean and it shall be broken. 34 All food that is eaten, on which water shall come from such a vessel, shall be unclean; and every beverage which is drunk in any such vessel, shall be unclean. 35 And every thing on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down: these are unclean and they shall be unclean to you. 36 Only if the water be of fountains of

water, or a pool, or confluence of water, it shall be clean; but he that touches their carcasses shall be unclean. 37 If one of their carcasses should fall upon any sowing seed which shall be sown, it shall be clean. 38 But if water be poured on any seed and one of their dead bodies fall upon it, it is unclean to you. 39 If one of the cattle die, which it is lawful for you to eat, he that touches their carcasses shall be unclean till evening. 40 He that eats of their carcasses shall wash his garments and be unclean till evening; He that carries any of their carcasses shall wash his garments and bathe himself in water and be unclean till evening. 41 And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten. 42 And every animal that creeps on its belly and every one that goes on four feet continually, which abounds with feet among all the reptiles creeping upon the earth—ye shall not eat it, for it is an abomination to you. 43 You shall not defile your souls with any of the reptiles that creep upon the earth and you shall not be polluted with them and you shall not be unclean by them. 44 For I am the Lord your God; and you shall be sanctified and you shall be holy, because I the Lord your God am holy; and you shall not defile your souls with any of the reptiles creeping upon the earth. 45 For I am the Lord who brought you up out of the land of Egypt to be your God; and you shall be holy, for I the Lord am holy. 46 This is the law concerning beasts and birds and every living creature moving in the water and every living creature creeping on the earth; 47 to distinguish between the unclean and the clean; and between those who bring forth alive, such as should be eaten and those who bring forth alive, such as should not be eaten.

12

12:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and you shall say to them, Whatsoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses. 3 And on the eighth day she shall circumcise the flesh of his . 4 And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy and shall not enter the sanctuary, until the days of her purification be fulfilled. 5 But if she should have born a female child, then she shall be unclean twice seven days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood.

6 When the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole-burnt-offering and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest. 7 He shall present it before the Lord and the priest shall make atonement for her and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female. 8 If she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, one for a whole-burnt-offering and one for a sin-offering; and the priest shall make atonement for her and she shall be purified.

13

13:1 The Lord spoke to Moses and Aaron, saying: 2 If any man should have in the skin of his flesh a bright clear spot and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests. 3 The priest shall view the spot in the skin of his flesh; and if the hair in the spot be changed to white and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it and pronounce him unclean. 4 But if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin and its hair have not changed itself

for white hair, but it is dark, then the priest shall separate him that has the spot seven days; 5 and the priest shall look on the spot the seventh day; and, behold, if the spot remains before him, if the spot has not spread in the skin, then the priest shall separate him the second time seven days. 6 The priest shall look upon him the second time on the seventh day; and, behold, if the spot be dark and the spot have not spread in the skin, then the priest shall pronounce him clean; for it is a mere mark and the man shall wash his garments and be clean. 7 But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest, 8 and the priest shall look upon him; and, behold, if the mark have spread in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 If a man have a plague of leprosy, then he shall come to the priest; 10 and the priest shall look, and, behold, if it is a white spot in the skin and it has changed the hair to white and there be some of the sound part of the quick flesh in the sore— 11 it is a leprosy waxing old in the skin of the flesh; and the priest shall pronounce him unclean and shall separate him, because he is unclean.

12 If the leprosy should have come out very evidently in the skin and the leprosy should cover all the skin of the patient from the head to the feet, wheresoever the priest shall look; 13 then the priest shall look, and, behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, it is clean. 14 But on whatsoever day the quick flesh shall appear on him, he shall be pronounced unclean. 15 The priest shall look upon the sound flesh and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy. 16 But if the sound flesh be restored and changed to white, then shall he come to the priest; 17 and the priest shall see him, and, behold, if the plague is turned white, then the priest shall pronounce the patient clean: he is clean.

18 If the flesh should have become an ulcer in his skin and should be healed, 19 and there should be in the place of the ulcer a white sore, or one looking white and bright, or fiery and it shall be seen by the priest; 20 then the priest shall look, and, behold, if the appearance be beneath the skin and its hair has changed to white, then the priest shall pronounce him unclean; because it is a leprosy, it has broken out in the ulcer. 21 But if the priest look and behold there is no white hair on it and it be not below the skin of the flesh and it be dark-coloured; then the priest shall separate him seven days. 22 But if it manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer. 23 But if the bright spot should remain in its place and not spread, it is the scar of the ulcer; and the priest shall pronounce him clean.

24 If the flesh be in his skin in a state of fiery inflammation and there should be in his skin the part which is healed of the inflammation, bright, clear and white, suffused with red or very white; 25 then the priest shall look upon him, and, behold, if the hair being white is changed to a bright color and its appearance is lower than the skin, it is a leprosy; it has broken out in the inflammation and the priest shall pronounce him unclean: it is a plague of leprosy. 26 But if the priest should look, and, behold, there is not in the bright spot any white hair and it should not be lower than the skin and it should be dark, then the priest shall separate him seven days. 27 The priest shall look upon him on the seventh day; and if the spot be much spread in the skin, then the priest shall pronounce him unclean: it is a plague of leprosy, it has broken out in the ulcer. 28 But if the bright spot remain stationary and be not spread in the skin, but the sore should be dark, it is a scar of inflammation; and the priest shall

pronounce him clean, for it is the mark of the inflammation.

29 If a man or a woman have in them a plague of leprosy in the head or the beard; 30 then the priest shall look on the plague, and, behold, if the appearance of it be beneath the skin and in it there be thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is a leprosy of the head or a leprosy of the beard. 31 If the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin and there is no yellowish hair in it, then the priest shall set apart him that has the plague of the scurf seven days. 32 The priest shall look at the plague on the seventh day; and, behold, if the scurf be not spread and there be no yellowish hair on it and the appearance of the scurf is not hollow under the skin; 33 then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days. 34 The priest shall see the scurf on the seventh day; and, behold, if the scurf is not spread in the skin after the man's being shaved and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; He shall wash his garments and be clean. 35 But if the scurf be indeed spread in the skin after he has been purified, 36 then the priest shall look, and, behold, if the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean. 37 But if the scurf remain before him in its place and a dark hair should have arisen in it, the scurf is healed: he is clean and the priest shall pronounce him clean. 38 If a man or woman should have in the skin of their flesh spots of a bright whiteness, 39 then the priest shall look; and, behold, there being bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it burst forth in the skin of his flesh; he is clean. 40 If any one's head should lose the hair, he is only bald, he is clean. 41 If his head should lose the hair in front, he is forehead bald: he is clean. 42 If there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead. 43 The priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh, 44 he is a leprous man: the priest shall surely pronounce him unclean, his plague is in his head. 45 The leper in whom the plague is, let his garments be ungirt and his head uncovered; Let him have a covering put upon his mouth, He shall be called unclean. 46 All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his place of sojourn shall be without the camp.

47 If a garment have in it the plague of leprosy, a garment of wool, or a garment of flax, 48 either in the warp or in the woof, or in the linen, or in the woolen threads, or in a skin, or in any workmanship of skin, 49 and the plague be greenish or reddish in the skin, or in the garment, either in the warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, He shall show it to the priest. 50 The priest shall look upon the plague and the priest shall set apart that which has the plague seven days. 51 The priest shall look upon the plague on the seventh day; and if the plague be spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean. 52 He shall burn the garment, either the warp or woof in woolen garments or in flaxen, or in any utensil of skin, in which there may be the plague; because it is a confirmed leprosy; it shall be burnt with fire.

53 If the priest should see and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin, 54 then the priest shall give directions and one shall wash that on which there may have been the plague and the priest shall set it aside a second time for seven days. 55 The

priest shall look upon it after the plague has been washed; and if this, even the plague, has not changed its appearance and the plague does not spread, it is unclean; it shall be burnt with fire: it is fixed in the garment, in the warp, or in the woof. 56 If the priest should look and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin. 57 If it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is a leprosy bursting forth: that by which is the plague shall be burnt with fire. 58 The garment, or the warp, or the woof, or any article of skin, which shall be washed and the plague depart from it, shall also be washed again and shall be clean. 59 This is the law of the plague of leprosy of a woolen or linen garment, either of the warp, or woof, or any leathern article, to pronounce it clean or unclean.

14

14:1 The Lord spoke to Moses, saying: 2 This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest. 3 The priest shall come forth out of the camp and the priest shall look, and, behold, the plague of the leprosy is removed from the leper. 4 The priest shall give directions and they shall take for him that is cleansed two clean live birds and cedar wood and spun scarlet and hyssop. 5 The priest shall give direction and they shall kill one bird over an earthen vessel over running water. 6 And as for the living bird he shall take it and the cedar wood and the spun scarlet and the hyssop, He shall dip them and the living bird into the blood of the bird that was slain over running water. 7 He shall sprinkle seven times upon him that was cleansed of his leprosy, He shall be clean; He shall let go the living bird into the field. 8 The man that has been cleansed shall wash his garments and shall shave off all his hair and shall wash himself in water and shall be clean; and after that he shall go into the camp and shall remain out of his house seven days. 9 It shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard and his eye-brows, even all his hair shall he shave; He shall wash his garments and wash his body with water and shall be clean. 10 And on the eighth day he shall take two lambs without spot of a year old and one ewe lamp without spot of a year old and three-tenths of fine flour for sacrifice kneaded with oil and one small cup of oil. 11 The priest that cleanses shall present the man under purification and these offerings before the Lord, at the door of the tabernacle of witness. 12 The priest shall take one lamb and offer him for a trespass-offering and the cup of oil and set them apart for a special offering before the Lord. 13 And they shall kill the lamb in the place where they kill the whole-burnt-offerings and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy. 14 The priest shall take of the blood of the trespass-offering and the priest shall put it on the tip of the right ear of the person under cleansing and on the thumb of his right hand and on the great toe of his right foot. 15 The priest shall take of the cup of oil and shall pour it upon his own left hand. 16 He shall dip with the finger of his right hand into some of the oil that is in his left hand, He shall sprinkle with his finger seven times before the Lord. 17 The remaining oil that is in his hand, the priest shall put on the tip of the right ear of him that is under cleansing and on the thumb of his right hand and on the great toe of his right foot, on the place of the blood of the trespass-offering. 18 The remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed leper and the priest shall make atonement for him before the Lord. 19 The priest shall sacrifice the sin-offering and the priest shall make atonement for the person under purification to cleanse him from his sin

and afterwards the priest shall kill the whole-burnt-offering. 20 The priest shall offer the whole-burnt-offering and the sacrifice upon the altar before the Lord; and the priest shall make atonement for him, He shall be cleansed. 21 If he should be poor and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him and a tenth deal of fine flour mingled with oil for a sacrifice and one cup of oil, 22 and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering and the other for a whole-burnt-offering. 23 He shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of witness before the Lord. 24 The priest shall take the lamb of the trespass-offering and the cup of oil and place them for a set-offering before the Lord. 25 He shall kill the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering and put it on the tip of the right ear of him that is under purification and on the thumb of his right hand and on the great toe of his right foot. 26 The priest shall pour of the oil on his own left hand. 27 The priest shall sprinkle with the finger of his right hand some of the oil that is in his left hand seven times before the Lord. 28 The priest shall put of the oil that is on his hand on the tip of the right ear of him that is under purification and on the thumb of his right hand and on the great toe of his right foot, on the place of the blood of the trespass-offering. 29 And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purged and the priest shall make atonement for him before the Lord.

30 He shall offer one of the turtle-doves or of the young pigeons, as he can afford it, 31 the one for a sin-offering, the other for a whole-burnt-offering with the meat-offering and the priest shall make an atonement before the Lord for him that is under purification. 32 This is the law for him in whom is the plague of leprosy and who cannot afford the offerings for his purification.

33 The Lord spoke to Moses and Aaron, saying: 34 Whenever you shall enter into the land of the C'anaanites, which I give you for a possession and I shall put the plague of leprosy in the houses of the land of your possession; 35 then the owner of the house shall come and report to the priest, saying: I have seen as it were a plague in the house. 36 The priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague and thus none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house. 37 He shall look on the plague, and, behold, if the plague is in the walls of the house, he will see greenish or reddish cavities and the appearance of them will be beneath the surface of the walls. 38 The priest shall come out of the house to the door of the house and the priest shall separate the house seven days. 39 The priest shall return on the seventh day and view the house; and, behold, if the plague is spread in the walls of the house, 40 then the priest shall give orders and they shall take away the stones in which the plague is and shall cast them out of the city into an unclean place. 41 They shall scrape the house within around and shall pour out the dust scraped off outside the city into an unclean place. 42 They shall take other scraped stones and put them in the place of the former stones and they shall take other plaster and plaster the house. 43 If the plague should return again and break out in the house after they have taken away the stones and after the house is scraped and after it has been plastered, 44 then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean. 45 They shall take down the house and its timbers and its stones and they shall carry out all the mortar without the city into an unclean place. 46 He that

goes into the house at any time, during its separation, shall be unclean until evening. 47 He that sleeps in the house shall wash his garments and be unclean until evening; He that eats in the house shall wash his garments and be unclean until evening.

48 and if the priest shall arrive and enter and see and behold the plague be not at all spread in the house after the house has been plastered, then the priest shall declare the house clean, because the plague is healed. 49 He shall take to purify the house two clean living birds and cedar wood and spun scarlet and hyssop. 50 He shall kill one bird in an earthen vessel over running water. 51 He shall take the cedar wood and the spun scarlet and the hyssop and the living bird; and shall dip it into the blood of the bird slain over running water and with them he shall sprinkle the house seven times. 52 He shall purify the house with the blood of the bird and with the running water and with the living bird and with the cedar wood and with the hyssop and with the spun scarlet. 53 He shall let the living bird go out of the city into the field and shall make atonement for the house and it shall be clean. 54 This is the law concerning every plague of leprosy and scurf, 55 and of the leprosy of a garment and of a house, 56 and of a sore and of a clear spot and of a shining one, 57 and of declaring in what day it is unclean and in what day it shall be purged: this is the law of the leprosy.

15

15:1 The Lord spoke to Moses and Aaron, saying: 2 Speak to the children of Israel and you shall say to them, Whatever man shall have an issue out of his body, his issue is unclean. 3 And this is the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him because of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness. 4 Every bed on which he that has the issue shall happen to lie, is unclean; and every seat on which he that has the issue may happen to sit, shall be unclean. 5 The man who shall touch his bed, shall wash his garments and bathe himself in water and shall be unclean till evening. 6 And whoever sits on the seat on which he that has the issue may have sat, shall wash his garments and bathe himself in water and shall be unclean until evening. 7 He that touches the skin of him that has the issue, shall wash his garments and bathe himself in water and shall be unclean till evening. 8 If he that has the issue should spit upon one that is clean, that person shall wash his garments and bathe himself in water and be unclean until evening. 9 And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean till evening. 10 And every one that touches whatsoever shall have been under him shall be unclean until evening; He that takes them up shall wash his garments and bathe himself in water and shall be unclean until evening. 11 And whoever he that has the issue shall touch, if he has not rinsed his hands in water, he shall wash his garments and bathe his body in water and shall be unclean until evening. 12 The earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water and shall be clean. 13 And if he that has the issue should be cleansed of his issue, then shall he number to himself seven days for his purification; He shall wash his garments and bathe his body in water and shall be clean. 14 And on the eighth day he shall take to himself two turtle-doves or two young pigeons, He shall bring them before the Lord to the doors of the tabernacle of witness and shall give them to the priest. 15 The priest shall offer them one for a sin-offering and the other for a whole-burnt-offering; and the priest shall make atonement for him before the Lord for his issue.

16 The man whose seed of copulation shall happen to go forth

from him, shall then wash his whole body and shall be unclean until evening. 17 And every garment and every skin on which there shall be the seed of copulation shall both be washed with water and be unclean until evening. 18 And a woman, if a man shall lie with her with seed of copulation—they shall both bathe themselves in water and shall be unclean until evening. 19 The woman whoever shall have an issue of blood when her issue shall be in her body, shall be seven days in her separation; every one that touches her shall be unclean until evening. 20 And every thing whereon she shall lie in her separation, shall be unclean; and whatever she shall sit upon, shall be unclean.

21 And whoever shall touch her bed shall wash his garments and bathe his body in water and shall be unclean until evening. 22 And every one that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water and shall be unclean until evening. 23 And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening. 24 If any one shall lie with her and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean. 25 If a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. 26 And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation. 27 Every one that touches it shall be unclean; He shall wash his garments and bathe his body in water and shall be unclean till evening. 28 But if she shall be cleansed from her flux, then she shall number to herself seven days and afterwards she shall be esteemed clean. 29 And on the eighth day she shall take two turtle-doves, or two young pigeons and shall bring them to the priest, to the door of the tabernacle of witness. 30 The priest shall offer one for a sin-offering and the other for a whole-burnt-offering and the priest shall make atonement for her before the Lord for her unclean flux.

31 You shall cause the children of Israel to beware of their uncleannesses; so they shall not die for their uncleanness, in polluting my tabernacle that is among them. 32 This is the law of the man who has an issue and if one discharge seed of copulation, so that he should be polluted by it. 33 And this is the law for her that has the issue of blood in her separation and as to the person who has an issue of seed, in his issue: it is a law for the male and the female and for the man who shall have lain with her that is set apart.

16

16:1 The Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died. 2 The Lord said to Moses: Speak to Aaron your brother, Let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, He shall not die; for I will appear in a cloud on the propitiatory. 3 Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering and having a ram for a whole-burnt-offering. 4 He shall put on the consecrated linen tunic, He shall have on his flesh the linen drawers and shall gird himself with a linen girdle and shall put on the linen cap, they are holy garments; He shall bathe all his body in water and shall put them on. 5 He shall take of the congregation of the children of Israel two kids of the goats for a sin-offering and one lamb for a whole-burnt-offering. 6 And Aaron shall bring the calf for his own sin-offering and shall make atonement for himself and for his house. 7 He shall take the two goats

and place them before the Lord by the door of the tabernacle of witness. 8 Then Aaron shall cast lots upon the two goats, one lot for the Lord and the other for the scape-goat. 9 And Aaron shall bring forward the goat on which the lot for the Lord fell and shall offer him for a sin-offering. 10 and the goat upon which the lot of the scape-goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, He shall send him into the wilderness. 11 And Aaron shall bring the calf for his sin, He shall make atonement for himself and for his house, He shall kill the calf for his sin-offering. 12 He shall take his censer full of coals of fire off the altar, which is before the Lord; He shall fill his hands with fine compound incense and shall bring it within the veil. 13 He shall put the incense on the fire before the Lord and the smoke of the incense shall cover the mercy-seat over the tables of testimony, He shall not die. 14 He shall take of the blood of the calf and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

15 He shall kill the goat for the sin-offering that is for the people, before the Lord; He shall bring in of its blood within the veil and shall do with its blood as he did with the blood of the calf and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat. 16 He shall make atonement for the sanctuary on account of the uncleanness of the children of Israel and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness. 17 And there shall be no man in the tabernacle of witness when he goes in to make atonement in the holy place, until he shall have come out; He shall make atonement for himself and for his house and for all the congregation of the children of Israel. 18 He shall come forth to the altar that is before the Lord, He shall make atonement upon it; He shall take of the blood of the calf and of the blood of the goat and shall put it on the horns of the altar round about. 19 He shall sprinkle some of the blood upon it seven times with his finger and shall purge it and hallow it from the uncleanness of the children of Israel. 20 He shall finish making atonement for the sanctuary and for the tabernacle of witness and for the altar; He shall make a cleansing for the priests, He shall bring the living goat; 21 and Aaron shall lay his hands on the head of the live goat, He shall declare over him all the iniquities of the children of Israel and all their unrighteousness and all their sins; He shall lay them upon the head of the live goat and shall send him by the hand of a ready man into the wilderness. 22 The goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness. 23 And Aaron shall enter into the tabernacle of witness and shall put off the linen garment, which he had put on, as he entered into the holy place and shall lay it by there. 24 He shall bathe his body in water in the holy place and shall put on his raiment and shall go out and offer the whole-burnt-offering for himself and the whole-burnt-offering for the people: and shall make atonement for himself and for his house and for the people, as for the priests. 25 He shall offer the fat for the sin-offering on the altar.

26 He that sends forth the goat that has been set apart to be let go, shall wash his garments and bathe his body in water and afterwards shall enter into the camp. 27 The calf for the sin-offering and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, they shall carry forth out of the camp and burn them with fire, even their skins and their flesh and their dung. 28 He that burns them shall wash his garments and bathe his body in water and afterwards he shall enter into the camp.

29 And this shall be a perpetual statute for you; in the seventh month,

on the tenth day of the month, you shall humble your souls and shall do no work, the native and the stranger who abides among you. 30 For in this day he shall make an atonement for you, to cleanse you from all your sins before the Lord and you shall be purged. 31 This shall be to you a most holy Sabbath, a rest and you shall humble your souls; it is a perpetual ordinance. 32 The priest whoever they shall anoint shall make atonement and whoever they shall consecrate to exercise the priestly office after his father; He shall put on the linen robe, the holy garment. 33 He shall make atonement for the most holy place and the tabernacle of witness; He shall make atonement for the altar and for the priests; He shall make atonement for all the congregation. 34 And this shall be to you a perpetual statute to make atonement for the children of Israel for all their sins: it shall be done once in the year, as the Lord commanded Moses.

17

17:1 The Lord spoke to Moses, saying: 2 Speak to Aaron and to his sons and to all the children of Israel and you shall say to them, This is the word which the Lord has commanded, saying: 3 Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the camp, 4 and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whoever shall kill it without and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people. 5 That the children of Israel may offer their sacrifices, all that they shall kill in the fields and bring them to the Lord to the doors of the tabernacle of witness to the priest and they shall sacrifice them as a peace-offering to the Lord. 6 The priest shall pour the blood on the altar around before the Lord by the doors of the tabernacle of witness and shall offer the fat for a sweet-smelling savor to the Lord.

7 They shall no longer offer their sacrifices to vain gods after which they go a whoring; it shall be a perpetual statute to you for your generations. 8 You shall say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole-burnt-offering or a sacrifice, 9 and shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people. 10 And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against that soul that eats blood and will destroy it from its people. 11 For the life of flesh is its blood and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul. 12 Therefore I said to the children of Israel, No soul of you shall eat blood and the stranger that abides among you shall not eat blood. 13 And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood and cover it in the dust. 14 For the blood of all flesh is its life; and I said to the children of Israel, you shall not eat the blood of any flesh, for the life of all flesh is its blood: every one that eats it shall be destroyed. 15 And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments and bathe himself in water and shall be unclean until evening: then shall he be clean. 16 But if he do not wash his garments and do not bathe his body in water, then shall he bear his iniquity.

18

18:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and you shall say to them, I am the Lord your God. 3 You shall not do according to the devices of Egypt, in which you dwelt: and according to the devices of the land of C'anaan, into which I bring you, you shall not do; and you shall not walk in their ordinances. 4 You shall observe my judgments and shall keep my ordinances and shall walk in them: I am the Lord your God. 5 So you shall keep all my ordinances and all my judgments and do them; which if a man do, he shall live in them: I am the Lord your God. 6 No man shall draw near to any of his near kindred to uncover their nakedness; I am the Lord. 7 You shall not uncover the nakedness of your father, or the nakedness of your mother, for she is your mother; you shall not uncover her nakedness. 8 You shall not uncover the nakedness of your father's wife; it is your father's nakedness. 9 The nakedness of your sister by your father or by your mother, born at home or abroad, their nakedness you shall not uncover. 10 The nakedness of your son's daughter, or your daughter's daughter, their nakedness you shall not uncover; because it is your nakedness. 11 You shall not uncover the nakedness of the daughter of your father's wife; she is your sister by the same father: you shall not uncover her nakedness. 12 You shall not uncover the nakedness of your father's sister, for she is near akin to your father. 13 You shall not uncover the nakedness of your mother's sister, for she is near akin to your mother. 14 You shall not uncover the nakedness of your father's brother and you shall not go in to his wife; for she is your relation. 15 You shall not uncover the nakedness of your daughter-in-law, for she is your son's wife, you shall not uncover her nakedness. 16 You shall not uncover the nakedness of your brother's wife: it is your brother's nakedness. 17 The nakedness of a woman and her daughter shall you not uncover; her son's daughter and her daughter's daughter, shall you not take, to uncover their nakedness, for they are your kinswomen: it is impiety. 18 You shall not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living.

19 You shall not go in to a woman under separation for her uncleanness, to uncover her nakedness. 20 You shall not lie with your neighbor's wife, to defile yourself with her. 21 You shall not give of your seed to serve a ruler; and you shall not profane my holy name; I am the Lord. 22 You shall not lie with a man as with a woman, for it is an abomination. 23 Neither shall you lie with any quadruped for copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination. 24 Do not defile yourselves with any of these things; for in all these things the nations are defiled, which I drive out before you, 25 and the land is polluted; and I have recompensed their iniquity to them because of it and the land is aggrieved with those who dwell upon it. 26 You shall keep all my statutes and all my ordinances and you shall do none of these abominations; neither the native, nor the stranger that joins himself with you: 27 (for all these abominations the men of the land did who were before you and the land was defiled,) 28 and for fear that the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you. 29 For whoever shall do any of these abominations, the souls that do them shall be destroyed from among their people. 30 You shall keep my ordinances, that you may not do any of the abominable practices, which have taken place before your time: and you shall not be polluted in them; for I am the Lord your God.

19

19:1 The Lord spoke to Moses, saying: 2 Speak to the congregation of the children of Israel and you shall say to them, you shall be holy; for I the Lord your God am holy. 3 Let every one of you reverence his father and his mother; and you shall keep my Sabbaths: I am the Lord your God. 4 You shall not follow idols and you shall not make to yourselves molten gods: I am the Lord your God. 5 If you will sacrifice a peace-offering to the Lord, you shall offer it acceptable from yourselves. 6 In whatever day you shall sacrifice it, it shall be eaten; and on the following day and if any of it should be left till the third day, it shall be thoroughly burnt with fire. 7 If it should be at all eaten on the third day, it is unfit for sacrifice: it shall not be accepted. 8 He that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

9 When you reap the harvest of your land, you shall not complete the reaping of your field with exactness and you shall not gather that which falls from your reaping. 10 You shall not go over the gathering of your vineyard, neither shall you gather the remaining grapes of your vineyard: you shall leave them for the poor and the stranger: I am the Lord your God. 11 You shall not steal, you shall not lie, neither shall one bear false witness as an informer against his neighbor. 12 You shall not swear unjustly by my name and you shall not profane the holy name of your God: I am the Lord your God. 13 You shall not injure your neighbor, neither do you rob him, neither shall the wages of your hireling remain with you until the morning.

14 You shall not revile the deaf, neither shall you put a stumbling-block in the way of the blind; and you shall fear the Lord your God: I am the Lord your God. 15 You shall not act unjustly in judgment: you shall not accept the person of the poor, nor admire the person of the mighty; with justice shall you judge your neighbor. 16 You shall not walk deceitfully among your people; you shall not rise up against the blood of your neighbor: I am the Lord your God. 17 You shall not hate your brother in your heart: you shall in any way rebuke your neighbor, so you shall not bear sin on his account. 18 And your hand shall not avenge you; and you shall not be angry with the children of your people; and you shall love your neighbor as yourself; I am the Lord.

19 you shall observe my law: you shall not let your cattle gender with one of a different kind and you shall not sow your vineyard with diverse seed; and you shall not put upon yourself a mingled garment woven of two materials. 20 If any one lie carnally with a woman and she should be a home-servant kept for a man and she has not been ransomed and her freedom has not been given to her, they shall be visited with punishment; but they shall not die, because she was not set at liberty. 21 He shall bring for his trespass to the Lord to the door of the tabernacle of witness, a ram for a trespass-offering. 22 The priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him. 23 Whenever you shall enter into the land which the Lord your God gives you and shall plant any fruit-tree, then shall you purge away its uncleanness; its fruit shall be three years uncleansed to you, it shall not be eaten. 24 And in the fourth year all its fruit shall be holy, a subject of praise to the Lord. 25 And in the fifth year you shall eat the fruit, its produce is an increase to you. I am the Lord your God.

26 Eat not on the mountains, nor shall you employ auguries, nor divine by inspection of birds. 27 You shall not make a round cutting of the hair of your head, nor disfigure your beard. 28 You shall not make cuttings in your

body for a dead body and you shall not inscribe on yourselves any marks. I am the Lord your God. 29 You shall not profane your daughter to prostitute her; so the land shall not go a whoring and the land be filled with iniquity. 30 you shall keep my Sabbaths and reverence my sanctuaries: I am the Lord. 31 You shall not attend to those who have in them divining spirits, nor attach yourselves to enchanters, to pollute yourselves with them: I am the Lord your God. 32 You shall rise up before the hoary head and honor the face of the old man and shall fear your God: I am the Lord your God. 33 If there should come to you a stranger in your land, you shall not afflict him. 34 The stranger that comes to you shall be among you as the native and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God. 35 You shall not act unrighteously in judgment, in measures and weights and scales. 36 There shall be among you just balances and just weights and just liquid measure. I am the Lord your God, who brought you out of the land of Egypt. 37 You shall keep all my law and all my ordinances and you shall do them: I am the Lord your God.

20

20:1 The Lord spoke to Moses, saying: 2 You shall also say to the children of Israel, If there shall be any of the children of Israel, or of those who have become proselytes in Israel, who shall give of his seed to Moloch, let him be surely put to death; the nation upon the land shall stone him with stones. 3 I will set my face against that man and will cut him off from his people, because he has given of his seed to Moloch, to defile my sanctuary and profane the name of those who are consecrated to me. 4 If the natives of the land should in anywise overlook that man in giving of his seed to Moloch, so as not to put him to death; 5 then will I set my face against that man and his family and I will destroy him and all who have been of one mind with him, so that he should go a whoring to the princes, from their people.

6 The soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set my face against that soul and will destroy it from among its people. 7 You shall be holy, for I the Lord your God am holy. 8 You shall observe my ordinances and do them: I am the Lord that sanctifies you. 9 Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? He shall be guilty.

10 Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbor, let them die the death, the adulterer and the adulteress. 11 If any one should lie with his father's wife, he has uncovered his father's nakedness: let them both die the death, they are guilty. 12 If any one should lie with his daughter-in-law, let them both be put to death; for they have accomplished impiety, they are guilty. 13 And whoever shall lie with a male as with a woman, they have both accomplished abomination; let them die the death, they are guilty. 14 whoever shall take a woman and her mother, it is iniquity: they shall burn him and them with fire; so there shall not be iniquity among you. 15 And whoever shall lie with a beast, let him die the death; and you shall kill the beast. 16 And whatever woman shall approach any beast, so as to have connexion with it, you shall kill the woman and the beast: let them die the death, they are guilty. 17 whoever shall take his sister by his father or by his mother and shall ness and she see his nakedness, it is a reproach: they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin. 18 And whatever man shall lie with a woman that is set apart for a flux and shall uncover her nakedness, he has uncovered her fountain and she has

uncovered the flux of her blood: they shall both be destroyed from among their generation. 19 You shall not uncover the nakedness of your father's sister, or of the sister of your mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity. 20 whoever shall lie with his near kinswoman, has uncovered the nakedness of one near akin to him: they shall die childless. 21 Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

22 And keep you all my ordinances and my judgments; and you shall do them and the land shall not be aggrieved with you, into which I bring you to dwell upon it. 23 And walk you not in the customs of the nations which I drive out from before you; for they have done all these things and I have abhorred them: 24 and I said to you, you shall inherit their land and I will give it to you for a possession, even a land flowing with milk and honey: I am the Lord your God, who have separated you from all people. 25 You shall make a distinction between the clean and the unclean cattle and between clean and unclean birds; and you shall not defile your souls with cattle, or with birds, or with any creeping things of the earth, which I have separated for you because of uncleanness. 26 You shall be holy to me; because I the Lord your God am holy, who separated you from all nations, to be mine.

27 And as for a man or woman whoever of them shall have in them a divining spirit, or be an enchanter, let them both die the death: you shall stone them with stones, they are guilty.

21

21:1 The Lord spoke to Moses, saying: Speak to the priests the sons of Aaron and you shall tell those who they shall not defile themselves in their nation for the dead, 2 but they may mourn for a relative who is very near to them, for a father and mother and sons and daughters, for a brother, 3 and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself. 4 He shall not defile himself suddenly among his people to profane himself. 5 You shall not shave your head for the dead with a baldness on the top; and they shall not shave their beard, neither shall they make gashes on their flesh. 6 They shall be holy to their God and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God and they shall be holy. 7 They shall not take a woman who is a harlot and profaned, or a woman put away from her husband; for he is holy to the Lord his God. 8 You shall hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them am holy. 9 If the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burnt with fire.

10 The priest that is chief among his brothers, the oil having been poured upon the head of the anointed one, He having been consecrated to put on the garments, shall not take the mitre off his head and shall not destroy his garments: 11 neither shall he go in to any dead body, neither shall he defile himself for his father or his mother. 12 He shall not go forth out of the sanctuary, He shall not profane the sanctuary of his God, because the holy anointing oil of God is upon him: I am the Lord. 13 He shall take for a wife a virgin of his own tribe. 14 But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people. 15 He shall not profane his seed among his people: I am the Lord that sanctifies him. 16 The Lord spoke to Moses, saying: 17 Say to Aaron, A man of your tribe throughout your generations, who shall have a blemish on him, shall not draw near to offer the gifts of his God. 18 No man who has a blemish on him shall draw nigh; a man blind, lame, with his nose disfigured, or

his ears cut, 19 a man who has a broken hand or a broken foot, 20 or hump-backed, or blear-eyed, or that has lost his eye-lashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle. 21 Whoever of the seed of Aaron the priest has a blemish on him, shall not draw near to offer sacrifices to your God, because he has a blemish on him; he shall not draw near to offer the gifts of God. 22 The gifts of God are most holy, He shall eat of the holy things. 23 Only he shall not approach the veil, He shall not draw near to the altar, because he has a blemish; He shall not profane the sanctuary of his God, for I am the Lord that sanctifies them. 24 Moses spoke to Aaron and his sons and to all the children of Israel.

22

22:1 The Lord spoke to Moses, saying: 2 Speak to Aaron and to his sons, Let them take heed concerning the holy things of the children of Israel, so they shall not profane my holy name in any of the things which they consecrate to me: I am the Lord. 3 Say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things, whatsoever the children of Israel shall consecrate to the Lord, while his uncleanness is upon him, that soul shall be cut off from me: I am the Lord your God. 4 The man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; He that touches any uncleanness of a dead body, or the man whose seed of copulation shall have gone out from him, 5 or whoever shall touch any unclean reptile, which will defile him, or who shall touch a man, by which means he shall defile him according to all his uncleanness: 6 whatsoever soul shall touch them shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water, 7 and the sun go down and then he shall be clean; and then shall he eat of all the holy things, for they are his bread. 8 He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I am the Lord. 9 They shall keep my ordinances, that they do not bear iniquity because of them and die because of them, if they shall profane them: I am the Lord God that sanctifies them. 10 And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things. 11 But if a priest should have a soul purchased for money, he shall eat of his bread; and those who are born in his house, they also shall eat of his bread. 12 If the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary. 13 If the daughter of priest should be a widow, or put away and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it. 14 The man who shall ignorantly eat holy things, shall add the fifth part to it and give the holy thing to the priest. 15 They shall not profane the holy things of the children of Israel, which they offer to the Lord. 16 So should they bring upon themselves the iniquity of trespass in their eating their holy things: for I am the Lord that sanctifies them.

17 The Lord spoke to Moses, saying: 18 Speak to Aaron and his sons and to all the congregation of Israel and you shall say to them, Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole-burnt-offerings— 19 your free-will-offerings shall be males without blemish of the herds, or of the sheep, or of the goats. 20 They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable for you. 21 And whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of free-will-offering, or an offering in

your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it. 22 One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord; neither shall you offer any of them for a burnt-offering on the altar of the Lord. 23 And a calf or a sheep with the ears cut off, or that has lost its tail, you shall kill them for yourself; but they shall not be accepted for your vow. 24 That which has broken testicles, or is crushed or gelt or mutilated, —thou shall not offer them to the Lord, neither shall you sacrifice them upon your land. 25 Neither shall you offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you. 26 The Lord spoke to Moses, saying: 27 As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt-offering to the Lord. 28 And a bullock and a ewe, it and its young, you shall not kill in one day.

29 If you should offer a sacrifice, a vow of rejoicing to the Lord, you shall offer it so as to be accepted for you. 30 In that same day it shall be eaten; you shall not leave of the flesh till the morrow: I am the Lord. 31 You shall keep my commandments and do them. 32 You shall not profane the name of the Holy One and I will be sanctified in the midst of the children of Israel. I am the Lord that sanctifies you, 33 who brought you out of the land of Egypt, to be your God: I am the Lord.

23

23:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and you shall say to them, The feasts of the Lord which you shall call holy assemblies, these are my feasts. 3 Six days shall you do works, but on the seventh day is the Sabbath; a rest, a holy convocation to the Lord: you shall not do any work, it is a Sabbath to the Lord in all your dwellings.

4 These are the feasts to the Lord, holy convocations, which you shall call in their seasons. 5 In the first month, on the fourteenth day of the month, between the evening times is the Lord's Passover. 6 And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall you eat unleavened bread. 7 The first day shall be a holy convocation to you: you shall do no servile work. 8 You shall offer whole-burnt-offerings to the Lord seven days; and the seventh day shall be a holy convocation to you: you shall do no servile work. 9 The Lord spoke to Moses, saying: 10 Speak to the children of Israel and you shall say to them when you shall enter into the land which I give you and reap the harvest of it, then shall you bring a sheaf, the first-fruits of your harvest, to the priest; 11 He shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up. 12 You shall offer on the day on which you bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord. 13 And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to the Lord, a smell of sweet savor to the Lord and its drink-offering the fourth part of a hin of wine. 14 You shall not eat bread, or the new parched corn, until this same day, until you offer the sacrifices to your God: it is a perpetual statute throughout your generations in all your dwellings.

15 You shall number to yourselves from the day after the Sabbath, from the day on which you shall offer the sheaf of the heave-offering, seven full weeks: 16 until the morrow after the last week you shall number fifty days and shall bring a new meat-offering to the Lord. 17 You shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to

the Lord. 18 You shall bring with the loaves seven unblemished lambs of a year old and one calf of the herd and two rams without blemish and they shall be a whole-burnt-offering to the Lord: and their meat-offerings and their drink-offerings shall be a sacrifice, a smell of sweet savor to the Lord. 19 They shall sacrifice one kid of the goats for a sin-offering and two lambs of a year old for a peace-offering, with the loaves of the first-fruits. 20 The priest shall place them with the loaves of the first-fruits an offering before the Lord with the two lambs, they shall be holy to the Lord; they shall belong to the priest that brings them. 21 You shall call this day a convocation: it shall be holy to you; you shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations. 22 When you shall reap the harvest of your land, you shall not fully reap the remainder of the harvest of your field when you reapest and you shall not gather that which falls from your reaping; you shall leave it for the poor and the stranger: I am the Lord your God.

23 The Lord spoke to Moses, saying: 24 Speak to the children of Israel, saying: In the seventh month, on the first day of the month, you shall have a rest, a memorial of trumpets: it shall be to you a holy convocation. 25 You shall do no servile work and you shall offer a whole-burnt-offering to the Lord.

26 The Lord spoke to Moses, saying: 27 Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and you shall humble your souls and offer a whole-burnt-offering to the Lord. 28 You shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your God. 29 Every soul that shall not be humbled in that day, shall be cut off from among its people. 30 And every soul which shall do work on that day, that soul shall be destroyed from among its people. 31 You shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations. 32 It shall be a holy Sabbath to you; and you shall humble your souls, from the ninth day of the month: from evening to evening you shall keep your Sabbaths.

33 The Lord spoke to Moses, saying: 34 Speak to the children of Israel, saying: On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to the Lord. 35 And on the first day shall be a holy convocation; you shall do no servile work. 36 Seven days shall you offer whole-burnt-offerings to the Lord and the eighth-day shall be a holy convocation to you; and you shall offer whole-burnt-offerings to the Lord: it is a time of release, you shall do no servile work. 37 These are the feasts to the Lord, which you shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings and their drink-offerings, that for each day on its day: 38 besides the Sabbaths of the Lord and besides your gifts and besides all your vows and besides your free-will-offerings, which you shall give to the Lord. 39 And on the fifteenth day of this seventh month when you shall have completely gathered in the fruits of the earth, you shall keep a feast to the Lord seven days; on the first day there shall be a rest and on the eighth day a rest. 40 And on the first day you shall take goodly fruit of trees and branches of palm trees and thick boughs of trees and willows and branches of agnos[1] from the brook, to rejoice before the Lord your God seven days in the year. 41 It is a perpetual statute for your generations: in the seventh month you shall keep it. 42 Seven days you shall dwell in tabernacles: every native in Israel shall dwell in tents, 43 that your posterity may see, that I made the children of Israel to dwell in tents when I brought them out of the land of Egypt: I am the Lord your God. 44 Moses recounted

[1] Brenton has "osiers"

the feasts of the Lord to the children of Israel.

24

24:1 The Lord spoke to Moses, saying: 2 Charge the children of Israel, Let them take for you pure olive oil beaten for the light, to burn a lamp continually, 3 outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations. 4 You shall burn the lamps on the pure lamp-stand before the Lord till the morrow. 5 You shall take fine flour and make of it twelve loaves; each loaf shall be of two tenth parts. 6 You shall put them in two rows, each row containing six loaves, on the pure table before the Lord. 7 You shall put on each row pure frankincense and salt; and these things shall be for loaves for a memorial, set forth before the Lord. 8 On the Sabbath-day they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant. 9 They shall be for Aaron and his sons and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

10 And there went forth a son of an Israelite woman, He was son of an Egyptian man among the sons of Israel; and they fought in the camp, the son of the Israelite woman and a man who was an Israelite. 11 The son of the Israelite woman named THE NAME and cursed; and they brought him to Moses: and his mother's name was Salomith, daughter of Dabri of the tribe of Dan. 12 They put him in ward, to judge him by the command of the Lord. 13 The Lord spoke to Moses, saying: 14 Bring forth him that cursed outside the camp and all who heard shall lay their hands upon his head and all the congregation shall stone him. 15 And speak to the sons of Israel and you shall say to them, whoever shall curse God shall bear his sin. 16 He that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord. 17 And whoever shall strike a man He die, let him die the death. 18 And whoever shall strike a beast and it shall die, let him render life for life. 19 And whoever shall inflict a blemish on his neighbor, as he has done to him, so shall it be done to himself in return; 20 bruise for bruise, eye for eye, tooth for tooth: as any one may inflict a blemish on a man, so shall it be rendered to him. 21 whoever shall strike a man, He shall die, let him die the death. 22 There shall be one judgment for the stranger and the native, for I am the Lord your God. 23 Moses spoke to the children of Israel and they brought him that had cursed out of the camp and stoned him with stones: and the children of Israel did as the Lord commanded Moses.

25

25:1 The Lord spoke to Moses in the mount Sinai, saying: 2 Speak to the children of Israel and you shall say to them, Whenever you shall have entered into the land, which I give to you, then the land shall rest which I give to you, for its Sabbaths to the Lord. 3 Six years you shall sow your field and six years you shall prune your vine and gather in its fruit. 4 But in the seventh year shall be a Sabbath, it shall be a rest to the land, a Sabbath to the Lord: you shall not sow your field and you shall not prune your vine. 5 You shall not gather the spontaneous produce of your field and you shall not gather fully the grapes of your dedication: it shall be a year of rest to the land. 6 The Sabbaths of the land shall be food for you and for your man-servant and for your maid-servant and your hireling and the stranger that abides with you. 7 And for your cattle and for the wild beats that are in your land, shall every fruit of it be for food.

8 You shall reckon to yourself seven Sabbaths of years, seven times

seven years; and they shall be to you seven weeks of years, nine and forty years. 9 In the seventh month, on the tenth day of the month, you shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement you shall make a proclamation with a trumpet in all your land. 10 You shall sanctify the year, the fiftieth year and you shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession and you shall go each to his family. 11 This is a jubilee of release, the year shall be to you the fiftieth year: you shall not sow, nor reap the produce that comes of itself from the land, neither shall you gather its dedicated fruits. 12 For it is a jubilee of release; it shall be holy to you, you shall eat its fruits off the fields. 13 In the year of the release even the jubilee of it, shall each one return to his possession. 14 If you should sell a possession to your neighbor, or if you should buy of your neighbor, let not a man oppress his neighbor. 15 According to the number of years after the jubilee shall you buy of your neighbor, according to the number of years of the fruits shall he sell to you. 16 According as there may be a greater number of years he shall increase the value of his possession and according as there may be a less number of years he shall lessen the value of his possession; for according to the number of his crops, so shall he sell to you. 17 Let not a man oppress his neighbor and you shall fear the Lord your God: I am the Lord your God.

18 You shall keep all my ordinances and all my judgments; and do you observe them and you shall keep them and dwell securely in the land. 19 The land shall yield her increase and you shall eat to fullness and shall dwell securely in it. 20 If you should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits? 21 Then will I send my blessing upon you in the sixth year and the land shall produce its fruits for three years. 22 You shall sow in the eighth year and eat old fruits till the ninth year: until its fruit come, you shall eat old fruits of the old. 23 The land shall not be sold for a permanence; for the land is mine, because you are strangers and sojourners before me. 24 And in every land of your possession, you shall allow ransoms for the land. 25 If your brother who is with you be poor and should have sold part of his possession and his kinsman who is near to him come, then he shall redeem the possession which his brother has sold. 26 If one have no near kinsman, He prosper with his hand, He find sufficient money, even his ransom; 27 then shall he calculate the years of his sale, He shall give what is due to the man to whom he sold it, He shall return to his possession. 28 But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release and the owner shall return to his possession.

29 If any one should sell an inhabited house in a walled city, then there shall be the ransom of it, until the time is fulfilled: its time of ransom shall be a full year. 30 If it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release. 31 But the houses in the villages which have not a wall around them, shall be reckoned as the fields of the country: they shall always be redeemable and they shall go out in the release. 32 The cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites. 33 If any one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel. 34 The lands set apart for

their cities shall not be sold, because this is their perpetual possession.

35 If your brother who is with you become poor, He fail in resources with you, you shall help him as a stranger and a sojourner and your brother shall live with you. 36 You shall not receive from him interest, nor increase: and you shall fear your God: I am the Lord: and your brother shall live with you. 37 You shall not lend your money to him at interest and you shall not lend your meat to him to be returned with increase. 38 I am the Lord your God, who brought you out of the land of Egypt, to give you the land of C'anaan, so as to be your God.

39 If your brother by you be lowered and be sold to you, he shall not serve you with the servitude of a slave. 40 He shall be with you as a hireling or a sojourner, he shall work for you till the year of release: 41 He shall go out in the release and his children with him; He shall go to his family, he shall hasten back to his patrimony. 42 Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a common servant. 43 You shall not oppress him with labor and shall fear the Lord your God. 44 And whatever number of men-servants and maid-servants you shall have, you shall purchase male and female servants from the nations that are around you. 45 And of the sons of the sojourners that are among you, of these you shall buy and of their relations, all that shall be in your lands; let them be to you for a possession. 46 You shall distribute them to your children after you and they shall be to you permanent possessions for ever: but of your brothers the children of Israel, one shall not oppress his brother in labors.

47 If a stranger or sojourner with you becomes rich and your brother in distress be sold to the stranger or the sojourner that is with you, or to a proselyte by extraction; 48 after he is sold to him there shall be redemption for him, one of his brothers shall redeem him. 49 A brother of his father, or a son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him and if he should be rich and redeem himself, 50 then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year. 51 If any have a greater number of years than enough, according to these he shall pay his ransom out of his purchase-money. 52 If but a little time be left of the years to the year of release, then shall he reckon to him according to his years and shall pay his ransom 53 as a hireling; he shall be with him from year to year; you shall not oppress him with labor before you. 54 If he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him. 55 For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

26

26:1 I am the Lord your God: you shall not make to yourselves gods made with hands, or graven; neither shall you rear up a pillar for yourselves, neither shall you set up a stone for an object in your land to worship it: I am the Lord your God. 2 You shall keep my Sabbaths and reverence my sanctuaries: I am the Lord. 3 If you will walk in my ordinances and keep my commandments and do them, 4 then will I give you the rain in its season and the land shall produce its fruits and the trees of the field shall yield their fruit. 5 And your threshing time shall overtake the vintage and your vintage shall overtake your seed time; and you shall eat your bread to the full; and you shall dwell safely upon your land and war shall not go through your land. 6 I will give peace in your land and you shall sleep and none shall make you afraid; and I will destroy the evil beasts out of your land, 7 and you shall pursue your enemies and they shall fall before

you with slaughter. 8 And five of you shall chase a hundred and a hundred of you shall chase tens of thousands; and your enemies shall fall before you by the sword. 9 I will look upon you and increase you and multiply you and establish my covenant with you. 10 You shall eat that which is old and very old and bring forth the old to make way for the new. 11 I will set my tabernacle among you and my soul shall not abhor you; 12 and I will walk among you and be your God and you shall be my people. 13 I am the Lord your God, who brought you out of the land of Egypt, where you were slaves; and I broke the band of your yoke and brought you forth openly.

14 But if you will not hearken to me, nor obey these my ordinances, 15 but disobey them and your soul should loathe my judgments, so that you should not keep all my commands, so as to break my covenant, 16 then will I do thus to you: I will even bring upon you perplexity and the itch and the fever that causes your eyes to waste away and disease that consumes your life; and you shall sow your seeds in vain and your enemies shall eat them. 17 I will set my face against you and you shall fall before your enemies and those who hate you shall pursue you; and you shall flee, no one pursuing you. 18 If you still refuse to hearken to me, then will I chasten you yet more even seven times for your sins. 19 I will break down the haughtiness of your pride; and I will make your heaven iron and your earth as it were brass. 20 And your strength shall be in vain; and your land shall not yield its seed and the tree of your field shall not yield its fruit.

21 If after this you should walk perversely and not be willing to obey me, I will further bring upon you seven plagues according to your sins. 22 I will send upon you the wild beasts of the land and they shall devour you and shall consume your cattle: and I will make you few in number and your ways shall be desolate. 23 If you are not corrected by this, but walk perversely towards me, 24 I also will walk with you with a perverse spirit and I also will strike you seven times for your sins. 25 I will bring upon you a sword avenging the cause of my covenant and you shall flee for refuge to your cities; and I will send out death against you and you shall be delivered into the hands of your enemies. 26 When I afflict you with famine of bread, then ten women shall bake your loaves in one oven and they shall render your loaves by weight; and you shall eat and not be satisfied.

27 If you will not obey me, but walk perversely towards me, 28 then will I walk with you with a froward mind and I will chasten you seven-fold according to your sins. 29 You shall eat the flesh of your sons and the flesh of your daughters shall you eat. 30 I will render your pillars desolate and will utterly destroy your wooden images made with hands; and I will lay your carcasses on the carcasses of your idols and my soul shall loathe you. 31 I will lay your cities waste and I will make your sanctuaries desolate and I will not smell the savor of your sacrifices. 32 I will lay your land desolate and your enemies who dwell in it shall wonder at it. 33 I will scatter you among the nations and the sword shall come upon you and consume you; and your land shall be desolate and your cities shall be desolate. 34 Then the land shall enjoy its Sabbaths all the days of its desolation. 35 You shall be in the land of your enemies; then the land shall keep its Sabbaths and the land shall enjoy its Sabbaths all the days of its desolation: it shall keep Sabbaths which it kept not among your Sabbaths when you dwelt in it. 36 And to those who are left of you I will bring into their heart in the land of their enemies; and the sound of a shaken leaf shall chase them and they shall flee as fleeing from war and shall fall when none pursues them. 37 And brother shall disregard brother as in war when none pursues; and you shall not be able to withstand your enemies. 38 You shall perish among the Gentiles and the land of your enemies shall devour you. 39 And

those who are left of you shall perish, because of their sins and because of the sins of their fathers: in the land of their enemies shall they consume away.

40 They shall confess their sins and the sins of their fathers, that they have transgressed and neglected me and that they have walked perversely before me, 41 and I walked with them with a perverse mind; and I will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed and then shall they acquiesce in the punishment of their sins. 42 I will remember the covenant of Jacob and the covenant of Isaac and the covenant of Abra'am will I remember. 43 I will remember the land and the land shall be left of them; then the land shall enjoy her Sabbaths when it is deserted through them: and they shall accept the punishment of their iniquities, because they neglected my judgments and in their soul loathed my ordinances. 44 And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Lord their God. 45 I will remember their former covenant when I brought them out of the land of Egypt, out of the house of before the nation, to be their God; I am the Lord. 46 These are my judgments and my ordinances and the law which the Lord gave between himself and the children of Israel, in the mount Sinai, by the hand of Moses.

27

27:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and you shall say to them, whoever shall vow a vow as the valuation of his soul for the Lord, 3 the valuation of a male from twenty years old to sixty years old shall be—his valuation shall be fifty didrachms of silver by the standard of the sanctuary. 4 The valuation of a female shall be thirty didrachms. 5 If it be from five years old to twenty, the valuation of a male shall be twenty didrachms and of a female ten didrachms. 6 And from a month old to five years old, the valuation of a male shall be five didrachms and of a female, three didrachms of silver. 7 If from sixty year old and upward, if it be a male, his valuation shall be fifteen didrachms of silver and if a female, ten didrachms. 8 If the man be too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

9 If it be from the cattle that are offered as a gift to the Lord, whoever shall offer one of these to the Lord, it shall be holy. 10 He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substitute shall be holy. 11 If it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest. 12 The priest shall make a valuation between the good and the bad and accordingly as the priest shall value it, so shall it stand. 13 If the worshiper will at all redeem it, he shall add the fifth part to its value. 14 And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand. 15 If he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation and it shall be his.

16 If a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a jar of barley. 17 If he should sanctify his field from the year of release, it shall stand according to his valuation. 18 If he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the next year of release and it shall be deducted as an equivalent from his full valuation. 19 If he that sanctified the field would redeem it, he shall add to its value the fifth part of the money and

it shall be his. 20 If he do not redeem the field, but should sell the field to another man, he shall not after redeem it. 21 But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it. 22 If he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession, 23 the priest shall reckon to him the full valuation from the year of release, He shall pay the valuation in that day as holy to the Lord. 24 And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was. 25 And every valuation shall be by holy weights: the didrachm shall be twenty oboli. 26 And every first-born which shall be produced among your cattle shall be the Lord's and no man shall sanctify it: whether calf or sheep, it is the Lord's. 27 But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

28 And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord. 29 And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death. 30 Every tithe of the land, both of the seed of the land and of the fruit of trees, is the Lord's, holy to the Lord. 31 If a man should at all redeem his tithe, he shall add the fifth part to it and it shall be his. 32 And every tithe of oxen and of sheep and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord. 33 You shall not change a good for a bad, or a bad for a good; and if you should at all change it, its equivalent also shall be holy, it shall not be redeemed.

34 These are the commandments which the Lord commanded Moses for the sons of Israel in mount Sinai.

NUMBERS
(ΑΡΙΘΜΟΙ)

1

1:1 The Lord spoke to Moses in the wilderness of Sinai, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying: 2 Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male 3 from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; you and Aaron take account of them. 4 With you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

5 These are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediur. 6 Of Symeon, Salamiel the son of Surisadai. 7 Of Juda, Naasson the son of Aminadab. 8 Of Issachar, Nathanael the son of Sogar. 9 Of Zabulon, Eliab the son of Chaelon. 10 Of the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses, Gamaliel the son of Phadasur. 11 Of Benjamin, Abidan the son of Gadeoni. 12 Of Dan, Achiezer the son of Amisadai. 13 Of Aser, Phagaiel the son of Echran. 14 Of Gad, Elisaph the son of Raguel. 15 Of Nephthali, Achire the son of Ænan. 16 These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

17 Moses and Aaron took these men who were called by name. 18 They assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number: 19 as the Lord commanded Moses, so they were numbered in the wilderness of Sinai.

20 The sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were—all males from twenty years old and upward, every one that went out with the host— 21 the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred. 22 For the children of Symeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, 23 the numbering of them of the tribe of Symeon, was fifty-nine thousand and three hundred.

24 For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 25 the numbering of them of the tribe of Juda, was seventy-four thousand and six hundred.

26 For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 27 the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred. 28 For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all

males from twenty years old and upward, every one that goes out with the host, 29 the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred.

30 For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, 31 the numbering of them of the tribe of Ephraim, was forty thousand and five hundred. 32 For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, 33 the numbering of them of the tribe of Manasse, was thirty-two thousand and two hundred. 34 For the sons of Benjamin according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host, 35 the numbering of them of the tribe of Benjamin, was thirty-five thousand and four hundred. 36 For the sons of Gad according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 37 the numbering of them of the tribe of Gad, was forty and five thousand and six hundred and fifty. 38 For the sons of Dan according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 39 the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred. 40 For the sons of Aser according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host, 41 the numbering of them of the tribe of Aser, was forty and one thousand and five hundred.

42 For the sons of Nephthali according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one who goes forth with the host, 43 the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred.

44 This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they were according to the tribe of the houses of their family. 45 The whole numbering of the children of Israel with their host from twenty years old and upward, every one that goes out to set himself in battle array in Israel, came to 46 six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites of the tribe of their family were not counted among the children of Israel. 48 The Lord spoke to Moses, saying: 49 See, you shall not muster the tribe of Levi and you shall not take their numbers, in the midst of the children of Israel. 50 And do you set the Levites over the tabernacle of witness and over all its furniture and over all things that are in it; and they shall do service in it and they shall encamp around the tabernacle. 51 And in removing the tabernacle, the Levites shall take it down and in pitching the tabernacle they shall set it up: Let the stranger that advances to touch it die. 52 The children of Israel shall encamp, every

man in his own order and every man according to his company, with their host. 53 But let the Levites encamp around the tabernacle of witness fronting it and so there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness. 54 The children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

2

2:1 The Lord spoke to Moses and Aaron, saying: 2 Let the children of Israel encamp fronting each other, every man keeping his own rank, according to their standards, according to the houses of their families; the children of Israel shall encamp around the tabernacle of witness. 3 And those who encamp first toward the east shall be the order of the camp of Juda with their host and the prince of the sons of Juda, Naasson the son of Aminadab. 4 His forces that were numbered, were seventy-four thousand and six hundred. 5 And those who encamp next shall be of the tribe of Issachar and the prince of the sons of Issachar shall be Nathanael the son of Sogar. 6 His forces that were numbered, were fifty-four thousand and four hundred. 7 And those who encamp next shall be of the tribe of Zabulon and the prince of the sons of Zabulon shall be Eliab the son of Chaelon. 8 His forces that were numbered, were fifty-seven thousand and four hundred. 9 All that were numbered of the camp of Juda were a hundred and eighty thousand and six thousand and four hundred: they shall move first with their forces. 10 This is the order of the camp of Ruben; their forces shall be toward the south and the prince of the children of Ruben shall be Elisur the son of Sediur. 11 His forces that were numbered, were forty-six thousand and five hundred. 12 And those who encamp next to him shall be of the tribe of Symeon and the prince of the sons of Symeon shall be Salamiel the son of Surisadai. 13 His forces that were numbered, were fifty-nine thousand and three hundred. 14 And those who encamp next to them shall be the tribe of Gad; and the prince of the sons of Gad, Elisaph the son of Raguel. 15 His forces that were numbered, were forty-five thousand and six hundred and fifty. 16 All who were numbered of the camp of Ruben, were a hundred and fifty-one thousand and four hundred and fifty: they with their forces shall proceed in the second place.

17 And then the tabernacle of witness shall be set forward and the camp of the Levites shall be between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies. 18 The station of the camp of Ephraim shall be westward with their forces and the head of the children of Ephraim shall be Elisama the son of Emiud. 19 His forces that were numbered, are forty thousand and five hundred.

20 And those who encamp next shall be of the tribe of Manasse and the prince of the sons of Manasse, Gamaliel the son of Phadassur. 21 His forces that were numbered, were thirty-two thousand and two hundred. 22 And those who encamp next shall be of the tribe of Benjamin and the prince of the sons of Benjamin, Abidan the son of Gadeoni. 23 His forces that were numbered, were thirty-five thousand and four hundred. 24 All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces shall set out third.

25 The order of the camp of Dan shall be northward with their forces; and the prince of the sons of Dan, Achiezer the son of Amisadai. 26 His forces that were numbered, were sixty-two thousand and seven hundred. 27 And those who encamp next to him shall be the tribe of Aser; and the prince of the sons of Aser, Phagiel the son of Echran. 28 His forces that were numbered, were forty-one thousand and five hundred. 29 And those who

encamp next shall be of the tribe of Nephthali; and the prince of the children of Nephthali, Achire son Ænan. 30 His forces that were numbered were fifty-three thousand and four hundred. 31 All that were numbered of the camp of Dan, were a hundred and fifty-seven thousand and six hundred: they shall set out last according to their order.

32 This is the numbering of the children of Israel according to the houses of their families: all the numbering of the camps with their forces, was six hundred and three thousand, five hundred and fifty. 33 But the Levites were not numbered with them, as the Lord commanded Moses. 34 The children of Israel did all things that the Lord commanded Moses; thus they encamped in their order and thus they began their march in succession each according to their divisions, according to the houses of their families.

3

3:1 These are the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in mount Sinai. 2 These are the names of the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar. 3 These are the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood. 4 And Nadab and Abiud died before the Lord when they offered strange fire before the Lord, in the wilderness of Sinai; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

5 The Lord spoke to Moses, saying: 6 Take the tribe of Levi and you shall set them before Aaron the priest and they shall minister to him, 7 and shall keep his charges and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle. 8 They shall keep all the furniture of the tabernacle of witness and the charges of the children of Israel as to all the works of the tabernacle. 9 You shall give the Levites to Aaron and to his sons the priests; they are given for a gift to me of the children of Israel. 10 You shall appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood and all things belonging to the altar and within the veil; and the stranger that touches them shall die. 11 The Lord spoke to Moses, saying: 12 Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom and the Levites shall be mine. 13 For every first-born is mine; in the day in which I stroke every first-born in the land of Egypt, I sanctified to myself every first-born in Israel: both of man and beast, they shall be mine: I am the Lord.

14 The Lord spoke to Moses in the wilderness of Sinai, saying: 15 Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number you them every male from a month old and upwards. 16 Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them.

17 These were the sons of Levi by their names; Gedson, Caath and Merari. 18 These are the names of the sons of Gedson according to their families; Lobeni and Semei: 19 and the sons of Caath according to their families; Amram and Issaar, Chebron and Oziel: 20 and the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families. 21 To Gedson belongs the family of Lobeni and the family of Semei: these are the families of Gedson. 22 The numbering of them according to the number of every male from a month old and upwards, their numbering was seven thousand and five hundred. 23 The sons of Gedson shall encamp westward behind the tabernacle. 24 The ruler of the household of the family of Gedson was

Elisaph the son of Dael. 25 The charge of the sons of Gedson in the tabernacle of witness was the tent and the veil and the covering of the door of the tabernacle of witness, 26 and the curtains of the court and the veil of the door of the court, which is by the tabernacle and the remainder of all its works.

27 To Caath belonged one division, that of Amram and another division, that of Issaar and another division, that of Chebron and another division, that of Oziel: these are the divisions of Caath, according to number. 28 Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things. 29 The families of the sons of Caath, shall encamp beside the tabernacle toward the south. 30 The chief of the house of the families of the divisions of Caath, was Elisaphan the son of Oziel.

31 And their charge was the ark and the table and the candlestick and the altars and all the vessels of the sanctuary by which they do holy service and the veil and all their works. 32 The chief over the chief of the Levites, was Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things. 33 To Merari belonged the family of Mooli and the family of Musi: these are the families of Merari. 34 The mustering of them according to number, every male from a month old and upwards, was six thousand and fifty. 35 The head of the house of the families of the division of Merari, was Suriel the son of Abichail: they shall encamp by the side of the tabernacle northwards. 36 The oversight of the charge of the sons of Merari included the chapiters of the tabernacle and its bars and its pillars and its sockets and all their furniture and their works, 37 and the pillars of the court around and their bases and their pins and their cords.

38 Those who encamp before the tabernacle of witness on the east shall be Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them, shall die. 39 All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, were two and twenty thousand.

40 The Lord spoke to Moses, saying: Count every first-born male of the children of Israel from a month old and upwards and take the number by name. 41 You shall take the Levites for me—I am the Lord—instead of all the first-born of the sons of Israel and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel. 42 Moses counted, as the Lord commanded him, every first-born among the children of Israel. 43 All the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three. 44 The Lord spoke to Moses, saying: 45 Take the Levites instead of all the first-born of the sons of Israel and the cattle of the Levites instead of their cattle and the Levites shall be mine; I am the Lord. 46 And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel; 47 you shall even take five shekels a head; you shall take them according to the holy didrachm, twenty oboli to the shekel. 48 You shall give the money to Aaron and to his sons, the ransom of those who exceed in number among them. 49 Moses took the silver, the ransom of those who exceeded in number the redemption of the Levites. 50 He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel. 51 Moses gave the ransom of those who were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

4

4:1 The Lord spoke to Moses and Aaron, saying: 2 Take the sum of the

children of Caath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households; 3 from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness.

4 These are the works of the sons of Caath in the tabernacle of witness; it is most holy. 5 And Aaron and his sons shall go in when the camp is about to move and shall take down the shadowing veil and shall cover with it the ark of the testimony. 6 They shall put on it a cover, even a blue skin and put on it above a garment all of blue and shall put the staves through the rings.

7 They shall put on the table set forth for shew-bred a cloth all of purple and the dishes and the censers and the cups and the vessels with which one offers drink-offerings; and the continual loaves shall be upon it. 8 They shall put upon it a scarlet cloth and they shall cover it with a blue covering of skin and they shall put the staves into it. 9 They shall take a blue covering and cover the candlestick that gives light and its lamps and its snuffers and its funnels and all the vessels of oil with which they minister. 10 They shall put it and all its vessels, into a blue skin cover; and they shall put it on bearers. 11 They shall put a blue cloth for a cover on the golden altar and shall cover it with a blue skin cover and put in its staves.

12 They shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue and shall cover them with blue skin covering and put them upon staves. 13 He shall put the covering on the altar and they shall cover it with a cloth all of purple. 14 They shall put upon it all the vessels with which they minister upon it and the fire-pans and the flesh-hooks and the cups and the cover and all the vessels of the altar; and they shall put on it a blue cover of skins and shall put in its staves; and they shall take a purple cloth and cover the laver and its foot and they shall put it into a blue cover of skin and put it on bars. 15 And Aaron and his sons shall finish covering the holy things and all the holy vessels when the camp begins to move; and afterwards the sons of Caath shall go in to take up the furniture; but shall not touch the holy things, for fear that they die: these shall the sons of Caath bear in the tabernacle of witness.

16 Eleazar the son of Aaron the priest is overseer—the oil of the light and the incense of composition and the daily meat-offering and the anointing oil, are his charge; even the oversight of the whole tabernacle and all things that are in it in the holy place, in all the works.

17 The Lord spoke to Moses and Aaron, saying: 18 you shall not destroy the family of Caath from the tribe out of the midst of the Levites. 19 This do you to them and they shall live and not die when they approach the holy of holies: Let Aaron and his sons advance and they shall place them each in his post for bearing. 20 And so they shall by no means go in to look suddenly upon the holy things and die.

21 The Lord spoke to Moses, saying: 22 Take the sum of the children of Gedson and these according to the houses of their lineage, according to their families. 23 Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his business in the tabernacle of witness. 24 This is the public service of the family of Gedson, to minister and to bear. 25 They shall bear the skins of the tabernacle and the tabernacle of witness and its veil and the blue cover that was on it above and the cover of the door of the tabernacle of witness. 26 All the curtains of the court which were upon the tabernacle of witness and the appendages and all the vessels of service that they minister with they shall attend to. 27 According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries and in all their works; and you shall take account of

them by name in all things borne by them. 28 This is the service of the sons of Gedson in the tabernacle of witness and their charge by the hand of Ithamar the son of Aaron the priest.

29 The sons of Merari according to their families, according to the houses of their lineage, take you the number of them. 30 Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the services of the tabernacle of witness. 31 These are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapiters of the tabernacle and the bars and its pillars and its sockets and the veil and there shall be their sockets and their pillars and the curtain of the door of the tabernacle. 32 They shall bear the pillars of the court around and there shall be their sockets and they shall bear the pillars of the veil of the door of the court and their sockets and their pins and their cords and all their furniture and all their instruments of service: take you their number by name and all the articles of the charge of the things borne by them. 33 This is the ministration of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

34 Moses and Aaron and the rulers of Israel took the number of the sons of Caath according to their families, according to the houses of their lineage; 35 from five and twenty years old and upwards to the age of fifty years, every one that goes in to minister and do service in the tabernacle of witness. 36 The numbering of them according to their families was two thousand, seven hundred and fifty. 37 This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, as Moses and Aaron numbered them by the word of the Lord, by the hand of Moses.

38 The sons of Gedson were numbered according to their families, according to the houses of their lineage, 39 from five and twenty years old and upward till fifty years old, every one that goes in to minister and to do the services in the tabernacle of witness. 40 The numbering of them according to their families, according to the houses of their lineage, was two thousand six hundred and thirty. 41 This is the numbering of the family of the sons of Gedson, every one who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

42 And also the family of the sons of Merari were numbered according to their divisions, according to the house of their fathers; 43 from five and twenty years old and upward till fifty years old, every one that goes in to minister in the services of the tabernacle of witness. 44 The numbering of them according to their families, according to the houses of their lineage, was three thousand and two hundred. 45 This is the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses. 46 All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, namely, the Levites, according to their families and according to the houses of their lineage, 47 from five and twenty years old and upward till fifty years old, every one that goes in to the service of the works and the charge of the things that are carried in the tabernacle of witness. 48 And those who were numbered were eight thousand five hundred and eighty. 49 He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their respective work and over their burdens; and they were numbered, as the Lord commanded Moses.

5

5:1 The Lord spoke to Moses, saying: 2 Charge the children of Israel, Let them send forth out of the camp

every leper and every one who has in issue of the reins and every one who is unclean from a dead body. 3 Whether male or female, send them forth out of the camp; and they shall not defile their camps in which I dwell among them. 4 The children of Israel did so and sent them out of the camp: as the Lord said to Moses: so did the children of Israel.

5 The Lord spoke to Moses, saying: 6 Speak to the children of Israel, saying: Every man or woman who shall commit any sin that is common to man, or if that soul shall in anywise have neglected the commandment and transgressed; 7 that person shall confess the sin which he has committed and shall make satisfaction for his trespass: he shall pay the principal and shall add to it the fifth part and shall make restoration to him against whom he has trespassed. 8 But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass-offering paid to the Lord shall be for the priest, besides the ram of atonement, by which he shall make atonement with it for him.

9 And every first-fruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself. 10 The hallowed things of every man shall be his; and whatever man shall give any thing to the priest, the gift shall be his.

11 The Lord spoke to Moses, saying: 12 Speak to the children of Israel and you shall say to them, Whosesoever wife shall transgress against him and slight and despise him, 13 and supposing any one shall lie with her carnally and the thing shall be hid from the eyes of her husband and she should conceal it and be herself defiled and there be no witness with her and she should not be taken; 14 and there should come upon him a spirit of jealousy, He should be jealous of his wife and she be defiled; or there should come upon him a spirit of jealousy, He should be jealous of his wife and she should not be defiled; 15 then shall the man bring his wife to the priest and shall bring his gift for her, the tenth part of an ephah of barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

16 The priest shall bring her and cause her to stand before the Lord. 17 The priest shall take pure running water in an earthen vessel, He shall take of the dust that is on the floor of the tabernacle of witness and the priest having taken it shall cast it into the water. 18 The priest shall cause the woman to stand before the Lord and shall uncover the head of the woman and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse. 19 The priest shall adjure her and shall say to the woman, If no one has lain with you and if you have not transgressed so as to be polluted, being under the power of your husband, be free from this water of the conviction that causes the curse. 20 But if being a married woman you have transgressed, or been polluted and any one has lain with you, beside your husband: 21 then the priest shall adjure the woman by the oaths of this curse and the priest shall say to the woman, The Lord bring you into a curse and under an oath in the midst of your people, in that the Lord should cause your thigh to rot and your belly to swell; 22 and this water bringing the curse shall enter into your womb to cause your belly to swell and your thigh to rot. The woman shall say, Amen, Amen.

23 The priest shall write these curses in a book and shall blot them out with the water of the conviction that brings the curse. 24 He shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

25 The priest shall take from the hand of the woman the sacrifice of jealousy and shall present the sacrifice

before the Lord and shall bring it to the altar. 26 The priest shall take a handful of the sacrifice as a memorial of it and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water. 27 It shall come to pass, if she be defiled and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly and her thigh shall rot and the woman shall be for a curse in the midst of her people. 28 But if the woman have not been polluted and be clean, then shall she be guiltless and shall conceive seed. 29 This is the law of jealousy, by which a married woman should happen to transgress and be defiled; 30 or in the case of a man on whoever the spirit of jealousy should come, He should be jealous of his wife, He should place his wife before the Lord and the priest shall execute towards her all this law. 31 Then the man shall be clear from sin and that woman shall bear her sin.

6

6:1 The Lord spoke to Moses, saying: 2 speak to the children of Israel and you shall say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to the Lord, 3 he shall purely abstain from wine and strong drink; He shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins, 4 all the days of his vow: he shall eat no one of all the things that come from the vine, wine from the grape-stones to the husk, 5 all the days of his separation:—a razor shall not come upon his head, until the days be fulfilled which he vowed to the Lord: he shall be holy, cherishing the long hair of the head, 6 all the days of his vow to the Lord: he shall not come near to any dead body, 7 to his father or his mother, or to his brother or his sister; he shall not defile himself for them when they have died, because the vow of God is upon him on his head.

8 All the days of his vow he shall be holy to the Lord. 9 If any one should die suddenly by him, immediately the head of his vow shall be defiled; He shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved. 10 And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doors of the tabernacle of witness.

11 The priest shall offer one for a sin-offering; and the other for a whole-burnt-offering; and the priest shall make atonement for him in the things by which he sinned respecting the dead body, He shall sanctify his head in that day, 12 in which he was consecrated to the Lord, all the days of his vow; He shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted.

13 And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness. 14 He shall bring his gift to the Lord; one he-lamb of a year old without blemish for a whole-burnt-offering and one ewe-lamb of a year old without blemish for a sin-offering and one ram without blemish for a peace-offering; 15 and a basket of unleavened bread of fine flour, even loaves kneaded with oil and unleavened cakes anointed with oil and their meat-offering and their drink-offering. 16 The priest shall bring them before the Lord and shall offer his sin-offering and his whole-burnt-offering. 17 He shall offer the ram as a sacrifice of peace-offering to the Lord with the basket of unleavened bread; and the priest shall offer its meat-offering and its drink-offering. 18 He that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness and shall put the hairs on the fire which is under the sacrifice of peace-offering.

19 The priest shall take the soaked shoulder of the ram and one unleavened loaf from the basket and one unleavened cake and shall put them on the hands of the votary after he has shaved off his holy hair. 20 The priest shall present them as an offering before the Lord; it shall be the holy portion for the priest beside the breast of the heave-offering and beside the shoulder of the wave-offering: and afterwards the votary shall drink wine. 21 This is the law of the votary who shall have vowed to the Lord his gift to the Lord, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

22 The Lord spoke to Moses, saying: 23 Speak to Aaron and to his sons, saying: Thus you shall bless the children of Israel, saying to them, 24 The Lord bless you and keep you; 25 the Lord make his face to shine upon you and have mercy upon you; 26 the Lord lift up his countenance upon you and give you peace. 27 They shall put my name upon the children of Israel and I the Lord will bless them.

7

7:1 It came to pass in the day in which Moses finished the setting-up of the tabernacle, that he anointed it and consecrated it and all its furniture and the altar and all its furniture, he even anointed them and consecrated them. 2 The princes of Israel brought gifts, twelve princes of their fathers' houses: these were the heads of tribes, these are those who presided over the numbering. 3 They brought their gift before the Lord, six covered waggons and twelve oxen; a waggon from two princes and a calf from each: and they brought them before the tabernacle. 4 The Lord spoke to Moses, saying: 5 Take of them and they shall be for the works of the services of the tabernacle of witness: and you shall give them to the Levites, to each one according to his ministration. 6 Moses took the waggons and the oxen and gave them to the Levites. 7 He gave two waggons and four oxen to the sons of Gedson, according to their ministrations. 8 And four waggons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest. 9 But to the sons of Caath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

10 The rulers brought gifts for the dedication of the altar, in the day in which he anointed it and the rulers brought their gifts before the altar. 11 The Lord said to Moses: One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

12 He that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda. 13 He brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl, of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 14 One golden censer of ten shekels full of incense. 15 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; 16 and one kid of the goats for a sin-offering. 17 And for a sacrifice of peace-offering, two heifers, five rams, five he goats, five ewe-lambs of a year old: this was the gift of Naasson the son of Aminadab.

18 On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought his offering. 19 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 20 One censer of ten golden shekels, full of incense. 21 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 22 and one kid of the goats for a sin-offering. 23 And for a sacrifice, a peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this

was the gift of Nathanael the son of Sogar.

24 On the third day the prince of the sons of Zabulon, Eliab the son of Chaelon. 25 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 26 One golden censer of ten shekels, full of incense. 27 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 28 and one kid of the goats for a sin-offering. 29 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Eliab the son of Chaelon.

30 On the fourth day Elisur the son of Sediur, the prince of the children of Ruben. 31 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 32 One golden censer of ten shekels full of incense. 33 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 34 and one kid of the goats for a sin-offering. 35 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisur the son of Sediur.

36 On the fifth day the prince of the children of Symeon, Salamiel the son of Surisadai. 37 He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 38 One golden censer of ten shekels, full of incense. 39 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 40 and one kid of the goats for a sin-offering. 41 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Salamiel the son of Surisadai.

42 On the sixth day the prince of the sons of Gad, Elisaph the son of Raguel. 43 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat offering. 44 One golden censer of ten shekels, full of incense. 45 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 46 and one kid of the goats for a sin-offering. 47 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisaph the son of Raguel.

48 On the seventh day the prince of the sons of Ephraim, Elisama the son of Emiud. 49 He brought his gift, one silver charger, its weight was a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 50 One golden censer of ten shekels, full of incense. 51 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 52 and one kid of the goats for a sin-offering. 53 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisama the son of Emiud.

54 On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur. 55 He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. 56 One golden censer of ten shekels, full of incense. 57 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 58 and one kid of the goats for a sin-offering. 59 And for a sacrifice of peace-offering two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Gamaliel the son of Phadassur.

60 On the ninth day the prince of the sons of Benjamin, Abidan the son of Gadeoni. 61 He brought his gift, one

silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. 62 One golden censer of ten shekels, full of incense. 63 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 64 and one kid of the goats for a sin-offering. 65 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Abidan the son of Gadeoni.

66 On the tenth day the prince of the sons of Dan, Achiezer the son of Amisadai. 67 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 68 One golden censer of ten shekels, full of incense. 69 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 70 and one kid of the goats for a sin-offering. 71 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old. This was the gift of Achiezer the son of Amisadai.

72 On the eleventh day the prince of the sons of Aser, Phageel the son of Echran. 73 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. 74 One golden censer of ten shekels, full of incense. 75 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 76 and one kid of the goats for a sin-offering. 77 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Phageel the son of Echran.

78 On the twelfth day the prince of the sons of Nephthali, Achire the son of Ænan. 79 He brought his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat offering. 80 One golden censer of ten shekels, full of incense. 81 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 82 and one kid of the goats for a sin-offering. 83 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Achire the son of Ænan.

84 This was the dedication of the altar in the day in which Moses anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers: 85 each charger of a hundred and thirty shekels and each bowl of seventy shekels: all the silver of the vessels was two thousand four hundred shekels, the shekels according to the holy shekel. 86 Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels. 87 All the cattle for whole-burnt-offerings, twelve calves, twelve rams, twelve he-lambs of a year old and their meat-offerings and their drink-offerings: and twelve kids of the goats for sin-offering. 88 All the cattle for a sacrifice of peace-offering, twenty-four heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old without blemish: this is the dedication of the altar, after that Moses consecrated Aaron and after he anointed him.

89 When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy-seat, which is upon the ark of the testimony, between the two cherubim; He spoke to him.

8

8:1 The Lord spoke to Moses, saying: 2 Speak to Aaron and you shall say to him, Whenever you shall set the lamps in order, the seven lamps shall give light opposite the candlestick. 3 And Aaron did so: on one side opposite the candlestick he lighted its lamps, as

the Lord appointed Moses. 4 And this is the construction of the candlestick: it is solid, golden—its stem and its lilies—all solid: according to the pattern which the Lord showed Moses, so he made the candlestick.

5 The Lord spoke to Moses, saying: 6 Take the Levites out of the midst of the children of Israel and you shall purify them. 7 Thus shall you perform their purification: you shall sprinkle them with water of purification and a razor shall come upon the whole of their body and they shall wash their garments and shall be clean.

8 They shall take one calf of the herd and its meat-offering, fine flour mingled with oil: and you shall take a calf of a year old of the herd for a sin-offering. 9 You shall bring the Levites before the tabernacle of witness; and you shall assemble all the congregation of the sons of Israel. 10 You shall bring the Levites before the Lord; and the sons of Israel shall lay their hands upon the Levites. 11 And Aaron shall separate the Levites for a gift before the Lord from the children of Israel: and they shall be prepared to perform the works of the Lord. 12 The Levites shall lay their hands on the heads of the calves; and you shall offer one for a sin-offering and the other for a whole-burnt-offering to the Lord, to make atonement for them.

13 You shall set the Levites before the Lord and before Aaron and before his sons; and you shall give them as a gift before the Lord. 14 You shall separate the Levites from the midst of the sons of Israel and they shall be mine. 15 And afterwards the Levites shall go in to perform the works of the tabernacle of witness; and you shall purify them and present them before the Lord. 16 For these are given to me for a present out of the midst of the children of Israel: I have taken them to myself instead of all the first-born of the sons of Israel that open every womb. 17 For every first-born among the children of Israel is mine, whether of man or beast: in the day in which I stroke every first-born in the land of Egypt, I sanctified them to myself. 18 I took the Levites in the place of every first-born among the children of Israel. 19 I gave the Levites presented as a gift to Aaron and his sons out of the midst of the children of Israel, to do the service of the children of Israel in the tabernacle of witness and to make atonement for the children of Israel: thus there shall be none among the sons of Israel to draw near to the holy things.

20 Moses and Aaron and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them. 21 So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord and Aaron made atonement for them to purify them. 22 And afterwards the Levites went in to minister in their service in the tabernacle of witness before Aaron and before his sons; as the Lord appointed Moses concerning the Levites, so they did to them.

23 The Lord spoke to Moses, saying: 24 This is the ordinance for the Levites; From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness. 25 And from fifty years old the Levites shall cease from the ministry and shall not work any longer. 26 And his brother shall serve in the tabernacle of witness to keep charges, but he shall not do works: so shall you do to the Levites in their charges.

9

9:1 The Lord spoke to Moses in the wilderness of Sinai in the second year after they had gone forth from the land of Egypt, in the first month, saying: 2 Speak, Let the children of Israel keep the Passover in its season. 3 On the fourteenth day of the first month at even, you shall keep it in its season; you shall keep it according to its law and

according to its ordinance. 4 Moses ordered the children of Israel to sacrifice the Passover, 5 on the fourteenth day of the first month in the wilderness of Sinai, as the Lord appointed Moses, so the children of Israel did.

6 And there came men who were unclean because of a dead body and they were not able to keep the Passover on that day; and they came before Moses and Aaron on that day. 7 And those men said to Moses: We are unclean because of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel? 8 Moses said to them: stand there and I will hear what charge the Lord will give concerning you. 9 The Lord spoke to Moses, saying: 10 Speak to the children of Israel, saying: Whatever man shall be unclean because of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the Passover to the Lord, 11 in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it. 12 They shall not leave of it until the morrow and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the Passover. 13 And whatsoever man shall be clean and is not far off on a journey and shall fail to keep the Passover, that soul shall be cut off from his people, because he has not offered the gift to the Lord in its season: that man shall bear his iniquity. 14 If there should come to you a stranger in your land and should keep the Passover to the Lord, he shall keep it according to the law of the Passover and according to its ordinance: there shall be one law for you, both for the stranger and for the native of the land.

15 And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning. 16 So it was continually: the cloud covered it by day and the appearance of fire by night. 17 When the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped. 18 The children of Israel shall encamp by the command of the Lord and by the command of the Lord they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp. 19 Whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the charge of God and they shall not remove. 20 It shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord and shall remove by the command of the Lord. 21 It shall come to pass, whenever the cloud shall remain from the evening till the morning and in the morning the cloud shall go up, then shall they remove by day or by night. 22 When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp and shall not depart. 23 For they shall depart by the command of the Lord:—they kept the charge of the Lord by the command of the Lord by the hand of Moses.

10

10:1 The Lord spoke to Moses, saying: 2 Make to yourself two silver trumpets: you shall make them of beaten work; and they shall be to you for the purpose of calling the assembly and of removing the camps. 3 You shall sound with them and all the congregation shall be gathered to the door of the tabernacle of witness. 4 If they shall sound with one, all the rulers even the princes of Israel shall come to you. 5 You shall sound an alarm and the camps pitched eastward shall begin to move. 6 You shall sound a second alarm and the camps pitched southward shall move; and you shall sound a third alarm and the camps pitched westward shall move forward; and you shall

sound a fourth alarm and those who encamp toward the north shall move forward: they shall sound an alarm at their departure. 7 Whenever you shall gather the assembly, you shall sound, but not an alarm. 8 The priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations. 9 If you shall go forth to war in your land against your enemies that are opposed to you, then shall you sound with the trumpets; and you shall be had in remembrance before the Lord and you shall be saved from your enemies. 10 And in the days of your gladness and in your feasts and in your new moons, you shall sound with the trumpets at your whole-burnt-offerings and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I am the Lord your God.

11 It came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness. 12 The children of Israel set forward with their baggage in the wilderness of Sinai; and the cloud rested in the wilderness of Pharan. 13 The first rank departed by the word of the Lord by the hand of Moses.

14 They first set in motion the order of the camp of the children of Juda with their host; and over their host was Naasson, son of Aminadab. 15 And over the host of the tribe of the sons of Issachar, was Nathanael son of Sogar. 16 And over the host of the tribe of the sons of Zabulon, was Eliab the son of Chaelon. 17 They shall take down the tabernacle and the sons of Gedson shall set forward and the sons of Merari, who bear the tabernacle.

18 The order of the camp of Ruben set forward with their host; and over their host was Elisur the son of Sediur. 19 And over the host of the tribe of the sons of Symeon, was Salamiel son of Surisadai. 20 And over the host of the tribe of the children of Gad, was Elisaph the son of Raguel. 21 The sons of Caath shall set forward bearing the holy things and the others shall set up the tabernacle until they arrive. 22 The order of the camp of Ephraim shall set forward with their forces; and over their forces was Elisama the son of Semiud.

23 And over the forces of the tribes of the sons of Manasse, was Gamaliel the son of Phadassur. 24 And over the forces of the tribe of the children of Benjamin, was Abidan the son of Gadeoni. 25 The order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces was Achiezer the son of Amisadai. 26 And over the forces of the tribe of the sons of Aser, was Phageel the son of Echran. 27 And over the forces of the tribe of the sons of Nephthali, was Achire the son of Ænan. 28 These are the armies of the children of Israel; and they set forward with their forces.

29 Moses said to Obab the son of Raguel the Madianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said: This will I give to you: Come with us and we will do you good, for the Lord has spoken good concerning Israel. 30 He said to him: I will not go, but I will go to my land and to my kindred. 31 He said: Leave us not, because you have been with us in the wilderness and you shall be an elder among us. 32 It shall come to pass if you will go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do you good.

33 They departed from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them a three days' journey to provide rest for them. 34 The cloud overshadowed them by day when they departed from the camp. 35 It came to pass when the ark set forward, that Moses said: Arise, O Lord, Let your enemies be scattered: let all that hate you flee. 36 And in the resting he said: Turn again, O Lord, the thousands and tens of thousands in Israel.

11

11:1 The people murmured sinfully
before the Lord; and the Lord heard
them and was very angry; and fire was
kindled among them from the Lord and
devoured a part of the camp. 2 The
people cried to Moses: and Moses
prayed to the Lord and the fire was
quenched. 3 The name of that place was
called Burning; for a fire was kindled
among them from the Lord.

4 The mixed multitude among
them lusted exceedingly; and they and
the children of Israel sat down and
wept and said: Who shall give us flesh
to eat? 5 We remember the fish, which
we ate in Egypt freely; and the
cucumbers and the melons and the
leeks and the garlic and the onions. 6
But now our soul is dried up; our eyes
turn to nothing but to the manna. 7
The manna is as coriander seed and the
appearance of it the appearance of hoar-
frost. 8 The people went through the
field and gathered and ground it in the
mill, or pounded it in a mortar and
baked it in a pan and made cakes of it;
and the sweetness of it was as the taste
of wafer made with oil. 9 When the
dew came upon the camp by night, the
manna came down upon it.

10 Moses heard them weeping by
their families, every one in his door:
and the Lord was very angry; and the
thing was evil in the sight of Moses. 11
Moses said to the Lord, Why have you
afflicted your servant and why have I
not found grace in your sight, that you
should lay the weight of this people
upon me? 12 Have I conceived all this
people, or have I born them? That you
say to me, Take them into your bosom,
as a nurse would take her suckling, into
the land which you swore to their
fathers? 13 from where have I flesh to
give to all this people? For they weep
to me, saying: Give us flesh, that we
may eat. 14 I shall not be able to bear
this people alone, for this thing is too
heavy for me. 15 If you do thus to me,
kill me utterly, if I have found favor
with you, that I may not see my
affliction.

16 The Lord said to Moses: Gather
me seventy men from the elders of
Israel, whom you yourself know that
they are the elders of the people and
their scribes; and you shall bring them
to the tabernacle of witness and they
shall stand there with you. 17 I will go
down and speak there with you; and I
will take of the spirit that is upon you
and will put it upon them; and they
shall bear together with you the burden
of the people and you shall not bear
them alone. 18 And to the people you
shall say, Purify yourselves for the
morrow and you shall eat flesh; for you
wept before the Lord, saying: Who
shall give us flesh to eat? For it was
well with us in Egypt: and the Lord
shall allow you to eat flesh and you
shall eat flesh. 19 You shall not eat one
day, nor two, nor five days, nor ten
days, nor twenty days; 20 you shall eat
for a full month, until the flesh come
out at your nostrils; and it shall be
nausea to you, because you disobeyed
the Lord, who is among you and wept
before him, saying: What had we to do
to come out of Egypt? 21 Moses said:
The people among whom I am are six
hundred thousand footmen; and you
said, I will give them flesh to eat and
they shall eat a whole month. 22 Shall
sheep and oxen be slain for them and
shall it suffice them? Or shall all the
fish of the sea be gathered together for
them and shall it suffice them? 23 The
Lord said to Moses: Shall not the hand
of the Lord be fully sufficient? Now
shall you know whether my word shall
come to pass to you or not.

24 Moses went out and spoke the
words of the Lord to the people; He
gathered seventy men of the elders of
the people, He set them around the
tabernacle. 25 The Lord came down in
a cloud and spoke to him and took of
the spirit that was upon him and put it
upon the seventy men that were elders;
and when the spirit rested upon them,
they prophesied and ceased. 26 And
there were two men left in the camp,
the name of the one was Eldad and the

name of the other Modad; and the spirit rested upon them and these were of the number of those who were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. 27 And a young man ran and told Moses and spoke, saying: Eldad and Modad prophesy in the camp. 28 Joshua the son of Naue, who attended on Moses, the chosen one, said: My lord Moses, forbid them. 29 Moses said to him: are you jealous on my account? And would that all the Lord's people were prophets; whenever the Lord shall put his spirit upon them. 30 Moses departed into the camp, himself and the elders of Israel.

31 And there went forth a wind from the Lord and brought quails over from the sea; and it brought them down upon the camp a day's journey on this side and a day's journey on that side, around the camp, as it were two cubits from the earth. 32 The people rose up all the day and all the night and all the next day and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves around the camp. 33 The flesh was yet between their teeth, before it failed when the Lord was wroth with the people and the Lord stroke the people with a very great plague. 34 The name of that place was called the Graves of Lust; for there they buried the people that lusted. 35 The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth.

12

12:1 And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman. 2 They said: Has the Lord spoken to Moses only? Has he not also spoken to us? And the Lord heard it. 3 The man Moses was very meek beyond all the men that were upon the earth. 4 The Lord said immediately to Moses and Aaron and Mariam, Come forth all three of you to the tabernacle of witness. 5 The three came forth to the tabernacle of witness; and the Lord descended in a pillar of a cloud and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth. 6 He said to them: Hear my words: If there should be of you a prophet to the Lord, I will be made known to him in a vision and in sleep will I speak to him. 7 My servant Moses is not so; he is faithful in all my house. 8 I will speak to him mouth to mouth apparently and not in dark speeches; He has seen the glory of the Lord; and why were you not afraid to speak against my servant Moses? 9 The great anger of the Lord was upon them, He departed. 10 The cloud departed from the tabernacle; and, behold, Mariam was leprous, white as snow; and Aaron looked upon Mariam, and, behold, she was leprous. 11 And Aaron said to Moses: I beseech you, my lord, do not lay sin upon us, for we were ignorant by which we sinned. 12 Let her not be as it were like death, as an abortion coming out of his mother's womb when the disease devours the half of the flesh. 13 Moses cried to the Lord, saying: O God, I beseech you, heal her. 14 The Lord said to Moses: If her father had only spit in her face, would she not be ashamed seven days? Let her be set apart seven days without the camp and afterwards she shall come in.

15 And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

13

13:1 And afterwards the people set forth from Aseroth and encamped in the wilderness of Pharan. 2 The Lord spoke to Moses, saying: 3 Send for you men, Let them spy the land of the C'anaanites, which I give to the sons of Israel for a possession; one man for a tribe, you shall send them away according to their families, every one of them a prince.

4 Moses sent them out of the wilderness of Pharan by the word of the Lord; all these were the princes of the sons of Israel. 5 These are their names: of the tribe of Ruben, Samuel the son of Zachur. 6 Of the tribe of Symeon, Saphat the son of Suri. 7 Of the tribe of Judah, Chaleb the son of Jephonne. 8 Of the tribe of Issachar, Ilaal the son of Joseph. 9 Of the tribe of Ephraim, Ause the son of Naue. 10 Of the tribe of Benjamin, Phalti the son of Raphu. 11 Of the tribe of Zabulon, Gudiel the son of Sudi. 12 Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi. 13 Of the tribe of Dan, Amiel the son of Gamali. 14 Of the tribe of Aser, Sathur the son of Michael. 15 Of the tribe of Nephthali, Nabi the son of Sabi. 16 Of the tribe of Gad, Gudiel the son of Macchi. 17 These are the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Joshua.

18 Moses sent them to spy out the land of C'anaan and said to them: Go up by this wilderness; and you shall go up to the mountain, 19 and you shall see the land, what it is and the people that dwells on it, whether it is strong or weak, or whether they are few or many. 20 And what the land is on which they dwell, whether it is good or bad; and what the cities are by which these dwell, whether they dwell in walled cities or unwalled. 21 And what the land is, whether rich or poor; whether there are trees in it or no: and you shall persevere and take of the fruits of the land: and the days were the days of spring, the forerunners of the grape.

22 They went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath. 23 They went up by the wilderness and departed as far as Chebron; and there was Achiman and Sessi and Thelami, the progeny of Enach. Now, Chebron was built seven years before Tanin of Egypt. 24 They came to the valley of the cluster and surveyed it; and they cut down for there a bough and one cluster of grapes upon it and bore it on staves and they took of the pomegranates and the figs. 25 They called that place, The valley of the cluster, because of the cluster which the children of Israel cut down there. 26 They returned there, having surveyed the land, after forty days.

27 They proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the wilderness of Pharan Cades; and they brought word to them and to all the congregation and they showed the fruit of the land: 28 and they reported to him and said: We came into the land into which you sent us, a land flowing with milk and honey; and this is the fruit of it. 29 Only the nation that dwells upon it is bold and they have very great and strong walled towns and we saw there the children of Enach. 30 And Amalec dwells in the land toward the south: and the Chettite and the Evite and the Jebusite and the Amorite dwells in the hill country: and the C'anaanite dwells by the sea and by the river Jordan. 31 And Chaleb stayed the people from speaking before Moses and said to him: No, but we will go up by all means and will inherit it, for we shall surely prevail against them. 32 But the men that went up together with him said: We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we. 33 They brought a horror of that land which they surveyed upon the children of Israel, saying: The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature. 34 And there we saw the giants; and we were before them as locusts, yes even so were we before them.

14

14:1 All the congregation lifted up their voice and cried; and the people wept all that night. 2 All the children of Israel murmured against Moses and

Aaron; and all the congregation said to them: 3 Would we had died in the land of Egypt! or in this wilderness, would we had died! and why does the Lord bring us into this land to fall in war? Our wives and our children shall be for a prey: now then it is better to return into Egypt. 4 They said one to another, Let us make a ruler and return into Egypt. 5 Moses and Aaron fell upon their face before all the congregation of the children of Israel.

6 But Joshua the son of Naue and Chaleb the son of Jephonne, of the number of those who spied out the land, rent their garments, 7 and spoke to all the congregation of the children of Israel, saying: The land which we surveyed is indeed extremely good. 8 If the Lord choose us, he will bring us into this land and give it us; a land which flows with milk and honey. 9 Only depart not from the Lord; and fear you not the people of the land, for they are meat for us; for the season of prosperity is departed from them, but the Lord is among us: fear them not.

10 All the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel. 11 The Lord said to Moses: How long does this people provoke me? And how long do they refuse to believe me for all the signs which I have accomplished among them? 12 I will strike them with death and destroy them; and I will make of you and of your father's house a great nation and much greater than this. 13 Moses said to the Lord, So Egypt shall hear, for you have brought up this people from them by your might. 14 Moreover, all the dwellers upon this land have heard that you are Lord in the midst of this people, who, O Lord, are seen by them face to face and your cloud rests upon them and you go before them by day in a pillar of a cloud and by night in a pillar of fire. 15 If you shall destroy this nation as one man; then all the nations that have heard your name shall speak, saying: 16 Because the Lord do you think not bring this people into the land which he swore to them, he has overthrown them in the wilderness. 17 And now, O Lord, let your strength be exalted, as you spoke, saying: 18 The Lord is long-suffering and merciful and true, removing transgressions and iniquities and sins, He will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation. 19 Forgive this people their sin according to your great mercy, as you were favorable to them from Egypt until now.

20 The Lord said to Moses: I am gracious to them according to your word. 21 But as I live and my name is living, so the glory of the Lord shall fill all the earth. 22 For all the men who see my glory and the signs which I accomplished in Egypt and in the wilderness and have tempted me this tenth time and have not listened to my voice, 23 surely they shall not see the land, which I swore to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it. 24 But my servant Chaleb, because there was another spirit in him, He followed me, I will bring him into the land into which he entered and his seed shall inherit it. 25 But Amalec and the C'anaanite dwell in the valley: tomorrow turn and depart for the wilderness by the way of the Red Sea.

26 The Lord spoke to Moses and Aaron, saying: 27 How long shall I endure this wicked congregation? I have heard their murmurings against me, even the murmuring of the children of Israel, which they have murmured concerning you. 28 Say to them, As I live, says the Lord: surely as you spoke into my ears, so will I do to you. 29 Your carcasses shall fall in this wilderness; and all those of you that were reviewed and those of you that were numbered from twenty years old and upward, all that murmured against me, 30 you shall not enter into the land for which I stretched out my hand to establish you upon it; except only

Chaleb the son of Jephonne and Joshua the son of Naue. 31 And your little ones, who you said should be a prey, I will bring into the land; and they shall inherit the land, which you rejected. 32 And your carcasses shall fall in this wilderness. 33 And your sons shall be fed in the wilderness forty years and they shall bear your fornication, until your carcasses be consumed in the wilderness. 34 According to the number of the days during which you spied the land, forty days, a day for a year, you shall bear your sins forty years and you shall know my fierce anger. 35 I the Lord have spoken, Surely will I do thus to this evil congregation that has risen up together against me: in this wilderness they shall be utterly consumed and there they shall die.

36 The men whom Moses sent to spy out the land and who came and murmured against it to the assembly so as to bring out evil words concerning the land, — 37 the men that spoke evil reports against the land, even died of the plague before the Lord. 38 Joshua the son of Naue and Chaleb the son of Jephonne still lived of those men that went to spy out the land. 39 Moses spoke these words to all the children of Israel; and the people mourned exceedingly.

40 They rose early in the morning and went up to the top of the mountain, saying: Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned. 41 Moses said: Why do you transgress the word of the Lord? You shall not prosper. 42 Go not up, for the Lord is not with you; so shall you fall before the face of your enemies. 43 For Amalec and the C'anaanite are there before you and you shall fall by the sword; because you have disobeyed the Lord and turned aside and the Lord will not be among you. 44 And having forced their passage, they went up to the top of the mountain; but the ark of the covenant of the Lord and Moses stirred not out of the camp. 45 And Amalec and the C'anaanite that dwelt in that mountain came down and routed them and destroyed them to Herman; and they returned to the camp.

15

15:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and you shall say to them when you have come into the land of your habitation, which I give to you, 3 and you will offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet savor to the Lord, whether of the herd or the flock: 4 then he that offers his gift to the Lord shall brin at-offering of fine flour, a tenth part of an ephah mingled with oil, even with the fourth part of a hin. 5 And for a drink-offering you shall offer the fourth part of a hin on the whole-burnt-offering, or on the meat-offering: for every lamb you shall offer so much, as a sacrifice, a smell of sweet savor to the Lord. 6 And for a ram when you offer it as a whole-burnt-offering or as a sacrifice, you shall prepare as a meat-offering two tenths of fine flour mingled with oil, the third part of a hin. 7 You shall offer for a smell of sweet savor to the Lord wine for a drink-offering, the third part of a hin. 8 If you sacrifice a bullock from the herd for a whole-burnt-offering or for a sacrifice, to perform a vow or a peace-offering to the Lord, 9 then the worshiper shall offer upon the calf a meat-offering, three tenth deals of fine flour mingled with oil, even the half of a hin. 10 And wine for a drink-offering the half of a hin, a sacrifice for a smell of sweet savor to the Lord.

11 Thus shall you do to one calf or to one ram, or to one lamb of the sheep or kid of the goats. 12 According to the number of what you shall offer, so shall you do to each one, according to their number. 13 Every native of the country shall do thus to offer such things as sacrifices for a smell of sweet savor to the Lord. 14 If there should be a

stranger among you in your land, or one who should be born to you among your generations, He will offer a sacrifice, a smell of sweet savor to the Lord—as you do, so the whole congregation shall offer to the Lord.

15 There shall be one law for you and for the strangers abiding among you, a perpetual law for your generations: as you are, so shall the stranger be before the Lord. 16 There shall be one law and one ordinance for you and for the stranger that abides among you.

17 The Lord spoke to Moses, saying: 18 Speak to the sons of Israel and you shall say to them when you are entering into the land, into which I bring you, 19 then it shall come to pass when you shall eat of the bread of the land, you shall separate a wave-offering, a special offering to the Lord, the first-fruits of your dough. 20 you shall offer your bread a heave-offering: as a heave-offering from the threshing-floor, so shall you separate it, 21 even the first-fruits of your dough and you shall give the Lord a heave-offering throughout your generations.

22 But whenever you shall transgress and not perform all these commands, which the Lord spoke to Moses; 23 as the Lord appointed you by the hand of Moses, from the day which the Lord appointed you and forward throughout your generations, 24 then it shall come to pass, if a trespass be committed unwillingly, unknown to the congregation, then shall all the congregation offer a calf of the herd without blemish for a whole-burnt-offering of sweet savor to the Lord and its meat-offering and its drink-offering according to the ordinance and one kid of the goats for a sin-offering. 25 The priest shall make atonement for all the congregation of the children of Israel and the trespass shall be forgiven them, because it is involuntary; and they have brought their gift, a burnt-offering to the Lord for their trespass before the Lord, even for their involuntary sins. 26 It shall be forgiven as respects all the congregation of the children of Israel and the stranger that is abiding among you, because it is involuntary to all the people.

27 If one soul sin unwillingly, he shall bring one she-goat of a year old for a sin-offering. 28 The priest shall make atonement for the soul that committed the trespass unwillingly and that sinned unwillingly before the Lord, to make atonement for him. 29 There shall be one law for the native among the children of Israel and for the stranger that abides among them, whoever shall commit a trespass unwillingly.

30 And whatever soul either of the natives or of the strangers shall do any thing with a presumptuous hand, he will provoke God; that soul shall be cut off from his people, 31 for he has set at nought the word of the Lord and broken his commands: that soul shall be utterly destroyed, his sin is upon him.

32 The children of Israel were in the wilderness and they found a man gathering sticks on the Sabbath-day. 33 They who found him gathering sticks on the Sabbath-day brought him to Moses and Aaron and to all the congregation of the children of Israel. 34 They placed him in custody, for they did not determine what they should do to him. 35 The Lord spoke to Moses, saying: Let the man be by all means put to death: do you all the congregation, stone him with stones. 36 All the congregation brought him forth out of the camp; and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

37 The Lord spoke to Moses, saying: 38 Speak to the children of Israel and you shall tell them; Let them make for themselves fringes upon the borders of their garments throughout their generations: and you shall put upon the fringes of the borders a lace of blue. 39 It shall be on your fringes and you shall look on them and you shall remember all the commands of the Lord and do them: and you shall not

turn back after your imaginations and after the sight of your eyes in the things after which you go a whoring; 40 that you may remember and perform all my commands and you shall be holy to your God. 41 I am the Lord your God that brought you out of the land of Egypt, to be your God: I am the Lord your God.

16

16:1 And Core the son of Isaar the son of Caath the son of Levi and Dathan and Abiron, sons of Eliab and Aun the son of Phaleth the son of Ruben, spoke; 2 and rose up before Moses and two hundred and fifty men of the sons of Israel, chiefs of the assembly, chosen councillors and men of renown. 3 They rose up against Moses and Aaron and said: Let it be enough for you that all the congregation are holy and the Lord is among them; and why do you set up yourselves against the congregation of the Lord? 4 When Moses heard it, he fell on his face. 5 He spoke to Core and all his assembly, saying: God has visited and known those who are his[1] and who are holy and has brought them to himself; [he knows] whom he has chosen for himself, he has brought to himself. 6 This do you: take to yourselves censers, Core and all his company; 7 and put fire on them and put incense on them before the Lord tomorrow; and it shall come to pass that the man whom the Lord has chosen, he shall be holy: let it be enough for you, you sons of Levi. 8 Moses said to Core, Hearken to me, you sons of Levi. 9 Is it a little thing for you, that the God of Israel has separated you from the congregation of Israel and brought you near to himself to minister in the services of the tabernacle of the Lord and to stand before the tabernacle to minister for them? 10 He has brought you near and all your brothers the sons of Levi with you and do you seek to be priests also? 11 Thus it is with you and all your congregation which is gathered together against God: and who is Aaron, that you murmur against him?

12 Moses sent to call Dathan and Abiron sons of Eliab; and they said: We will not go up. 13 Is it a little thing that you have brought us up to a land flowing with milk and honey, to kill us in the wilderness and that you altogether rule over us? 14 You are a prince and have you brought us into a land flowing with milk and honey and have you given us an inheritance of land and vineyards? Would you have put out the eyes of those men? We will not go up. 15 Moses was exceeding indignant and said to the Lord, Do you take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them. 16 Moses said to Core, Sanctify your company and be ready before the Lord, you and Aaron and they, tomorrow. 17 And take each man his censer and you shall put incense upon them and shall bring each one his censer before the Lord, two hundred and fifty censers and you and Aaron shall bring each his censer.

18 And each man took his censer and they put on them fire and laid incense on them; and Moses and Aaron stood by the doors of the tabernacle of witness. 19 And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of the Lord appeared to all the congregation. 20 The Lord spoke to Moses and Aaron, saying: 21 Separate yourselves from the midst of this congregation and I will consume them at once. 22 They fell on their faces and said: O God, the God of spirits and of all flesh, if one man has sinned, shall the wrath of the Lord be upon the whole congregation? 23 The Lord spoke to Moses, saying: 24 Speak to the congregation, saying: Depart from the company of Core round about.

25 Moses rose up and went to Dathan and Abiron and all the elders of Israel went with him. 26 He spoke to

[1] Quoted in 2 Timothy 2:19 – case where NT agrees with LXX against the sense of MT

the congregation, saying: Separate yourselves from the tents of these stubborn men and touch nothing that belongs to them, for fear that you be consumed with them in all their sin. 27 They stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents and their wives and their children and their store.

28 Moses said: Hereby shall you know that the Lord has sent me to perform all these works, that I have not done them of myself. 29 If these men shall die according to the death of all men, if also their visitation shall be according to the visitation of all men, then the Lord has not sent me. 30 But if the Lord shall show by a wonder and the earth shall open her mouth and swallow them up and their houses and their tents and all that belongs to them and they shall go down alive into hades, then you shall know that these men have provoked the Lord.

31 When he ceased speaking all these words, the ground burst asunder beneath them. 32 The ground opened and swallowed them up and their houses and all the men that were with Core and their cattle. 33 They went down and all that they had, alive into hades; and the ground covered them and they perished from the midst of the congregation. 34 All Israel around them fled from the sound of them, for they said: for fear that the earth swallow us up also. 35 And fire went forth from the Lord and devoured the two hundred and fifty men that offered incense.

36 The Lord said to Moses: 37 and to Eleazar the son of Aaron the priest, Take up the brazen censers out of the midst of the men that have been burnt and scatter the strange fire yonder, for they have sanctified the censers 38 of these sinners against their own souls and do you make them beaten plates a covering to the altar, because they were brought before the Lord and hallowed; and they became a sign to the children of Israel. 39 And Eleazar the son of Aaron the priest took the brazen censers, which the men who had been burnt brought near and they put them as a covering on the altar: 40 a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before the Lord; so he shall not be as Core and as those who conspired with him, as the Lord spoke to him by the hand of Moses.

41 The children of Israel murmured the next day against Moses and Aaron, saying: you have killed the people of the Lord. 42 It came to pass when the congregation combined against Moses and Aaron, that they ran impetuously to the tabernacle of witness; and the cloud covered it and the glory of the Lord appeared. 43 Moses and Aaron went in, in front of the tabernacle of witness.

44 The Lord spoke to Moses and Aaron, saying: 45 Depart out of the midst of this congregation and I will consume them at once: and they fell upon their faces. 46 Moses said to Aaron, Take a censer and put on it fire from the altar and put incense on it and carry it away quickly into the camp and make atonement for them; for wrath is gone forth from the presence of the Lord, it has begun to destroy the people. 47 And Aaron took as Moses spoke to him and ran among the congregation, for already the plague had begun among the people; He put on incense and made an atonement for the people. 48 He stood between the dead and the living and the plague ceased. 49 And those who died in the plague were fourteen thousand and seven hundred, besides those who died on account of Core. 50 And Aaron returned to Moses to the door of the tabernacle of witness and the plague ceased.

17

17:1 The Lord spoke to Moses, saying: 2 Speak to the children of Israel and take rods of them, according to the houses of their families, a rod from all

their princes, according to the houses of their families, twelve rods and write the name of each on his rod. 3 And write the name of Aaron on the rod of Levi; for it is one rod for each: they shall give them according to the tribe of the house of their families. 4 You shall put them in the tabernacle of witness, before the testimony, where I will be made known to you. 5 It shall be, the man whom I shall choose, his rod shall blossom; and I will remove from me the murmuring of the children of Israel, which they murmur against you.

6 Moses spoke to the children of Israel and all their chiefs gave him a rod each, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron was in the midst of the rods. 7 Moses laid up the rods before the Lord in the tabernacle of witness. 8 It came to pass on the morrow, that Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed and put forth a bud and bloomed blossoms and produced almonds. 9 Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked and each one took his rod.

10 The Lord said to Moses: Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; Let their murmuring cease from me and they shall not die. 11 Moses and Aaron did as the Lord commanded Moses, so did they. 12 The children of Israel spoke to Moses, saying: Behold, we are cut off, we are destroyed, we are consumed. 13 Every one that touches the tabernacle of the Lord, dies: shall we die utterly?

18

18:1 The Lord spoke to Aaron, saying: You and your sons and your father's house shall bear the sins of the holy things and you and your sons shall bear the iniquity of your priesthood. 2 And take to yourself your brothers the tribe of Levi, the family of your father, Let them be joined to you, Let them minister to you; and you and your sons with you shall minister before the tabernacle of witness. 3 They shall keep your charges and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die. 4 They shall be joined to you and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to you. 5 You shall keep the charges of the holy things and the charges of the altar and so there shall not be anger among the children of Israel. 6 I have taken your brothers the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness. 7 You and your sons after you shall keep up your priestly ministration, according to the whole manner of the altar and that which is within the veil; and you shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.

8 The Lord said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to you as an honor and to your sons after you for a perpetual ordinance. 9 Let this be to you from all the holy things that are consecrated to me, even the burnt-offerings, from all their gifts and from all their sacrifices and from every trespass-offering of theirs and from all their sin-offerings, whatever things they give to me of all their holy things, they shall be your and your sons'. 10 In the most holy place shall you eat them; every male shall eat them, you and your sons: they shall be holy to you.

11 And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to you have I given them and to your sons and your daughters with you, a perpetual ordinance; every clean person in your house shall eat them.

12 Every first-offering of oil and every first-offering of wine, their first-fruits of corn, whatsoever they may give to the Lord, to you have I given them. 13 All the first-fruits that are in their land, whatsoever they shall offer to the Lord, shall be yours: every clean person in your house shall eat them.

14 Every devoted thing among the children of Israel shall be yours. 15 And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be yours: only the first-born of men shall be surely redeemed and you shall redeem the first-born of unclean cattle. 16 The redemption of them shall be from a month old; their valuation of five shekels—it is twenty oboli according to the holy shekel. 17 But you shall not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy: and you shall pour their blood upon the altar and you shall offer the fat as a burnt-offering for a smell of sweet savor to the Lord.

18 The flesh shall be yours, as also the breast of the wave-offering and as the right shoulder, it shall be yours. 19 Every special offering of the holy things, whatsoever the children of Israel shall specially offer to the Lord, I have given to you and to your sons and to your daughters with you, a perpetual ordinance: it is a covenant of salt for ever before the Lord, for you and your seed after you.

20 The Lord said to Aaron, You shall have no inheritance in their land, neither shall you have any portion among them; for I am your portion and your inheritance in the midst of the children of Israel. 21 And, behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, just as they perform ministry in the tabernacle of witness. 22 The children of Israel shall no more draw near to the tabernacle of witness to incur fatal guilt. 23 The Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance. 24 Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them: In the midst of the children of Israel they shall have no inheritance.

25 The Lord spoke to Moses, saying: 26 You shall also speak to the Levites and shall say to them, If you take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall you separate from it a heave-offering to the Lord, a tenth of the tenth. 27 And your heave-offerings shall be reckoned to you as corn from the floor and an offering from the wine-press. 28 So shall you also separate them from all the offerings of the Lord out of all your tithes, whatsoever you shall receive from the children of Israel; and you shall give of them an offering to the Lord to Aaron the priest. 29 Of all your gifts you shall offer an offering to the Lord and of every first-fruit the consecrated part from it. 30 You shall say to them when you shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor and as produce from the wine-press. 31 You shall eat it in any place, you and your families; for this is your reward for your services in the tabernacle of witness. 32 You shall not bear sin because of it, for you shall have offered an offering of first-fruits from it and you shall not profane the holy things of the children of Israel, that you die not.

19

19:1 The Lord spoke to Moses and Aaron, saying: 2 This is the constitution of the law, as the Lord has commanded, saying: Speak to the sons of Israel, Let them take for you a red heifer without spot, which has no spot on her and on which no yoke has been put. 3 You shall give her to Eleazar the

priest; and they shall bring her out of the camp into a clean place and shall kill her before his face. 4 And Eleazar shall take of her blood and sprinkle of her blood seven times in front of the tabernacle of witness. 5 They shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed. 6 The priest shall take cedar wood and hyssop and scarlet wool and they shall cast them into the midst of the burning of the heifer.

7 The priest shall wash his garments and bathe his body in water and afterwards he shall go into the camp and the priest shall be unclean till evening. 8 He that burns her shall wash his garments and bathe his body and shall be unclean till evening. 9 And a clean man shall gather up the ashes of the heifer and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification. 10 He that gathers up the ashes of the heifer shall wash his garments and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.

11 He that touches the dead body of any man, shall be unclean seven days. 12 He shall be purified on the third day and the seventh day and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean. 13 Every one that touches the carcass of the person of a man, if he should have died and the other not have been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him. 14 And this is the law; if a man die in a house, every one that goes into the house and all things in the house, shall be unclean seven days. 15 And every open vessel which has not a covering bound upon it, shall be unclean. 16 And every one who shall touch a man slain by violence, or a corpse, or human bone, or tomb, shall be unclean seven days.

17 They shall take for the unclean of the burnt ashes of purification and they shall pour upon them running water into a vessel. 18 And a clean man shall take hyssop and dip it into the water and sprinkle it upon the house and the furniture and all the souls that are in it and upon him that touched the human bone, or the slain man, or the corpse, or the tomb. 19 The clean man shall sprinkle the water on the unclean on the third day and on the seventh day and on the seventh day he shall purify himself; and the other shall wash his garments and bathe himself in water and shall be unclean until evening. 20 And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of the Lord, because the water of sprinkling has not been sprinkled upon him; he is unclean. 21 It shall be to you a perpetual statute; He that sprinkles the water of sprinkling shall wash his garments; He that touches the water of sprinkling shall be unclean until evening. 22 And whatsoever the unclean man shall touch shall be unclean and the soul that touches it shall be unclean till evening.

20

20:1 The children of Israel, even the whole congregation, came into the wilderness of Sin, in the first month and the people abode in Cades; and Mariam died there and was buried there. 2 And there was no water for the congregation: and they gathered themselves together against Moses and Aaron. 3 The people reviled Moses, saying: Would we had died in the destruction of our brothers before the Lord! 4 And why then have you brought up the congregation of the Lord into this wilderness, to kill us and our cattle? 5 And why then is this? You have brought us up out of Egypt, that we should come into this evil place; a place where there is no sowing, neither

figs, nor vines, nor pomegranates, neither is there water to drink.

6 Moses and Aaron went from before the assembly to the door of the tabernacle of witness and they fell upon their faces; and the glory of the Lord appeared to them. 7 The Lord spoke to Moses, saying: 8 Take your rod and call the assembly, you and Aaron your brother and speak you to the rock before them and it shall give forth its waters; and you shall bring forth for them water out of the rock and give drink to the congregation and their cattle. 9 Moses took his rod which was before the Lord, as the Lord commanded. 10 Moses and Aaron assembled the congregation before the rock and said to them: Hear me, you disobedient ones; must we bring you water out of this rock? 11 Moses lifted up his hand and struck the rock with his rod twice; and much water came forth and the congregation drank and their cattle. 12 The Lord said to Moses and Aaron, Because you have not believed me to sanctify me before the children of Israel, therefore you shall not bring this congregation into the land which I have given them. 13 This is the water of Strife, because the children of Israel spoke insolently before the Lord, He was sanctified in them.

14 Moses sent messengers from Cades to the king of Edom, saying: Thus says your brother Israel; You know all the distress that has come upon us. 15 And how our fathers went down into Egypt and we sojourned in Egypt many days and the Egyptians afflicted us and our fathers. 16 And we cried to the Lord and the Lord heard our voice and sent an angel and brought us out of Egypt; and now we are in the city of Cades, at the extremity of your coasts. 17 We will pass through your land: we will not go through the fields, nor through the vineyards, nor will we drink water out of your cistern: we will go by the king's highway; we will not turn aside to the right hand or to the left, until we have passed your borders. 18 And Edom said to him: You shall not pass through me and if otherwise, I will go forth to meet you in war. 19 The children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of your water, I will pay you: but it is no matter of importance, we will go by the mountain. 20 He said: You shall not pass through me; and Edom went forth to meet him with a great host and a mighty hand. 21 So Edom refused to allow Israel to pass through his borders and Israel turned away from him. 22 They departed from Cades; and the children of Israel, even the whole congregation, came to Mount Or.

23 The Lord spoke to Moses and Aaron in mount Or, on the borders of the land of Edom, saying: 24 Let Aaron be added to his people; for you shall certainly not go into the land which I have given the children of Israel, because you provoked me at the water of strife. 25 Take Aaron and Eleazar his son and bring them up to the mount Or before all the congregation; 26 and take Aaron's apparel from off him and put it on Eleazar his son: Let Aaron die there and be added to his people. 27 Moses did as the Lord commanded him and took him up to mount Or, before all the congregation. 28 He took Aaron's garments off him and put them on Eleazar his son and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain. 29 All the congregation saw that Aaron was dead: and they wept for Aaron thirty days, even all the house of Israel.

21

21:1 And Arad the Chananitish king who dwelt by the wilderness, heard that Israel came by the way of Atharin; He made war on Israel and carried off some of them captives. 2 Israel vowed a vow to the Lord and said: If you will deliver this people into my power, I will devote it and its cities to you. 3 The Lord listened to the voice of Israel and delivered the C'anaanite into his power; and Israel devoted him

and his cities and they called the name of that place Anathema.

4 And having departed from mount Or by the way leading to the Red Sea, they surrounded the land of Edom and the people lost courage by the way. 5 The people spoke against God and against Moses, saying: Why is this? Have you brought us ought of Egypt to kill us in the wilderness? For there is not bread nor water; and our soul loathes this light bread. 6 The Lord sent among the people deadly serpents and they bit the people and much people of the children of Israel died. 7 The people came to Moses and said: We have sinned, for we have spoken against the Lord and against you: pray therefore to the Lord, Let him take away the serpent from us. 8 Moses prayed to the Lord for the people; and the Lord said to Moses: Make you a serpent and put it on a signal-staff; and it shall come to pass that whenever a serpent shall bite a man, every one so bitten that looks upon it shall live. 9 Moses made a serpent of brass and put it upon a signal-staff: and it came to pass that whenever a serpent bit a man, He looked on the brazen serpent, he lived.

10 The children of Israel departed and encamped in Oboth. 11 And having departed from Oboth, they encamped in Achalgai, on the farther side in the wilderness, which is opposite Moab, toward the east. 12 And for there they departed and encamped in the valley of Zared. 13 They departed for there and encamped on the other side of Arnon in the wilderness, the country which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites. 14 Therefore it is said in a book, A war of the Lord has set on fire Zoob and the brooks of Arnon. 15 He has appointed brooks to cause Er to dwell there; and it lies near to the coasts of Moab.

16 And for there they came to the well; this is the well of which the Lord said to Moses: Gather the people and I will give them water to drink. 17 Then Israel sang this song at the well, Begin to sing of the well; 18 the princes digged it, the kings of the nations in their kingdom, in their lordship sank it in the rock: and they went from the well to Manthanain, 19 and from Manthanain to Naaliel and from Naaliel to Bamoth and from Bamoth to Janen, which is in the plain of Moab as seen from the top of the quarried rock that looks toward the wilderness.

20 Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying: 21 We will pass through your land, we will go by the road; we will not turn aside to the field or to the vineyard. 22 We will not drink water out of your well; we will go by the king's highway, until we have past your boundaries. 23 And Seon did not allow Israel to pass through his borders and Seon gathered all his people and went out to set the battle in array against Israel into the wilderness; He came to Jassa and set the battle in array against Israel. 24 Israel stroke him with the slaughter of the sword and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman. 25 Israel took all their cities and Israel dwelt in all the cities of the Amorites, in Esebon and in all cities belonging to it. 26 For Esebon is the city of Seon king of the Amorites; He before fought against the king of Moab and they took all his land, from Aroer to Arnon. 27 Therefore say they who deal in dark speeches, Come to Esebon, that the city of Seon may be built and prepared. 28 For a fire has gone forth from Esebon, a flame from the city of Seon and has consumed as far as Moab and devoured the pillars of Arnon. 29 Woe to you, Moab; you are lost, you people of Chamos: their sons are sold for preservation and their daughters are captives to Seon king of the Amorites. 30 And their seed shall perish from Esebon to Daebon; and their women have yet farther kindled a fire against Moab.

31 Israel dwelt in all the cities of the Amorites. 32 Moses sent to spy out Jazer; and they took it and its villages and cast out the Amorite that dwelt there. 33 And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them and all his people to war to Edrain. 34 The Lord said to Moses: Fear him not; for I have delivered him and all his people and all his land, into your hands; and you shall do to him as you did to Seon king of the Amorites, who dwelt in Esebon. 35 He stroke him and his sons and all his people, until he left none of his to be taken alive; and they inherited his land.

22

22:1 The children of Israel departed and encamped on the west of Moab by Jordan toward Jericho. 2 When Balac son of Sepphor saw all that Israel did to the Amorite, 3 then Moab feared the people exceedingly because they were many; and Moab was grieved before the face of the children of Israel. 4 And Moab said to the elders of Madiam, Now, shall this assembly lick up all that are around us, as a calf would lick up the green herbs of the field:—and Balac son of Sepphor was king of Moab at that time. 5 He sent ambassadors to Balaam the son of Beor, to Phathura, which is on a river of the land of the sons of his people, to call him, saying: Behold, a people has come out of Egypt and behold it has covered the face of the earth and it has encamped close to me. 6 And now come, curse me this people, for it is stronger than we; if we may be able to strike some of them and I will cast them out of the land: for I know that whoever you do bless, they are blessed and whoever you do curse, they are cursed. 7 The elders of Moab went and the elders of Madiam and their divining instruments were in their hands; and they came to Balaam and spoke to him the words of Balac. 8 He said to them: Stay here for the night and I will answer you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam.

9 And God came to Balaam and said to him: Who are these men with you? 10 And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying: 11 Behold, a people has come forth out of Egypt and has covered the face of the land and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to strike it and cast it out of the land. 12 And God said to Balaam, You shall not go with them, neither shall you curse the people; for they are blessed. 13 And Balaam rose up in the morning and said to the princes of Balac, Depart quickly to your lord; God does not permit me to go with you. 14 The princes of Moab rose and came to Balac and said: Balaam will not come with us.

15 And Balac yet again sent more princes and more honorable than they. 16 They came to Balaam and they say to him, Thus says Balac the son of Sepphor: I beseech you, delay not to come to me. 17 For I will greatly honor you and will do for you whatsoever you shall say; come then, curse me this people. 18 And Balaam answered and said to the princes of Balac, If Balac would give me his house full of silver and gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind. 19 And now do you also stay here this night and I shall know what the Lord will yet say to me. 20 And God came to Balaam by night and said to him: If these men have come to call you, rise and follow them; nevertheless the word which I shall speak to you, it shall you do.

21 And Balaam rose up in the morning and saddled his ass and went with the princes of Moab. 22 And God was very angry because he went; and the angel of the Lord rose up to withstand him. Now, he had mounted his ass and his two servants were with him. 23 When the ass saw the angel of God standing opposite in the way and his sword drawn in his hand, then the ass turned aside out of the way and

went into the field; and Balaam stroke the ass with his staff to direct her in the way.

24 The angel of the Lord stood in the avenues of the vines, a fence being on this side and a fence on that. 25 When the ass saw the angel of God, she thrust herself against the wall and crushed Balaam's foot against the wall, He stroke her again.

26 The angel of the Lord went farther and came and stood in a narrow place where it was impossible to turn to the right or the left. 27 When the ass saw the angel of God, she lay down under Balaam; and Balaam was angry and struck the ass with his staff. 28 And God opened the mouth of the ass and she says to Balaam, What have I done to you, that you have stricken me this third time? 29 And Balaam said to the ass, Because you have mocked me; and if I had had a sword in my hand, I would now have killed you. 30 The ass says to Balaam, Am not I your ass on which you have ridden since your youth till this day? Did I ever do thus to you, utterly disregarding you? He said: No. 31 And God opened the eyes of Balaam, He sees the angel of the Lord withstanding him in the way and his sword drawn in his hand, He stooped down and worshiped on his face. 32 The angel of God said to him: Why have you stricken your ass this third time? And, behold, I came out to withstand you, for your way was not fitting before me; and when the ass saw me, she turned away from me this third time. 33 If she had not turned out of the way, surely now, I should have slain you and should have saved her alive. 34 And Balaam said to the angel of the Lord, I have sinned, for I did not know that you were standing opposite in the way to meet me; and now if it shall not be pleasing to you for me to go on, I will return. 35 The angel of the Lord said to Balaam, Go with the men: nevertheless the word which I shall speak to you, that you shall take heed to speak. And Balaam went with the princes of Balac.

36 When Balac heard that Balaam had come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the extreme part of the borders. 37 And Balac said to Balaam, Did I not send to you to call you? Why have you not come to me? Shall I not indeed be able to honor you? 38 And Balaam said to Balac, Behold, I am now come to you: shall I be able to say anything? The word which God shall put into my mouth, that I shall speak. 39 And Balaam went with Balac and they came to the cities of streets. 40 And Balac offered sheep and calves and sent to Balaam and to his princes who were with him. 41 It was morning; and Balac took Balaam and brought him up to the pillar of Baal and showed him for there a part of the people.

23

23:1 And Balaam said to Balac, Build me here seven altars and prepare me here seven calves and seven rams. 2 And Balac did as Balaam told him; He offered up a calf and a ram on every altar. 3 And Balaam said to Balac, Stand by your sacrifice and I will go and see if God will appear to me and meet me and the word which he shall show me, I will report to you. And Balac stood by his sacrifice. 4 And Balaam went to enquire of God; He went straight forward and God appeared to Balaam; and Balaam said to him: I have prepared the seven altars and have offered a calf and a ram on every altar. 5 And God put a word into the mouth of Balaam and said: you shall return to Balac and thus shall you speak. 6 He returned to him and moreover he stood over his whole-burnt-offerings and all the princes of Moab with him; and the Spirit of God came upon him. 7 He took up his parable and said: Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying: Come, curse me Jacob and Come, call for a curse for me upon Israel. 8 How can I curse whom the Lord curses not?

Or how can I devote whom God devotes not? 9 For from the top of the mountains I shall see him and from the hills I shall observe him: behold, the people shall dwell alone and shall not be reckoned among the nations. 10 Who has exactly calculated the seed of Jacob and who shall number the families of Israel? Let my soul die with the souls of the righteous, Let my seed be as their seed.

11 And Balac said to Balaam, What have you done to me? I called you to curse my enemies and behold you have greatly blessed them. 12 And Balaam said to Balac, Whatsoever the Lord shall put into my mouth, shall I not take heed to speak this? 13 And Balac said to him: Come yet with me to another place where you shall not see the people, but only you shall see a part of them and shall not see them all; and curse me them there.

14 He took him to a high place of the field to the top of the quarried rock, He built there seven altars and offered a calf and a ram on every altar. 15 And Balaam said to Balac, Stand by your sacrifice and I will go to enquire of God. 16 And God met Balaam and put a word into his mouth and said: return to Balac and thus shall you speak. 17 He returned to him: He also was standing by his whole-burnt-sacrifice and all the princes of Moab with him; and Balac said to him: What has the Lord spoken? 18 He took up his parable and said: rise up, Balac and hear; hearken as a witness, you son of Sepphor. 19 Not like a man is God suspended, nor like a son of man does he suffer threats[1]. Shall he say and not perform? Shall he speak and not keep to his word? 20 Behold, I have received commandment to bless: I will bless and not turn back. 21 There shall not be trouble in Jacob, neither shall sorrow be seen in Israel: the Lord his God is with him, the glories of rulers are in him. 22 It was God who brought him out of Egypt; he has as it were the glory of a unicorn. 23 For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform. 24 Behold, the people shall rise up as a young lion and shall exalt himself as a lion; he shall not lie down till he has eaten the prey, He shall drink the blood of the slain.

25 And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all. 26 And Balaam answered and said to Balac, Spoke I not to you, saying: Whatsoever thing God shall speak to me, that will I do? 27 And Balac said to Balaam, Come and I will remove you to another place, if it shall please God and curse me them there. 28 And Balac took Balaam to the top of Phogor, which extends to the wilderness. 29 And Balaam said to Balac, build me here seven altars and prepare me here seven calves and seven rams. 30 And Balac did as Balaam told him and offered a calf and a ram on every altar.

24

24:1 When Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness. 2 And Balaam lifted up his eyes and sees Israel encamped by their tribes; and the Spirit of God came upon him. 3 He took up his parable and said: Balaam son of Beor says, the man who sees truly says, 4 he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened: 5 How goodly are your habitations, Jacob and your tents, Israel! 6 as shady groves and as gardens by a river and as tents which God pitched and as cedars by the waters. 7 There shall come a man out of his seed, He shall rule over many nations; and the kingdom of Gog shall be exalted and his kingdom shall be increased. 8 God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, He shall drain their marrow

[1] Brenton has "God is not as man to waver, nor as the son of man to be threatened."

and with his darts he shall shoot through the enemy. 9 He lay down, he rested as a lion and as a young lion; who shall stir him up? Those who bless you are blessed and those who curse you are cursed.

10 And Balac was angry with Balaam and clapped his hands together; and Balac said to Balaam, I called you to curse my enemy and behold you have decidedly blessed him this third time. 11 Now, therefore flee to your place: I said: I will honor you, but now the Lord has deprived you of glory. 12 And Balaam said to Balac, Did I not speak to your messengers also whom you sent to me, saying: 13 If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of the Lord to make it good or bad by myself; whatsoever things God shall say, them will I speak. 14 And now, behold, I return to my place; come, I will advise you of what this people shall do to your people in the last days.

15 He took up his parable and said:

Balaam the son of Beor says, the man who sees truly says, 16 hearing the oracles of God, receiving knowledge from the Most High and having seen a vision of God in sleep; his eyes were opened. 17 I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab and shall spoil all the sons of Seth. 18 And Edom shall be an inheritance and Esau his enemy shall be an inheritance of Israel and Israel accomplished valiantly. 19 And one shall arise out of Jacob and destroy out of the city him that escapes. 20 And having seen Amalec, he took up his parable and said: Amalec is the first of the nations; yet his seed shall perish. 21 And having seen the Kenite, he took up his parable and said: your dwelling-place is strong; yet though you should put your nest in a rock, 22 and though Beor should have a skillfully contrived hiding-place, the Assyrians shall carry you away captive. 23 He looked upon Og and took up his parable and said: Oh, oh, who shall live when God shall do these things? 24 And one shall come forth from the hands of the Citians and shall afflict Assur and shall afflict the Hebrews and they shall perish together. 25 And Balaam rose up and departed and returned to his place and Balac went to his own home.

25

25:1 Israel sojourned in Sattin and the people profaned itself by going a-whoring after the daughters of Moab. 2 They called them to the sacrifices of their idols; and the people ate of their sacrifices and worshiped their idols. 3 Israel consecrated themselves to Beel-phegor; and the Lord was very angry with Israel. 4 The Lord said to Moses: Take all the princes of the people and make them examples of judgment for the Lord in the face of the sun and the anger of the Lord shall be turned away from Israel. 5 Moses said to the tribes of Israel, kill you every one his friend that is consecrated to Beel-phegor. 6 And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness. 7 And Phinees the son of Eleazar, the son of Aaron the priest, saw it and rose out of the midst of the congregation and took a javelin in his hand, 8 and went in after the Israelite man into the chamber and pierced them both through, both the Israelite man and the woman through her womb; and the plague was stayed from the children of Israel. 9 And those who died in the plague were four and twenty thousand.

10 The Lord spoke to Moses, saying: 11 Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel when I was exceedingly jealous among them and I did not consume the children of Israel in my jealousy. 12 Thus do you say to him, Behold, I give

him a covenant of peace: 13 He and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God and made atonement for the children of Israel. 14 Now, the name of the stricken Israelite man, who was stricken with the Madianitish woman, was Zambri son of Salmon, prince of a house of the tribe of Symeon. 15 The name of the Madianitish woman who was stricken, was Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madiam.

16 The Lord spoke to Moses, saying: Speak to the children of Israel, saying: 17 Plague the Madianites as enemies and strike them, 18 for they are enemies to you by the treachery by which they ensnare you through Phogor and through Chasbi their sister, daughter of a prince of Madiam, who was stricken in the day of the plague because of Phogor.

26

26:1 It came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying: 2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.

3 Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying: 4 This is the numbering from twenty years old and upward as the Lord commanded Moses. The sons of Israel that came out of Egypt are as follows: 5 Ruben was the first-born of Israel: and the sons of Ruben, Enoch and the family of Enoch; to Phallu belongs the family of the Phalluites. 6 To Asron, the family of Asroni: to Charmi, the family of Charmi. 7 These are the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

8 The sons of Phallu were Eliab, — 9 and the sons of Eliab, Namuel and Dathan and Abiron: these are renowned men of the congregation; these are those who rose up against Moses and Aaron in the gathering of Core, in the rebellion against the Lord. 10 The earth opened her mouth and swallowed up them and Core when their assembly perished when the fire devoured the two hundred and fifty and they were made a sign. 11 But the sons of Core died not.

12 The sons of Symeon:—the family of the sons of Symeon: to Namuel, belonged the family of the Namuelites; to Jamin the family of the Jaminites; to Jachin the family of the Jachinites. 13 To Zara the family of the Zaraites; to Saul the family of the Saulites. 14 These are the families of Symeon according to their numbering, two and twenty thousand and two hundred.

15 The sons of Juda, Er and Aunan; and Er and Aunan died in the land of C'anaan. 16 These were the sons of Juda, according to their families: to Selom belonged the family of the Selonites; to Phares, the family of the Pharesites; to Zara, the family of the Zaraites. 17 The sons of Phares were, to Asron, the family of the Asronites; to Jamun, the family of the Jamunites. 18 These are the families of Juda according to their numbering, seventy-six thousand and five hundred.

19 The sons of Issachar according to their families: to Thola, the family of the Tholaites; to Phua, the family of the Phuaites. 20 To Jasub, the family of the Jasubites; to Samram, the family of the Samramites. 21 These are the families of Issachar according to their numbering, sixty-four thousand and four hundred.

22 The sons of Zabulon according to their families: to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Allel, the family of the Allelites. 23 These are the families of Zabulon according to their numbering, sixty thousand and five hundred.

24 The sons of Gad according to
their families: to Saphon, the family of
the Saphonites; to Angi, the family of
the Angites; to Suni, the family of the
Sunites; 25 to Azeni, the family of the
Azenites; to Addi, the family of the
Addites: 26 to Aroadi, the family of the
Aroadites; to Ariel, the family of the
Arielites. 27 These are the families of
the children of Gad according to their
numbering, forty-four thousand and
five hundred.

28 The sons of Aser according to
their families; to Jamin, the family of
the Jaminites; to Jesu, the family of the
Jesusites; to Baria, the family of the
Bariaites. 29 To Chober, the family of
the Choberites; to Melchiel, the family
of the Melchielites. 30 The name of the
daughter of Aser, Sara. 31 These are
the families of Aser according to their
numbering, forty-three thousand and
four hundred.

32 The sons of Joseph according to
their families, Manasse and Ephraim.

33 The sons of Manasse. To
Machir the family of the Machirites;
and Machir begot Galaad: to Galaad,
the family of the Galaadites. 34 These
are the sons of Galaad; to Achiezer, the
family of the Achiezerites; to Cheleg,
the family of the Chelegites. 35 To
Esriel, the family of the Esrielites; to
Sychem, the family of the Sychemites.
36 To Symaer, the family of the
Symaerites; and to Opher, the family of
the Opherites. 37 And to Salpaad the
son of Opher there were no sons, but
daughters: and these were the names of
the daughters of Salpaad; Mala and
Nua and Egla and Melcha and Thersa.
38 These are the families of Manasse
according to their numbering, fifty-two
thousand and seven hundred.

39 These are the children of
Ephraim; to Suthala, the family of the
Suthalanites; to Tanach, the family of
the Tanachites. 40 These are the sons
of Suthala; to Eden, the family of the
Edenites. 41 These are the families of
Ephraim according to their numbering,
thirty-two thousand and five hundred:
these are the families of the children of
Joseph according to their families.

42 The sons of Benjamin according
to their families; to Bale, the family of
the Balites; to Asyber, the family of the
Asyberites; to Jachiran, the family of
the Jachiranites. 43 To Sophan, the
family of the Sophanites. 44 The sons
of Bale were Adar and Noeman; to
Adar, the family of the Adarites; and to
Noeman, the family of the Noemanites.
45 These are the sons of Benjamin by
their families according to their
numbering, thirty-five thousand and
five hundred.

46 The sons of Dan according to
their families; to Same, the family of the
Sameites; these are the families of Dan
according to their families. 47 All the
families of Samei according to their
numbering, sixty-four thousand and
four hundred.

48 The sons of Nephthali according
to their families; to Asiel, the family of
the Asielites; to Gauni, the family of the
Gaunites. 49 To Jeser, the family of the
Jeserites; to Sellem, the family of the
Sellemites. 50 These are the families of
Nephthali, according to their
numbering, forty thousand and three
hundred.

51 This is the numbering of the
children of Israel, six hundred and one
thousand and seven hundred and
thirty.

52 The Lord spoke to Moses,
saying: 53 To these the land shall be
divided, so that they may inherit
according to the number of the names.
54 To the greater number you shall
give the greater inheritance and to the
less number you shall give the less
inheritance: to each one, as they have
been numbered, shall their inheritance
be given. 55 The land shall be divided
to the names by lot, they shall inherit
according to the tribes of their families.
56 You shall divide their inheritance by
lot between the many and the few. 57
The sons of Levi according to their
families; to Gedson, the family of the
Gedsonites; to Caath, the family of the
Caathites; to Merari, the family of the

Merarites. 58 These are the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites and the family of the Musites; and Caath begot Amram. 59 The name of his wife was Jochabed, daughter of Levi, who bore these to Levi in Egypt and she bore to Amram, Aaron and Moses and Mariam their sister. 60 And to Aaron were born both Nadab and Abiud and Eleazar and Ithamar. 61 And Nadab and Abiud died when they offered strange fire before the Lord in the wilderness of Sinai. 62 And there were according to their numbering, twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because they have no inheritance in the midst of the children of Israel.

63 And this is the numbering of Moses and Eleazar the priest, who numbered the children of Israel in Araboth of Moab, at Jordan by Jericho. 64 And among these there was not a man numbered by Moses and Aaron, whom, even the children of Israel, they numbered in the wilderness of Sinai. 65 For the Lord said to them: They shall surely die in the wilderness; and there was not left even one of them, except Chaleb the son of Jephonne and Joshua the son of Naue.

27

27:1 The daughters of Salpaad the son of Opher, the son of Galaad, the son of Machir, of the tribe of Manasse, of the sons of Joseph, came near; and these were their names, Maala and Nua and Egla and Melcha and Thersa; 2 and they stood before Moses and before Eleazar the priest and before the princes and before all the congregation at the door of the tabernacle of witness, saying: 3 Our father died in the wilderness, He was not in the midst of the congregation that rebelled against the Lord in the gathering of Core; for he died for his own sin, He had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father's brothers. 4 Moses brought their case before the Lord.

5 The Lord spoke to Moses, saying: 6 The daughters of Salpaad have spoken rightly: you shall surely give them a possession of inheritance in the midst of their father's brothers and you shall assign their father's inheritance to them. 7 You shall speak to the children of Israel, saying: 8 If a man die and have no son, you shall assign his inheritance to his daughter. 9 If he has no daughter, you shall give his inheritance to his brother. 10 If he has no brothers, you shall give his inheritance to his father's brother. 11 If there be no brothers of his father, you shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance of judgment, as the Lord commanded Moses. 12 The Lord said to Moses: Go up to the mountain that is in the country beyond Jordan, this mount Nabau and behold the land C'anaan, which I give to the sons of Israel for a possession. 13 You shall see it and you also shall be added to your people, as Aaron your brother was added to them in mount Or: 14 because you transgressed my commandment in the wilderness of Sin when the congregation resisted and refused to sanctify me; you sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin. 15 Moses said to the Lord, 16 Let the Lord God of spirits and of all flesh look out for a man over this congregation, 17 who shall go out before them and who shall come in before them and who shall lead them out and who shall bring them in; so the congregation of the Lord shall not be as sheep without a shepherd. 18 The Lord spoke to Moses, saying: Take to yourself Joshua the son of Naue, a man who has the Spirit in him and you shall lay your hands upon him. 19 You shall set him before Eleazar the priest and

you shall give him a charge before all the congregation and you shall give a charge concerning him before them. 20 You shall put of your glory upon him, that the children of Israel may hearken to him. 21 He shall stand before Eleazar the priest and they shall ask of him before the Lord the judgment of the Urim: they shall go forth at his word and at his word they shall come in, he and the children of Israel with one accord and all the congregation.

22 Moses did as the Lord commanded him; He took Joshua and set him before Eleazar the priest and before all the congregation. 23 He laid his hands on him and appointed him as the Lord ordered Moses.

28

28:1 The Lord spoke to Moses, saying: 2 Charge the children of Israel and you shall speak to them, saying: you shall observe to offer to me in my feasts my gifts, my presents, my burnt-offerings for a sweet-smelling savour. 3 You shall say to them, These are the burnt-offerings, all that you shall bring to the Lord; two lambs of a year old without blemish daily, for a whole-burnt offering perpetually. 4 You shall offer one lamb in the morning and you shall offer the second lamb towards evening.

5 You shall offer the tenth part of an ephah of fine flour for a meat-offering, mingled with oil, with the fourth part of a hin. 6 It is a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sinai for a sweet-smelling savor to the Lord. 7 And its drink-offering, the fourth part of a hin to each lamb; in the holy place shall you pour strong drink as a drink-offering to the Lord. 8 The second lamb you shall offer toward evening; you shall offer it according to its meat-offering and according to its drink-offering for a smell of sweet savor to the Lord. 9 And on the Sabbath-day you shall offer two lambs of a year old without blemish and two tenth deals of fine flour mingled with oil for a meat-offering and a drink-offering. 10 It is a whole-burnt-offering of the Sabbaths on the Sabbath days, besides the continued whole-burnt-offering and its drink offering.

11 And at the new moons you shall bring a whole-burnt-offering to the Lord, two calves of the herd and one ram, seven lambs of a year old without blemish. 12 Three tenth deals of fine flour mingled with oil for one calf and two tenth deals of fine flour mingled with oil for one ram. 13 A tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to the Lord. 14 Their drink-offering shall be the half of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb: this is the whole-burnt-offering monthly throughout the months of the year.

15 He shall offer one kid of the goats for a sin-offering to the Lord; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

16 And in the first month, on the fourteenth day of the month, is the Passover to the Lord. 17 And on the fifteenth day of this month is a feast; seven days you shall eat unleavened bread. 18 The first day shall be to you a holy convocation; you shall do no servile work. 19 You shall bring whole-burnt-offerings, a sacrifice to the Lord, two calves of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. 20 And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf and two tenth deals for one ram. 21 You shall offer a tenth for each lamb, for the seven lambs. 22 You shall offer one kid of the goats for a sin-offering, to make atonement for you. 23 Beside the perpetual whole-burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance, 24 these shall you thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savor to the Lord; beside the

continual whole-burnt-offering, you shall offer its drink-offering. 25 The seventh day shall be to you a holy convocation; you shall do no servile work in it.

26 And on the day of the new corn when you shall offer a new sacrifice at the festival of weeks to the Lord, there shall be to you a holy convocation; you shall do no servile work, 27 and you shall bring whole-burnt-offerings for a sweet-smelling savor to the Lord, two calves of the herd, one ram, seven lambs without blemish. 28 Their meat-offering shall be fine flour mingled with oil; there shall be three tenth deals for one calf and two tenth deals for one ram. 29 A tenth for each lamb separately, for the seven lambs; and a kid of the goats, 30 for a sin-offering, to make atonement for you; beside the perpetual whole-burnt-offering: and 31 you shall offer to me their meat-offering. They shall be to you unblemished and you shall offer their drink-offerings.

29

29:1 And in the seventh month, on the first day of the month, there shall be to you a holy convocation: you shall do no servile work: it shall be to you a day of blowing the trumpets. 2 You shall offer whole-burnt-offerings for a sweet savor to the Lord, one calf of the herd, one ram, seven lambs of a year old without blemish. 3 Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf and two tenth deals for one ram: 4 a tenth deal for each several ram, for the seven lambs. 5 And one kid of the goats for a sin-offering, to make atonement for you. 6 Beside the whole-burnt-offerings for the new moon and their meat-offerings and their drink-offerings and their perpetual whole-burnt-offering; and their meat-offerings and their drink-offerings according to their ordinance for a sweet-smelling savor to the Lord.

7 And on the tenth of this month there shall be to you a holy convocation; and you shall afflict your souls and you shall do no work. 8 You shall bring near whole-burnt-offerings for a sweet-smelling savor to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. 9 Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf and two tenth deals for one ram. 10 A tenth deal for each several lamb, for the seven lambs. 11 And one kid of the goats for a sin-offering, to make atonement for you; beside the sin-offering for atonement and the continual whole-burnt-offering, its meat-offering and its drink-offering according to its ordinance for a smell of sweet savour, a burnt-sacrifice to the Lord.

12 And on the fifteenth day of this seventh month you shall have a holy convocation; you shall do no servile work; and you shall keep it a feast to the Lord seven days. 13 You shall bring near whole-burnt-offerings, a sacrifice for a smell of sweet savor to the Lord, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish. 14 Their meat-offerings shall be fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenth deals for one ram, for the two rams. 15 A tenth deal for every lamb, for the fourteen lambs. 16 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

17 And on the second day twelve calves, two rams, fourteen lambs of a year old without blemish. 18 Their meat-offering and their drink-offering shall be for the calves and the rams and the lambs according to their number, according to their ordinance. 19 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; their meat-offerings and their drink-offerings.

20 On the third day eleven calves,
two rams, fourteen lambs of a year old
without blemish. 21 Their meat-
offering and their drink-offering shall
be to the calves and to the rams and to
the lambs according to their number,
according to their ordinance. 22 And
one kid of the goats for a sin-offering;
beside the continual whole-burnt-
offering; there shall be their meat-
offerings and their drink-offerings.

23 On the fourth day ten calves,
two rams, fourteen lambs of a year old
without spot. 24 There shall be their
meat-offerings and their drink-
offerings to the calves and the rams and
the lambs according to their number,
according to their ordinance. 25 And
one kid of the goats for a sin-offering;
beside the continual whole-burnt-
offering there shall be their meat-
offerings and their drink-offerings.

26 On the fifth day nine calves, two
rams, fourteen lambs of a year old
without spot. 27 Their meat-offerings
and their drink-offerings shall be to the
calves and the rams and the lambs
according to their number, according
to their ordinance. 28 And one kid of
the goats for a sin-offering; beside the
perpetual whole-burnt-offering; there
shall be their meat-offerings and their
drink-offerings.

29 On the sixth day eight calves,
two rams, fourteen lambs of a year old
without blemish. 30 There shall be
their meat-offerings and their drink-
offerings to the calves and rams and
lambs according to their number,
according to their ordinance. 31 And
one kid of the goats for a sin-offering;
beside the perpetual whole-burnt-
offering; there shall be their meat-
offerings and their drink-offerings.

32 On the seventh day seven
calves, two rams, fourteen lambs of a
year old without blemish. 33 Their
meat-offerings and their drink-
offerings shall be to the calves and the
rams and the lambs according to their
number, according to their ordinance.
34 And one kid of the goats for a sin-
offering; beside the continual whole-
burnt-offering; there shall be their
meat-offerings and their drink-
offerings. 35 And on the eighth day
there shall be to you a release: you shall
do no servile work in it. 36 You shall
offer whole-burnt-offerings as sacrifices
to the Lord, one calf, one ram, seven
lambs of a year old without spot. 37
There shall be their meat-offerings and
their drink-offerings for the calf and
the ram and the lambs according to
their number, according to their
ordinance. 38 And one kid of the goats
for a sin-offering; beside the continual
whole-burnt-offering; there shall be
their meat-offerings and their drink-
offerings.

39 These sacrifices shall you offer
to the Lord in your feasts, besides your
vows; and you shall offer your free-
will-offerings and your whole-burnt-
offerings and your meat-offerings and
your drink-offerings and your peace-
offerings.

30

30:1 Moses spoke to the children of
Israel according to all that the Lord
commanded Moses. 2 Moses spoke to
the heads of the tribes of the children of
Israel, saying: This is the thing which
the Lord has commanded. 3
Whatsoever man shall vow a vow to
the Lord, or swear an oath, or bind
himself with an obligation upon his
soul, he shall not break his word; all
that shall come out of his mouth he
shall do. 4 If a woman shall vow a vow
to the Lord, or bind herself with an
obligation in her youth in her father's
house; and her father should hear her
vows and her obligations, by which she
has bound her soul and her father
should hold his peace at her, then all
her vows shall stand, 5 and all the
obligations with which she has bound
her soul, shall remain to her. 6 But if
her father straitly forbid her in the day
in which he shall hear all her vows and
her obligations, which she has
contracted upon her soul, they shall not
stand; and the Lord shall hold her

guiltless, because her father forbade her.

7 But if she should be indeed married and her vows be upon her according to the utterance of her lips, in respect of the obligations which she has contracted upon her soul; 8 and her husband should hear and hold his peace at her in the day in which he should hear, then thus shall all her vows be binding and her obligations, which she has contracted upon her soul shall stand. 9 But if her husband should straitly forbid her in the day in which he should hear her, none of her vows or obligations which she has contracted upon her soul shall stand, because her husband has disallowed her and the Lord shall hold her guiltless.

10 The vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her. 11 If her vow be made in the house of her husband, or the obligation upon her soul with an oath, 12 and her husband should hear and hold his peace at her and not disallow her, then all her vows shall stand and all the obligations which she contracted against her soul, shall stand against her. 13 But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows and in the obligations contracted upon her soul, shall stand to her; her husband has cancelled them and the Lord shall hold her guiltless. 14 Every vow and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it. 15 But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; He shall confirm to her the obligations which she has bound upon herself, because he held his peace at her in the day in which he heard her. 16 If her husband should in any way cancel them after the day in which he heard them, then he shall bear his iniquity. 17 These are the ordinances which the Lord commanded Moses, between a man and his wife and between a father and daughter in her youth in the house of her father.

31

31:1 The Lord spoke to Moses, saying: 2 Avenge the wrongs of the children of Israel on the Madianites and afterwards you shall be added to your people. 3 Moses spoke to the people, saying: Arm some of you and set yourselves in array before the Lord against Madian, to inflict vengeance on Madian from the Lord. 4 Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array. 5 They numbered of the thousands of Israel a thousand of each tribe, twelve thousands; these were armed for war. 6 Moses sent them away a thousand of every tribe with their forces and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments and the signal trumpets were in their hands.

7 They set themselves in array against Madian, as the Lord commanded Moses; and they killed every male. 8 They killed the kings of Madian together with their slain subjects; even Evi and Rocon and Sur and Ur and Roboc, five kings of Madian; and they killed with the sword Balaam the son of Beor with their other slain. 9 They made a prey of the women of Madian and their store and their cattle and all their possessions: and they spoiled their forces. 10 They burnt with fire all their cities in the places of their habitation and they burnt their villages with fire. 11 They took all their plunder and all their spoils, both man and beast. 12 They brought to Moses and to Eleazar the priest and to all the children of Israel, the captives and the spoils and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho. 13 Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them. 14 Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-

array. 15 Moses said to them: Why have you saved every female alive? 16 For they were the occasion to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phogor; and there was a plague in the congregation of the Lord. 17 Now, then kill every male in all the spoil, kill every woman, who has known the lying with man. 18 And as for all the captivity of women, who have not known the lying with man, save you them alive. 19 You shall encamp outside the great camp seven days; every one who has slain and who touches a dead body, shall be purified on the third day and you and your captivity shall purify yourselves on the seventh day. 20 You shall purify every garment and every leathern utensil and all furniture of goat skin and every wooden vessel.

21 And Eleazar the priest said to the men of the host that came from the battle-array, This is the ordinance of the law which the Lord has commanded Moses. 22 Beside the gold and the silver and the brass and the iron and lead and tin, 23 every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever will not pass through the fire shall pass through water. 24 And on the seventh day you shall wash your garments and be clean; and afterwards you shall come into the camp.

25 The Lord spoke to Moses, saying: 26 Take the sum of the spoils of the captivity both of man and beast, you and Eleazar the priest and the heads of the families of the congregation. 27 You shall divide the spoils between the warriors that went out to battle and the whole congregation. 28 You shall take a tribute for the Lord from the warriors that went out to battle; one soul out of five hundred, from the men and from the cattle, even from the oxen and from the sheep and from the asses; and you shall take from their half. 29 You shall give them to Eleazar the priest as the first-fruits of the Lord. 30 And from the half belonging to the children of Israel you shall take one in fifty from the men and from the oxen and from the sheep and from the asses and from all the cattle; and you shall give them to the Levites that keep the charges in the tabernacle of the Lord.

31 Moses and Eleazar the priest did as the Lord commanded Moses. 32 And that which remained of the spoil which the warriors took, was—of the sheep, six hundred and seventy-five thousand: 33 and oxen, seventy-two thousand: 34 and asses, sixty-one thousand. 35 And persons of women who had not known lying with man, all the souls, thirty-two thousand. 36 The half, even the portion of those who went out to war, from the number of the sheep, was three hundred and thirty-seven thousand and five hundred. 37 The tribute to the Lord from the sheep was six hundred and seventy-five. 38 The oxen, six and thirty thousand and the tribute to the Lord seventy-two. 39 And asses, thirty thousand and five hundred and the tribute to the Lord, sixty-one: 40 and the persons, sixteen thousand and the tribute of them to the Lord, thirty-two souls.

41 Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses; 42 from the half belonging to the children of Israel, whom Moses separated from the men of war. 43 The half taken from the sheep, belonging to the congregation, was three hundred and thirty-seven thousand and five hundred. 44 The oxen, thirty-six thousand; 45 asses, thirty thousand and five hundred; 46 and persons, sixteen thousand. 47 Moses took of the half belonging to the children of Israel the fiftieth part, of men and of cattle, He gave them to the Levites who keep the charges of the tabernacle of the Lord, as the Lord commanded Moses.

48 All those who were appointed to be officers of thousands of the host,

captains of thousands and captains of hundreds, approached Moses and said to Moses: 49 your servants have taken the sum of the men of war with us and not one is missing. 50 And we have brought our gift to the Lord, every man who has found an article of gold, whether an armlet, or a chain, or a ring, or a bracelet, or a clasp for hair, to make atonement for us before the Lord. 51 Moses and Eleazar the priest took the gold from them, even every accomplished article. 52 All the accomplished gold, even the offering that they offered to the Lord, was sixteen thousand and seven hundred and fifty shekels from the captains of thousands and the captains of hundreds. 53 For the men of war took plunder every one for himself. 54 Moses and Eleazar the priest took the gold from the captains of thousands and captains of hundreds and brought the vessels into the tabernacle of witness, a memorial of the children of Israel before the Lord.

32

32:1 The children of Ruben and the children of Gad had a multitude of cattle, very great; and they saw the land of Jazer and the land of Galaad; and the place was a place for cattle: 2 and the children of Ruben and the children of Gad came and spoke to Moses and to Eleazar the priest and to the princes of the congregation, saying: 3 Ataroth and Daebon and Jazer and Namra and Esebon and Eleale and Sebama and Nabau and Baean, 4 the land which the Lord has delivered up before the children of Israel, is pasture land and your servants have cattle. 5 They said: If we have found grace in your sight, let this land be given to your servants for a possession and do not cause us to pass over Jordan.

6 Moses said to the sons of Gad and the sons of Ruben, Shall your brothers go to war and shall you sit here? 7 And why do you the minds of the children of Israel, that they should not cross over into the land, which the Lord gives them? 8 Did not your fathers thus when I sent them from Cades Barne to spy out the land? 9 They went up to the valley of the cluster and spied the land and turned aside the heart of the children of Israel, that they should not go into the land, which the Lord gave them. 10 The Lord was very angry in that day and sware, saying: 11 Surely these men who came up out of Egypt from twenty years old and upward, who know good and evil, shall not see the land which I swore to give to Abra'am and Isaac and Jacob, for they have not closely followed after me: 12 save Caleb the son of Jephonne, who was set apart and Joshua the son of Naue, for they closely followed after the Lord. 13 The Lord was very angry with Israel; and for forty years he caused them to wander in the wilderness, until all the generation which did evil in the sight of the Lord was extinct. 14 Behold, you are risen up in the room of your fathers, a combination of sinful men, to increase yet farther the fierce wrath of the Lord against Israel. 15 For you will turn away from him to desert him yet once more in the wilderness and you will sin against this whole congregation.

16 They came to him and said: We will build here folds for our cattle and cities for our possessions; 17 and we will arm ourselves and go as an advanced guard before the children of Israel, until we shall have brought them into their place; and our possessions shall remain in walled cities because of the inhabitants of the land. 18 We will not return to our houses till the children of Israel shall have been distributed, each to his own inheritance. 19 And we will not any longer inherit with them from the other side of Jordan and onwards, because we have our full inheritance on the side beyond Jordan eastward.

20 Moses said to them: If you will do according to these words, if you will arm yourselves before the Lord for battle, 21 and every one of you will pass over Jordan fully armed before the

Lord, until his enemy be destroyed from before his face, 22 and the land shall be subdued before the Lord, then afterwards you shall return and be guiltless before the Lord and as regards Israel; and this land shall be to you for a possession before the Lord. 23 But if you will not do so, you will sin against the Lord; and you shall know your sin when afflictions shall come upon you. 24 You shall build for yourselves cities for your store and folds for your cattle; and you shall do that which proceeds out of your mouth.

25 The sons of Ruben and the sons of Gad spoke to Moses, saying: your servants will do as our lord commands. 26 Our store and our wives and all our cattle shall be in the cities of Galaad. 27 But your servants will go over all armed and set in order before the Lord to battle, as our lord says.

28 Moses appointed to them for judges Eleazar the priest and Joshua the son of Naue and the chiefs of the families of the tribes of Israel. 29 Moses said to them: If the sons of Ruben and the sons of Gad will pass over Jordan with you, every one armed for war before the Lord and you shall subdue the land before you, then you shall give to them the land of Galaad for a possession. 30 But if they will not pass over armed with you to war before the Lord, then shall you cause to pass over their possessions and their wives and their cattle before you into the land of C'anaan and they shall inherit with you in the land of C'anaan. 31 The sons of Ruben and the sons of Gad answered, saying: Whatsoever the Lord says to his servants, that will we do. 32 We will go over armed before the Lord into the land of C'anaan and you shall give us our inheritance beyond Jordan.

33 Moses gave to them, even to the sons of Gad and the sons of Ruben and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites and the kingdom of Og king of Basan, the land and its cities with its coasts, the cities of the land round about. 34 The sons of Gad built Daebon and Ataroth and Aroer, 35 and Sophar and Jazer and they set them up, 36 and Namram and Baetharan, strong cities and folds for sheep. 37 The sons of Ruben built Esebon and Eleale and Kariatham, 38 and Beelmeon, surrounded with walls and Sebama; and they called the names of the cities which they built, after their own names. 39 And a son of Machir the son of Manasse went to Galaad and took it and destroyed the Amorite who dwelt in it. 40 Moses gave Galaad to Machir the son of Manasse, He dwelt there. 41 Jair the son of Manasse went and took their villages and called them the villages of Jair. 42 And Nabau went and took Caath and her villages and called them Naboth after his name.

33

33:1 These are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron. 2 Moses wrote their removals and their stages, by the word of the Lord: and these are the stages of their journeying. 3 They departed from Ramesses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went forth with a high hand before all the Egyptians. 4 The Egyptians buried those who died of them, even all that the Lord stroke, every first-born in the land of Egypt; also the Lord executed vengeance on their gods. 5 The children of Israel departed from Ramesses and encamped in Socchoth: 6 and they departed from Socchoth and encamped in Buthan, which is a part of the wilderness. 7 They departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sepphon and encamped opposite Magdol. 8 They departed from before Iroth and crossed the middle of the sea into the wilderness; and they went a journey of three days through the wilderness and encamped in Picriae. 9 They departed from Picriae and came to Ælim; and in Ælim were twelve fountains of water

and seventy palm-trees and they encamped there by the water. 10 They departed from Ælim and encamped by the Red Sea. 11 They departed from the Red Sea and encamped in the wilderness of Sin.

12 They departed from the wilderness of Sin and encamped in Raphaca. 13 They departed from Raphaca and encamped in Ælus. 14 They departed from Ælus and encamped in Raphidin; and there was no water there for the people to drink. 15 They departed from Raphidin and encamped in the wilderness of Sinai. 16 They departed from the wilderness of Sinai and encamped at the Graves of Lust. 17 They departed from the Graves of Lust and encamped in Aseroth. 18 They departed from Aseroth and encamped in Rathama.

19 They departed from Rathama and encamped in Remmon Phares. 20 They departed from Remmon Phares and encamped in Lebona. 21 They departed from Lebona and encamped in Ressan. 22 They departed from Ressan and encamped in Makellath. 23 They departed from Makellath and encamped in Saphar. 24 They departed from Saphar and encamped in Charadath. 25 They departed from Charadath and encamped in Makeloth. 26 They departed from Makeloth and encamped in Kataath. 27 They departed from Kataath and encamped in Tarath. 28 They departed from Tarath and encamped in Mathecca. 29 They departed from Mathecca and encamped in Selmona. 30 They departed from Selmona and encamped in Masuruth. 31 They departed from Masuruth and encamped in Banaea. 32 They departed from Banaea and encamped in the mountain Gadgad.

33 They departed from the mountain Gadgad and encamped in Etebatha. 34 They departed from Etebatha and encamped in Ebrona. 35 They departed from Ebrona and encamped in Gesion Gaber. 36 They departed from Gesion Gaber and encamped in the wilderness of Sin; and they departed from the wilderness of Sin and encamped in the wilderness of Pharan; this is Cades. 37 They departed from Cades and encamped in mount Or near the land of Edom.

38 And Aaron the priest went up by the command of the Lord and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first day of the month. 39 And Aaron was a hundred and twenty-three years old when he died in mount Or. 40 And Arad the Chananitish king (he too dwelt in the land of C'anaan) having heard when the children of Israel were entering the land— 41 then they departed from mount Or and encamped in Selmona. 42 They departed from Selmona and encamped in Phino. 43 They departed from Phino and encamped in Oboth.

44 They departed from Oboth and encamped in Gai, on the other side Jordan on the borders of Moab. 45 They departed from Gai and encamped in Daebon Gad. 46 They departed from Daebon Gad and encamped in Gelmon Deblathaim. 47 They departed from Gelmon Deblathaim and encamped on the mountains of Abarim, over against Nabau. 48 They departed from the mountains of Abarim and encamped on the west of Moab, at Jordan by Jericho. 49 They encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

50 The Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying: 51 Speak to the children of Israel and you shall say to them, you are to pass over Jordan into the land of C'anaan. 52 You shall destroy all that dwell in the land before your face and you shall abolish their high places and all their molten images you shall destroy and you shall demolish all their pillars. 53 You shall destroy all the inhabitants of the land and you shall dwell in it, for I have given their land to you for an inheritance. 54 You shall inherit their land according to your tribes; to the greater number you shall give the larger possession and to the smaller you shall give the less

possession; to whatsoever part a man's name shall go forth by lot, there shall be his property: you shall inherit according to the tribes of your families. 55 But if you will not destroy the dwellers in the land from before you, then it shall come to pass that whoever of them you shall leave shall be thorns in your eyes and darts in your sides and they shall be enemies to you on the land on which you shall dwell; 56 and it shall come to pass that as I had determined to do to them, so I will do to you.

34

34:1 The Lord spoke to Moses, saying: 2 Charge the children of Israel and you shall say to them, you are entering into the land of C'anaan: it shall be to you for an inheritance, the land of C'anaan with its boundaries. 3 And your southern side shall be from the wilderness of Sin to the border of Edom and your border southward shall extend on the side of the salt sea eastward. 4 And your border shall go round you from the south to the ascent of Acrabin and shall proceed by Ennac and the going forth of it shall be southward to Cades Barne and it shall go forth to the village of Arad and shall proceed by Asemona. 5 The border shall compass from Asemona to the river of Egypt and the sea shall be the termination. 6 You shall have your border on the west, the great sea shall be the boundary: this shall be to you the border on the west.

7 And this shall be your northern border; from the great sea you shall measure to yourselves, by the side of the mountain. 8 You shall measure to yourselves the mountain from mount Hor at the entering in to Emath and the termination of it shall be the coasts of Saradac. 9 The border shall go out to Dephrona and its termination shall be at Arsenain; this shall be your border from the north. 10 You shall measure to yourselves the eastern border from Arsenain to Sepphamar. 11 The border shall go down from Sepphamar to Bela eastward to the fountains and the border shall go down from Bela behind the sea Chenereth eastward. 12 The border shall go down to Jordan and the termination shall be the salt sea; this shall be your land and its borders round about.

13 Moses charged the children of Israel, saying: This is the land which you shall inherit by lot, even as the Lord commanded us to give it to the nine tribes and the half-tribe of Manasse. 14 For the tribe of the children of Ruben and the tribe of the children of Gad have received their inheritance according to their families; and the half-tribe of Manasse have received their inheritances. 15 Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

16 The Lord spoke to Moses, saying: 17 These are the names of the men who shall divide the land to you for an inheritance; Eleazar the priest and Joshua the son of Naue. 18 You shall take one ruler from each tribe to divide the land to you by lot.

19 These are the names of the men; of the tribe of Juda Chaleb the son of Jephonne. 20 Of the tribe of Symeon, Salamiel the son of Semiud. 21 Of the tribe of Benjamin, Eldad the son of Chaslon. 22 Of the tribe of Dan the prince was Bacchir the son of Egli. 23 Of the sons of Joseph of the tribe of the sons of Manasse, the prince was Aniel the son of Suphi. 24 Of the tribe of the sons of Ephraim, the prince was Camuel the son of Sabathan. 25 Of the tribe of Zabulon, the prince was Elisaphan the son of Pharnac. 26 Of the tribe of the sons of Issachar, the prince was Phaltiel the son of Oza. 27 Of the tribe of the children of Aser, the prince was Achior the son of Selemi. 28 Of the tribe of Nephthali, the prince was Phadael the son of Jamiud.

29 These did the Lord command to distribute the inheritances to the children of Israel in the land of C'anaan.

35

35:1 The Lord spoke to Moses to
the west of Moab by Jordan near
Jericho, saying: 2 Give orders to the
children of Israel and they shall give to
the Levites cities to dwell in from the
lot of their possession and they shall
give to the Levites the suburbs of the
cities around them. 3 The cities shall be
for them to dwell in and their
enclosures shall be for their cattle and
all their beasts. 4 The suburbs of the
cities which you shall give to the
Levites, shall be from the wall of the
city and outwards two thousand cubits
round about. 5 You shall measure
outside the city on the east side two
thousand cubits and on the south side
two thousand cubits and on the west
side two thousand cubits and on the
north side two thousand cubits; and
your city shall be in the midst of this
and the suburbs of the cities as
described. 6 You shall give the cities to
the Levites, the six cities of refuge
which you shall give for the slayer to
flee to that place and in addition to
these, forty-two cities. 7 You shall give
to the Levites in all forty-eight cities,
them and their suburbs. 8 And as for
the cities which you shall give out of
the possession of the children of Israel,
from those who have much you shall
give much and from those who have
less you shall give less: they shall give
of their cities to the Levites each one
according to his inheritance which they
shall inherit.

9 The Lord spoke to Moses,
saying: 10 Speak to the children of
Israel and you shall say to them, you
are to cross over Jordan into the land of
C'anaan. 11 You shall appoint to
yourselves cities: they shall be to you
cities of refuge for the slayer to flee to,
every one who has killed another
unintentionally. 12 The cities shall be
to you places of refuge from the
avenger of blood and the slayer shall
not die until he stands before the
congregation for judgment. 13 The
cities which you shall assign, even the
six cities, shall be places of refuge for
you. 14 You shall assign three cities on
the other side of Jordan and you shall
assign three cities in the land of
C'anaan.

15 It shall be a place of refuge for
the children of Israel and for the
stranger and for him that sojourns
among you; these cities shall be for a
place of refuge, for every one to flee to
that place who has killed a man
unintentionally.

16 If he should strike him with an
iron instrument and the man should
die, he is a murderer; let the murderer
by all means be put to death. 17 If he
should strike him with a stone thrown
from his hand, by which means a man
may die, He thus die, he is a murderer;
let the murderer by all means be put to
death. 18 If he should strike him with
an instrument of wood from his hand,
by which he may die, He thus die, he is
a murderer; let the murderer by all
means be put to death.

19 The avenger of blood himself
shall kill the murderer: whenever he
shall meet him he shall kill him. 20 If
he should thrust him through enmity,
or cast any thing upon him from an
ambuscade and the man should die, 21
or if he has stricken him with his hand
through anger and the man should die,
let the man that stroke him be put to
death by all means, he is a murderer: let
the murderer by all means be put to
death: the avenger of blood shall kill
the murderer when he meets him.

22 But if he should thrust him
suddenly, not through enmity, or cast
any thing upon him, not from an
ambuscade, 23 or strike him with any
stone, by which a man may die,
unawares and it should fall upon him,
He should die, but he was not his
enemy, nor sought to hurt him; 24 then
the assembly shall judge between the
striker and the avenger of blood,
according to these judgments. 25 The
congregation shall rescue the slayer
from the avenger of blood and the
congregation shall restore him to his
city of refuge, where he fled for refuge;
He shall dwell there till the death of the

high-priest, whom they anointed with the holy oil.

26 But if the slayer should in any way go out beyond the bounds of the city where he fled for refuge, 27 and the avenger of blood should find him without the bounds of the city of his refuge and the avenger of blood should kill the slayer, he is not guilty. 28 For he ought to have remained in the city of refuge till the high-priest died; and after the death of the high-priest the slayer shall return to the land of his possession.

29 These things shall be to you for an ordinance of judgment throughout your generations in all your dwellings. 30 Whoever kills a man, you shall kill the murderer on the testimony of witnesses; and one witness shall not testify against a soul that he should die. 31 You shall not accept ransoms for life from a murderer who is worthy of death, for he shall be surely put to death. 32 You shall not accept a ransom to excuse his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high-priest. 33 So shall you not pollute with murder the land in which you dwell; for this blood pollutes the land and the land shall not be purged from the blood shed upon it, but by the blood of him that shed it. 34 You shall not defile the land whereon you dwell, on which I dwell in the midst of you; for I am the Lord dwelling in the midst of the children of Israel.

36

36:1 The heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near and spoke before Moses and before Eleazar the priest and before the heads of the houses of the families of the children of Israel: 2 and they said: The Lord commanded our lord to render the land of inheritance by the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters. 3 They will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers and shall be added to the inheritance of the tribe into which the women shall marry and shall be taken away from the portion of our inheritance. 4 If there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry and their inheritance, shall be taken away from the inheritance of our family's tribe.

5 Moses charged the children of Israel by the commandment of the Lord, saying: Thus says the tribe of the children of Joseph. 6 This is the thing which the Lord has appointed the daughters of Salpaad, saying: Let them marry where they please, only let them marry men of their father's tribe. 7 So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall steadfastly continue each in the inheritance of his family's tribe. 8 And whatever daughter is heiress to a property of the tribes of the children Israel, such women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe. 9 The inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

10 As the Lord commanded Moses, so did they to the daughters of Salpaad. 11 So Thersa and Egla and Melcha and Nua and Malaa, the daughters of Salpaad, married their cousins; 12 they were married to men of the tribe of Manasse of the sons of Joseph; and their inheritance was attached to the tribe of their father's family. 13 These are the commandments and the ordinances and the judgments, which the Lord commanded by the hand of Moses, at the west of Moab, at Jordan by Jericho.

DEUTERONOMY
(ΔΕΥΤΕΡΟΝΟΜΙΟΝ)

1

1:1 These are the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol and Lobon and Aulon and the gold works. 2 It is a journey of eleven days from Choreb to mount Seir as far as Cades Barne. 3 It came to pass in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them: 4 after he had stricken Seon king of the Amorites who dwelt in Esebon and Og the king of Basan who dwelt in Astaroth and in Edrain; 5 beyond Jordan in the land of Moab, Moses began to declare this law, saying: 6 The Lord your God spoke to us in Choreb, saying: Let it suffice you to have dwelt so long in this mountain. 7 Turn you and depart and enter into the mountain of the Amorites and go to all that dwell near about Araba, to the mountain and the plain and to the south and the land of the C'anaanites near the sea and Antilibanus, as far as the great river, the river Euphrates. 8 Behold, God has delivered the land before you; go in and inherit the land, which I swore to your fathers, Abra'am and Isaac and Jacob, to give it to them and to their seed after them.

9 I spoke to you at that time, saying: I shall not be able by myself to bear you. 10 The Lord your God has multiplied you, and, behold, you are today as the stars of heaven for multitude. 11 The Lord God of your fathers add to you a thousand-fold more than you are and bless you as he has spoken to you. 12 How shall I alone be able to bear your labor and your burden and your denials? 13 Take to yourselves wise and understanding and prudent men for your tribes and I will set your leaders over you. 14 You answered me and said: The thing which you have told us is good to do. 15 So I took of you wise and understanding and prudent men and I set them to rule over you as rulers of thousands and rulers of hundreds and rulers of fifties and rulers of tens and officers to your judges. 16 I charged your judges at that time, saying: Hear causes between your brothers and judge rightly between a man and his brother and the stranger that is with him. 17 You shall not have respect to persons in judgment, you shall judge small and great equally; you shall not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, you shall bring it to me and I will hear it. 18 I charged upon you at that time all the commands which you shall perform.

19 And we departed from Choreb and went through all that great wilderness and terrible, which you saw, by the way of the mountain of the Amorite, as the Lord our God charged us and we came as far as Cades Barne. 20 I said to you, you have come as far as the mountain of the Amorite, which the Lord our God gives to you: 21 behold, the Lord your God has delivered to us the land before you: go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid. 22 You all came to me and said: Let us send men before us, Let them go up to the land for us; Let them bring back to us a report of the way by which we shall go up and of the cities into which we shall enter. 23 The saying pleased me: and I took of you twelve men, one man of a tribe. 24 They turned and went up to the mountain and they came as far as the valley of the cluster and surveyed it. 25 They took in their hands of the fruit of the land and brought it to you and said: The land is good which the Lord our God gives us.

26 Yet you would not go up, but rebelled against the words of the Lord our God. 27 You murmured in your tents and said: Because the Lord hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us. 28 Where do we go up? And your brothers drew away your heart, saying: It is a great nation and populous and mightier than we; and there are cities great and walled up to heaven: moreover we saw there the sons of the giants. 29 I said to you, Fear not, neither be afraid of them; 30 the Lord your God who goes before your face, he shall fight against them together with you effectually, according to all that he accomplished for you in the land of Egypt; 31 and in this wilderness which you saw, by the way of the mountain of the Amorite; how the Lord your God will bear you as a nursling, as if any man should nurse his child, through all the way which you have gone until you came to this place.

32 And in this matter you believed not the Lord our God, 33 who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which you go and a cloud by day.

34 The Lord heard the voice of your words and being greatly provoked he sware, saying: 35 Not one of these men shall see this good land, which I swore to their fathers, 36 except Chaleb the son of Jephonne, he shall see it; and to him I will give the land on which he went up and to his sons, because he attended to the things of the Lord. 37 The Lord was angry with me for your sake, saying: Neither shall you by any means enter in it. 38 Joshua the son of Naue, who stands by you, he shall enter in there; do you strengthen him, for he shall cause Israel to inherit it. 39 And every young child who this day knows not good or evil, —they shall enter in it and to them I will give it and they shall inherit it. 40 You turned and marched into the wilderness, in the way by the Red Sea.

41 You answered and said: We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us: and having taken every one his weapons of war and being gathered together, you went up to the mountain. 42 The Lord said to me: Tell them, you shall not go up, neither shall you fight, for I am not with you; thus shall you not be destroyed before your enemies. 43 I spoke to you and you did not hearken to me; and you transgressed the commandment of the Lord; and you forced your way and went up into the mountain. 44 The Amorite who dwelt in that mountain came out to meet you and pursued you as bees do and wounded you from Seir to Herma. 45 You sat down and wept before the Lord our God and the Lord hearkened not to your voice, neither did he take heed to you.

46 You dwelt in Cades many days, as many days as you dwelt there.

2

2:1 And we turned and departed into the wilderness, by the way of the Red Sea, as the Lord spoke to me and we surrounded mount Seir many days. 2 The Lord said to me: 3 you have surrounded this mount long enough; turn therefore toward the north. 4 And charge the people, saying: you are going through the borders of your brothers the children of Esau, who dwell in Seir; and they shall fear you and dread you greatly. 5 Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance. 6 Buy food of them for money and eat and you shall receive water of them by measure for money and drink. 7 For the Lord our God has blessed you in every work of your hands. Consider how you went through that great and terrible wilderness: behold, the Lord your God has been with you forty years; you did not lack any thing.

8 And we passed by our brothers the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab. 9 The Lord said to me: Do not you quarrel with the Moabites and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of inherit. 10 Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim. 11 These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin. 12 The Chorrhite dwelt in Seir before and the sons of Esau destroyed them and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them. 13 Now, then, arise, said I and depart and cross the valley of Zaret.

14 The days in which we traveled from Cades Barne till we crossed the valley of Zaret, were thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God swore to them. 15 The hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

16 It came to pass when all the men of war dying out of the midst of the people had fallen, 17 that the Lord spoke to me, saying: 18 You shall pass over this day the borders of Moab to Aroer; 19 and you shall draw near to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give you of the land of the children of Amman for an inheritance, because I have given it to the children of Lot for an inheritance. 20 It shall be accounted a land of Raphain, for the Raphain dwelt there before and the Ammanites call them Zochommin. 21 A great nation and populous and mightier than you, as also the Enakim: yet the Lord destroyed them from before them and they inherited their land and they dwelt there instead of them until this day. 22 As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorrhite from before them and inherited their country and dwelt in it instead of them until this day. 23 The Evites who dwell in Asedoth to Gaza and the Cappadocians who came out of Cappadocia, destroyed them and dwelt in their room.

24 Now, then arise and depart and pass over the valley of Arnon: behold, I have delivered into your hands Seon the king of Esebon the Amorite and his land: begin to inherit it: engage in war with him this day. 25 Begin to put your terror and your fear on the face of all the nations under heaven, who shall be troubled when they have heard your name and shall be in anguish before you.

26 I sent ambassadors from the wilderness of Kedamoth to Seon king of Esebon with peaceable words, saying: 27 I will pass through your land: I will go by the road, I will not turn aside to the right hand or to the left. 28 You shall give me food for money and I will eat; and you shall give me water for money and I will drink; I will only go through on my feet: 29 as the sons of Esau did to me, who dwelt in Seir and the Moabites who dwelt in Aroer, until I shall have passed Jordan into the land which the Lord our God gives us. 30 And Seon king of Esebon would not that we should pass by him, because the Lord our God hardened his spirit and made his heart stubborn, that he might be delivered into your hands, as on this day.

31 The Lord said to me: Behold, I have begun to deliver before you Seon the king of Esebon the Amorite and his land and do you begin to inherit his land. 32 And Seon the king of Esebon came forth to meet us, he and all his people to war at Jassa. 33 The Lord our God delivered him before our face and we stroke him and his sons and all his people. 34 And we took possession of all his cities at that time and we utterly destroyed every city in succession and their wives and their children; we left no living prey. 35 Only we took the cattle captive and took the spoil of the

cities. 36 From Aroer, which is by the brink of the brook of Arnon and the city which is in the valley and as far as the mount of Galaad; there was not a city which escaped us: the Lord our God delivered all of them into our hands. 37 Only we did not draw near to the children of Amman, even all the parts bordering on the brook Jaboc and the cities in the mountain country, as the Lord our God charged us.

3

3:1 And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim. 2 The Lord said to me: Fear him not, for I have delivered him and all his people and all his land, into your hands; and you shall do to him as you did to Seon king of the Amorites who dwelt in Esebon. 3 The Lord our God delivered him into our hands, even Og the king of Basan and all his people; and we stroke him until we left none of his seed.

4 And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country around Argob, belonging to king Og in Basan: 5 all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites. 6 We utterly destroyed them as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order and the women and the children, 7 and all the cattle; and we took for a prey to ourselves the spoil of the cities.

8 And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, extending from the brook of Arnon even to Aermon. 9 The Phoenicians call Aermon Sanior, but the Amorite has called it Sanir. 10 All the cities of Misor and all Galaad and all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan. 11 For only Og the king of Basan was left of the Raphain: behold, his bed was a bed of iron; behold, it is in the chief city of the children of Ammon; the length of it is nine cubits and the breadth of it four cubits, according to the cubit of a man. 12 And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon and half the mount of Galaad; and I gave his cities to Ruben and to Gad. 13 The rest of Galaad and all Basan the kingdom of Og I gave to the half-tribe of Manasse and all the country around Argob, all that Basan; it shall be accounted the land of Raphain. 14 Jair the son of Manasse took all the country around Argob as far as the borders of Gargasi and Machathi: he called them by his name Basan Thavoth Jair until this day. 15 And to Machir I gave Galaad. 16 And to Ruben and to Gad I gave the land under Galaad as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook is the border to the children Amman. 17 And Araba and Jordan are the boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phasga eastward.

18 I charged you at that time, saying: The Lord your God has given you this land by lot; arm yourselves, every one that is powerful and go before your brothers the children of Israel. 19 Only your wives and your children and your cattle (I know that you have much cattle), let them dwell in your cities which I have given you; 20 until the Lord your God give your brothers rest, as also he has given to you and they also shall inherit the land, which the Lord our God gives them on the other side of Jordan; then you shall return, each one to his inheritance which I have given you.

21 I commanded Joshua at that time, saying: Your eyes have seen all things, which the Lord our God did to these two kings: so shall the Lord our God do to all the kingdoms against which you crossed over to that place. 22 You shall not be afraid of them, because the Lord our God himself shall fight for you.

23 I besought the Lord at that time, saying: 24 Lord God, you have begun to show to your servant your strength and your power and your mighty hand and your high arm: for what God is there in heaven or on the earth, who will do as you have done and according to your might? 25 I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

26 The Lord because of you did not regard me and hearkened not to me; and the Lord said to me: Let it suffice you, speak not of this matter to me any more. 27 Go up to the top of the quarried rock and look with your eyes westward and northward and southward and eastward and behold it with your eyes, for you shall not go over this Jordan. 28 And charge Joshua and strengthen him and encourage him; for he shall go before the face of this people, He shall give them the inheritance of all the land which you have seen. 29 And we abode in the valley near the house of Phogor.

4

4:1 And now, Israel, hear the ordinances and judgments, all that I teach you this day to do: that you may live and be multiplied and that you may go in and inherit the land, which the Lord God of your fathers gives you. 2 You shall not add to the word which I command you and you shall not take from it: keep the commandments of the Lord our God, all that I command you this day. 3 Your eyes have seen all that the Lord our God did in the case of Beel-phegor; for every man that went after Beel-phegor, the Lord your God has utterly destroyed him from among you. 4 But you that kept close to the Lord your God are all alive today.

5 Behold, I have shown you ordinances and judgments as the Lord commanded me, that you should do so in the land into which you go to inherit it. 6 You shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation is a wise and understanding people. 7 For what manner of nation is so great, which has God so near to them as the Lord our God is in all things in whatsoever we may call upon him? 8 And what manner of nation is so great, which has righteous ordinances and judgments according to all this law, which I set before you this day?

9 Take heed to yourself and keep your heart diligently: forget not any of the things, which your eyes have seen, Let them not depart from your heart all the days of your life; and you shall teach your sons and your sons' sons, 10 even the things that happened in the day in which you stood before the Lord our God in Choreb in the day of the assembly; for the Lord said to me: Gather the people to me, Let them hear my words, that they may learn to fear me all the days which they live upon the earth and they shall teach their sons. 11 You drew near and stood under the mountain; and the mountain burned with fire up to heaven: there was darkness, blackness and tempest. 12 The Lord spoke to you out of the midst of the fire a voice of words, which you heard: and you saw no likeness, only you heard a voice. 13 He announced to you his covenant, which he commanded you to keep, even the ten commandments; He wrote them on two tables of stone.

14 The Lord commanded me at that time, to teach you ordinances and judgments, that you should do them on the land, into which you go to inherit it. 15 And take good heed to your hearts, for you saw no similitude in the day in which the Lord spoke to you in Choreb in the mountain out of the midst of the fire: 16 for fear that you transgress and make to yourselves a carved image, any kind of figure, the likeness of male or female, 17 the likeness of any beast of those who are on the earth, the likeness of any winged bird which flies under heaven, 18 the likeness of any reptile which creeps on

the earth, the likeness of any fish of those which are in the waters under the earth; 19 and for fear that having looked up to the sky and having seen the sun and the moon and the stars and all the heavenly bodies, you should go astray and worship them and serve them, which the Lord your God has distributed to all the nations under heaven. 20 But God took you and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.

21 The Lord God was angry with me for the things said by you and swore that I should not go over this Jordan and that I should not enter into the land, which the Lord your God gives you for an inheritance. 22 For I am to die in this land and shall not pass over this Jordan; but you are to pass over and shall inherit this good land. 23 Take heed to yourselves, for fear that you forget the covenant of the Lord our God, which he made with you and you transgress and make to yourselves a graven image of any of the things concerning which the Lord your God commanded you. 24 For the Lord your God is a consuming fire, a jealous God.

25 When you shall have begotten sons and shall have sons' sons and you shall have dwelt a long time on the land and shall have transgressed and made a graven image of any thing and shall have done wickedly before the Lord your God to provoke him; 26 I call heaven and earth this day to witness against you, that you shall surely perish from off the land, into which you go across Jordan to inherit it there; you shall not prolong your days upon it, but shall be utterly cut off. 27 The Lord shall scatter you among all nations and you shall be left few in number among all the nations, among which the Lord shall bring you. 28 You shall there serve other gods, the works of the hands of men, wood and stones, which cannot see, nor can they hear, nor eat, nor smell. 29 And there you shall seek the Lord your God and you shall find him whenever you shall seek him with all your heart and with all your soul in your affliction. 30 All these things shall come upon you in the last days and you shall turn to the Lord your God and shall hearken to his voice. 31 Because the Lord your God is a God of pity: he will not forsake you, nor destroy you; he will not forget the covenant of your fathers, which the Lord swore to them.

32 Ask of the former days which were before you, from the day when God created man upon the earth and beginning at the one end of heaven to the other end of heaven, if there has happened any thing like to this great event, if such a thing has been heard: 33 if a nation have heard the voice of the living God speaking out of the midst of the fire, as you have heard and have lived; 34 if God has assayed to go and take to himself a nation out of the midst of another nation with trial and with signs and with wonders and with war and with a mighty hand and with a high arm and with great sights, according to all the things which the Lord our God did in Egypt in your sight. 35 So that you should know that the Lord your God he is God and there is none beside him. 36 His voice was made audible from heaven to instruct you, He showed you upon the earth his great fire and you heard his words out of the midst of the fire.

37 Because he loved your fathers, he also chose you their seed after them, He brought you himself with his great strength out of Egypt, 38 to destroy nations great and stronger than you before your face, to bring you in, to give you their land to inherit, as you have it this day.

39 An you shall know this day and shall consider in your heart, that the Lord your God he is God in heaven above and on the earth beneath and there is none else but he. 40 And keep you his commandments and his ordinances, all that I command you this day; that it may be well with you and with your sons after you, that you may

be long-lived upon the earth, which the Lord your God gives you for ever.

41 Then Moses separated three cities beyond Jordan on the east, 42 that the slayer might flee to that place, who should have slain his neighbor unintentionally and should not have hated him in times past, He shall flee to one of these cities and live: 43 Bosor in the wilderness, in the plain country of Ruben and Ramoth in Galaad belonging to Gad and Gaulon in Basan belonging to Manasse. 44 This is the law which Moses set before the children of Israel. 45 These are the testimonies and the ordinances and the judgments, which Moses spoke to the sons of Israel when they came out of the land of Egypt: 46 on the other side of Jordan, in the valley near the house of Phogor, in the land of Seon king of the Amorites, who dwelt in Esebon, whom Moses and the sons of Israel stroke when they came out of the land of Egypt. 47 They inherited his land and the land of Og king of Basan, two kings of the Amorites, who were beyond Jordan eastward. 48 From Aroer, which is on the border of the brook Arnon, even to the mount of Seon, which is Aermon. 49 All Araba beyond Jordan eastward under Asedoth hewn in the rock.

5

5:1 Moses called all Israel and said to them: Hear, Israel, the ordinances and judgments, all that I speak in your ears this day and you shall learn them and observe to do them. 2 The Lord your God made a covenant with you in Choreb. 3 The Lord did not make this covenant with your fathers, but with you: you are all here alive this day. 4 The Lord spoke to you face to face in the mountain out of the midst of the fire. 5 I stood between the Lord and you at that time to report to you the words of the Lord, (because you were afraid before the fire and you went not up to the mountain) saying: 6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of .

7 You shall have no other gods before my face. 8 You shall not make to yourself an image, nor likeness of any thing, whatever things are in the heaven above and whatever are in the earth beneath and whatever are in the waters under the earth. 9 You shall not bow down to them, nor shall you serve them; for I am the Lord your God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to those who hate me, 10 and doing mercifully to thousands of those who love me and that keep my commandments. 11 You shall not take the name of the Lord your God in vain, for the Lord your God will certainly not acquit him that takes his name in vain.

12 Keep the Sabbath day to sanctify it, as the Lord your God commanded you. 13 Six days you shall work and you shall do all your works; 14 but on the seventh day is the Sabbath of the Lord your God: you shall do in it no work, you and your son and your daughter, your man-servant and your maid-servant, your ox and your ass and all your cattle and the stranger that sojourns in the midst of you; that your man-servant may rest and your maid and your ox, as well as you. 15 You shall remember that you were a slave in the land of Egypt and the Lord your God brought you out for there with a mighty hand and a high arm: therefore the Lord appointed you to keep the Sabbath day and to sanctify it. 16 Honor your father and your mother, as the Lord your God commanded you; that it may be well with you and that you may live long upon the land, which the Lord your God gives you. 17 You shall not commit murder. 18 You shall not commit adultery. 19 You shall not steal. 20 You shall not bear false witness against your neighbor. 21 You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his man-servant, nor his maid, nor his ox, nor

his ass, nor any beast of his, nor any thing that is your neighbor's.

22 These words the Lord spoke to all the assembly of you in the mountain out of the midst of the fire—there was darkness, blackness, storm, a loud voice—and he added no more, He wrote them on two tables of stone, He gave them to me. 23 It came to pass when you heard the voice out of the midst of the fire, for the mountain burned with fire, that you came to me, even all the heads of your tribes and your elders: 24 and you said: Behold, the Lord our God has shown us his glory and we have heard his voice out of the midst of the fire: this day we have seen that God shall speak to man, He shall live. 25 And now let us not die, for this great fire will consume us, if we shall hear the voice of the Lord our God any more and we shall die. 26 For what flesh is there which has heard the voice of the living God, speaking out of the midst of the fire, as we have heard and shall live? 27 Do you draw near and hear all that the Lord our God shall say and you shall speak to us all things whatsoever the Lord our God shall speak to you and we will hear and do.

28 The Lord heard the voice of your words as you spoke to me; and the Lord said to me: I have heard the voice of the words of this people, even all things that they have said to you. They have well said all that they have spoken. 29 O that there were such a heart in them, that they should fear me and keep my commands always, that it might be well with them and with their sons for ever. 30 Go, say to them, Return you to your houses; 31 but stand you here with me and I will tell you all the commands and the ordinances and the judgments, which you shall teach them, Let them do so in the land which I give them for an inheritance. 32 You shall take heed to do as the Lord your God commanded you; you shall not turn aside to the right hand or to the left, 33 according to all the way which the Lord your God commanded you to walk in it, that he may give you rest; and that it may be well with you and you may prolong your days on the land which you shall inherit.

6

6:1 These are the commands and the ordinances and the judgments, as many as the Lord our God gave commandment to teach you to do so in the land on which you enter to inherit it. 2 That you may fear the Lord your God, keep you all his ordinances and his commandments, which I command you today, you and your sons and your sons' sons, all the days of your life, that you may live many days.

3 Hear, therefore, O Israel and observe to do them, that it may be well with you and that you may be greatly multiplied, as the Lord God of your fathers said that he would give you a land flowing with milk and honey: and these are the ordinances and the judgments, which the Lord commanded the children of Israel in the wilderness when they had gone forth from the land of Egypt. 4 Hear, O Israel, The Lord our God is one Lord. 5 You shall love the Lord your God with all your mind and with all your soul and all your strength. 6 These words, all that I command you this day, shall be in your heart and in your soul. 7 You shall teach them to your children and you shall speak of them sitting in the house and walking by the way and lying down and rising up. 8 You shall fasten them for a sign upon your hand and it shall be immoveable before your eyes. 9 You shall write them on the lintels of your houses and of your gates.

10 It shall come to pass when the Lord your God shall have brought you into the land which he swore to your fathers, to Abra'am and to Isaac and to Jacob, to give you great and beautiful cities which you did not build, 11 houses full of all good things which you did not fill, wells dug in the rock which you did not dig, vineyards and oliveyards which you did not plant,

then having eaten and been filled, 12 beware for fear that you forget the Lord your God that brought you forth out of the land of Egypt, out of the house of bondage. 13 You shall fear the Lord your God and him only shall you serve; and you shall cleave to him and by his name you shall swear.

14 Go you not after other gods of the gods of the nations around you; 15 for the Lord your God in the midst of you is a jealous God, for fear that the Lord your God be very angry with you and destroy you from off the face of the earth.

16 You shall not tempt the Lord your God, as you tempted him in the temptation. 17 You shall by all means keep the commands of the Lord your God, the testimonies and the ordinances, which he commanded you. 18 You shall do that which is pleasing and good before the Lord your God, that it may be well with you and that you may go in and inherit the good land, which the Lord swore to your fathers, 19 to chase all your enemies from before your face, as the Lord said.

20 It shall come to pass when your son shall ask you at a future time, saying: What are the testimonies and the ordinances and the judgments, which the Lord our God has commanded us? 21 Then shall you say to your son, We were slaves to Pharaoh in the land of Egypt and the Lord brought us forth for there with a mighty hand and with a high arm. 22 The Lord accomplished signs and great and grievous wonders in Egypt, on Pharaoh and on his house before us. 23 He brought us out for there to give us this land, which he swore to give to our fathers. 24 The Lord charged us to observe all these ordinances; to fear the Lord our God, that it may be well with us for ever, that we may live, as even today. 25 And there shall be mercy to us, if we take heed to keep all these commands before the Lord our God, as he has commanded us.

7

7:1 When the Lord your God shall bring you into the land, into which you go to possess it and shall remove great nations from before you, the Chettite and Gergesite and Amorite and C'anaanite and Pherezite and Evite and Jebusite, seven nations more numerous and stronger than you, 2 and the Lord your God shall deliver them into your hands, then you shall strike them: you shall utterly destroy them: you shall not make a covenant with them, neither shall you pity them: 3 neither shall you contract marriages with them: you shall not give your daughter to his son and you shall not take his daughter to your son. 4 For he will draw away your son from me, He will serve other gods; and the Lord will be very angry with you and will soon utterly destroy you. 5 But thus shall you do to them; you shall destroy their altars and shall break down their pillars and shall cut down their groves and shall burn with fire the graven images of their gods. 6 For you are a holy people to the Lord your God; and the Lord your God chose you to be to him a peculiar people beyond all nations that are upon the face of the earth.

7 It was not because you are more numerous than all other nations that the Lord preferred you and the Lord made choice of you: for you are fewer in number than all other nations. 8 But because the Lord loved you and as keeping the oath which he swore to your fathers, the Lord brought you out with a strong hand and the Lord redeemed you from the house of , out of the hand of Pharaoh king of Egypt. 9 You shall know therefore, that the Lord your God, he is God, a faithful God, who keeps covenant and mercy for those who love him and for those who keep his commandments to a thousand generations, 10 and who recompenses those who hate him to their face, to destroy them utterly; and will not be slack with those who hate him: he will recompense them to their face.

11 You shall keep therefore the commands and the ordinances and these judgments, which I command you this day to do. 12 It shall come to pass when you shall have heard these ordinances and shall have kept and done them, that the Lord your God shall keep for you the covenant and the mercy, which he swore to your fathers. 13 He will love you and bless you and multiply you; He will bless the offspring of your body and the fruit of your land, your corn and your wine and your oil, the herds of your oxen and the flocks of your sheep, on the land which the Lord swore to your fathers to give to you. 14 You shall be blessed beyond all nations; there shall not be among you an impotent or barren one, or among your cattle. 15 The Lord your God shall remove from you all sickness; and none of the evil diseases of Egypt, which you have seen and all that you have known, will he lay upon you; but he will lay them upon all that hate you.

16 You shall eat all the spoils of the nations which the Lord your God gives you; your eye shall not spare them and you shall not serve their gods; for this is an offence to you.

17 But if you should say in your heart, This nation is greater than I, how shall I be able to destroy them utterly? 18 you shall not fear them; you shall surely remember all that the Lord your God did to Pharaoh and to all the Egyptians: 19 the great temptations which your eyes have seen, those signs and great wonders, the strong hand and the high arm; how the Lord your God brought you forth: so the Lord your God will do to all the nations, whom you feared in their presence. 20 The Lord your God shall send against them the hornets, until those who are left and those who are hidden from you be utterly destroyed. 21 You shall not be wounded before them, because the Lord your God in the midst of you is a great and powerful God. 22 The Lord your God shall consume these nations before you by little and little: you shall not be able to consume them speedily, for fear that the land become desert and the wild beasts of the field be multiplied against you. 23 The Lord your God shall deliver them into your hands and you shall destroy them with a great destruction, until you shall have utterly destroyed them. 24 He shall deliver their kings into your hands and you shall destroy their name from that place; none shall stand up in opposition before you, until you shall have utterly destroyed them.

25 you shall burn with fire the graven images of their gods: you shall not covet their silver, neither shall you take to yourself gold from them, for fear that you should offend thereby, because it is an abomination to the Lord your God. 26 You shall not bring an abomination into your house, so should you be an accursed thing like it; you shall utterly hate it and altogether abominate it, because it is an accursed thing.

8

8:1 you shall observe to do all the commands which I charge you today, that you may live and be multiplied and enter in and inherit the land, which the Lord your God swore to give to your fathers. 2 You shall remember all the way which the Lord your God led you in the wilderness, that he might afflict you and try you and that the things in your heart might be made manifest, whether you would keep his commandments or no. 3 He afflicted you and straitened you with hunger and fed you with manna, which your fathers knew not; that he might teach you that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live. 4 Your garments grew not old from off you, your shoes were not worn from off you, your feet were not painfully hardened, Behold! these forty years.

5 You shall know in your heart, that as if any man should chasten his son, so the Lord your God will chasten you. 6 You shall keep the commands of

the Lord your God, to walk in his ways and to fear him.

7 For the Lord your God will bring you into a good and extensive land, where there are torrents of waters and fountains of deep places issuing through the plains and through the mountains: 8 a land of wheat and barley, by which are vines, figs, pomegranates; a land of olive oil and honey; 9 a land on which you shall not eat your bread with poverty and you shall not want any thing upon it; a land whose stones are iron and out of its mountains you shall dig brass.

10 You shall eat and be filled and shall bless the Lord your God on the good land, which he has given you. 11 Take heed to yourself that you forget not the Lord your God, so as not to keep his commands and his judgments and ordinances, which I command you this day: 12 for fear that when you have eaten and are full and have built goodly houses and dwelt in them; 13 and your oxen and your sheep are multiplied to you and your silver and your gold are multiplied to you and all your possessions are multiplied to you, 14 you should be exalted in heart and forget the Lord your God, who brought you out of the land of Egypt, out of the house of : 15 who brought you through that great and terrible wilderness, where is the biting serpent and scorpion and drought, where there was no water; who brought you a fountain of water out of the flinty rock: 16 who fed you with manna in the wilderness, which you knew not and your fathers knew not; that he might afflict you and thoroughly try you and do you good in your latter days. 17 For fear that you should say in your heart, My strength and the power of my hand have accomplished for me this great wealth. 18 But you shall remember the Lord your God, that he gives you strength to get wealth; even that he may establish his covenant, which the Lord swore to your fathers, as at this day.

19 It shall come to pass if you do at all forget the Lord your God and should go after other gods and serve them and worship them, I call heaven and earth to witness against you this day, that you shall surely perish. 20 As also the other nations which the Lord God destroys before your face, so shall you perish, because you hearkened not to the voice of the Lord your God.

9

9:1 Hear, O Israel: You go this day across Jordan to inherit nations greater and stronger than yourselves, cities great and walled up to heaven; 2 a people great and many and tall, the sons of Enac, whom you know and concerning whom you have heard say, Who can stand before the children of Enac? 3 You shall know today, that the Lord your God he shall go before your face: he is a consuming fire; he shall destroy them, He shall turn them back before you and shall destroy them quickly, as the Lord said to you. 4 Speak not in your heart when the Lord your God has destroyed these nations before your face, saying: For my righteousness the Lord brought me in to inherit this good land. 5 Not for your righteousness, nor for the holiness of your heart, do you go in to inherit their land, but because of the wickedness of these nations the Lord will destroy them from before you and that he may establish the covenant, which the Lord swore to our fathers, to Abra'am and to Isaac and to Jacob.

6 You shall know today, that it is not for your righteousnesses the Lord your God gives you this good land to inherit, for you are a stiff-necked people.

7 Remember, forget not, how much you provoked the Lord your God in the wilderness: from the day that you came forth out of Egypt, even till you came into this place, you continued to be disobedient toward the Lord.

8 Also in Choreb you provoked the Lord and the Lord was angry with you to destroy you; 9 when I went up into the mountain to receive the tables of stone, the tables of the covenant, which

the Lord made with you and I was in the mountain forty days and forty nights, I ate no bread and drank no water. 10 The Lord gave me the two tables of stone written with the finger of God and on them there had been written all the words which the Lord spoke to you in the mountain in the day of the assembly. 11 It came to pass after forty days and forty nights, the Lord gave me the two tables of stone, the tables of the covenant. 12 The Lord said to me: Arise, go down quickly from hence, for your people whom you brought out of the land of Egypt have transgressed; they have gone aside quickly out of the way which I commanded them and have made themselves a molten image.

13 The Lord spoke to me, saying: I have spoken to you once and again, saying: I have seen this people, and, behold, it is a stiff-necked people. 14 And now suffer me utterly to destroy them and I will blot out their name from under heaven and will make of you a nation great and strong and more numerous than this. 15 I turned and went down from the mountain; and the mountain burned with fire to heaven; and the two tables of the testimonies were in my two hands. 16 When I saw that you had sinned against the Lord your God and had made to yourselves a molten image and had gone astray out of the way, which the Lord commanded you to keep; 17 then I took hold of the two tables and cast them out of my two hands and broke them before you. 18 I made my petition before the Lord as also at the first forty days and forty nights: I ate no bread and drank no water, on account of all your sins which you sinned in doing evil before the Lord God to provoke him. 19 I was greatly terrified because of the wrath and anger, because the Lord was provoked with you utterly to destroy you; yet the Lord listened to me at this time also. 20 He was angry with Aaron to destroy him utterly and I prayed for Aaron also at that time. 21 And your sin which you had made, even the calf, I took and burnt it with fire and pounded it and ground it down till it became fine; and it became like dust and I cast the dust into the brook that descended from the mountain.

22 Also in the burning and in the temptation and at the graves of lust, you provoked the Lord. 23 When the Lord sent you forth from Cades Barne, saying: Go up and inherit the land which I give to you, then you disobeyed the word of the Lord your God and believed him not and hearkened not to his voice. 24 You were disobedient in the things relating to the Lord from the day in which he became known to you. 25 I prayed before the Lord forty days and forty nights, the number that I prayed before, for the Lord said that he would utterly destroy you. 26 I prayed to God and said: O Lord, King of gods, destroy not your people and your inheritance, whom you did redeem, whom you brought out of the land of Egypt with your great power and with your strong hand and with your high arm. 27 Remember Abra'am and Isaac and Jacob your servants, to whom you swore by yourself: look not upon the hardness of heart of this people and their impieties and their sins. 28 For fear that the inhabitants of the land from where you brought us out speak, saying: Because the Lord do you think not bring them into the land of which he spoke to them and because he hated them, has he brought them forth to kill them in the wilderness. 29 These are your people and your portion, whom you brought out of the land of Egypt with your great strength and with your mighty hand and with your high arm.

10

10:1 At that time the Lord said to me: Hew for yourself two stone tables as the first and come up to me into the mountain and you shall make for yourself an ark of wood. 2 You shall write upon the tables the words which were on the first tables which you did break and you shall put them into the ark. 3 So I made an ark of boards of

incorruptible wood and I hewed tables of stone like the first and I went up to the mountain and the two tables were in my hand. 4 He wrote upon the tables according to the first writing the ten commandments, which the Lord spoke to you in the mountain out of the midst of the fire and the Lord gave them to me. 5 I turned and came down from the mountain and I put the tables into the ark which I had made; and there they were, as the Lord commanded me. 6 The children of Israel departed from Beeroth of the sons of Jakim to Misadai: there Aaron died and there he was buried and Eleazar his son was priest in his stead. 7 For there they departed to Gadgad; and from Gadgad to Etebatha, a land by which are torrents of water.

8 At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand near before the Lord, to minister and bless in his name to this day. 9 Therefore the Levites have no part nor inheritance among their brothers; the Lord himself is their inheritance, as he said to them. 10 I remained in the mount forty days and forty nights: and the Lord heard me at that time also and the Lord would not destroy you. 11 The Lord said to me: Go, set out before this people, Let them go in and inherit the land, which I swore to their fathers to give to them.

12 And now, Israel, what does the Lord your God require of you, but to fear the Lord your God and to walk in all his ways and to love him and to serve the Lord your God with all your heart and with all your soul; 13 to keep the commandments of the Lord your God and his ordinances, all that I charge you today, that it may be well with you? 14 Behold, the heaven and the heaven of heavens belong to the Lord your God, the earth and all things that are in it. 15 Only the Lord chose your fathers to love them, He chose out their seed after them, even you, beyond all nations, as at this day. 16 Therefore you shall circumcise the hardness of your heart and you shall not harden your neck. 17 For the Lord your God, he is God of gods and the Lord of lords, the great and strong and terrible God, who does not accept persons, nor will he by any means accept a bribe: 18 executing judgment for the stranger and orphan and widow, He loves the stranger to give him food and raiment. 19 You shall love the stranger; for you were strangers in the land of Egypt.

20 You shall fear the Lord your God and serve him and shall cleave to him and shall swear by his name. 21 He is your boast, He is your God, who has accomplished in the midst of you these great and glorious things, which your eyes have seen. 22 With seventy souls your fathers went down into Egypt; but the Lord your God has made you as the stars of heaven in multitude.

11

11:1 Therefore you shall love the Lord your God and shall observe his appointments and his ordinances and his commandments and his judgments, always. 2 You shall know this day; for I speak not to your children, who know not and have not seen the discipline of the Lord your God and his wonderful works and his strong hand and his high arm, 3 and his miracles and his wonders, which he accomplished in the midst of Egypt on Pharaoh king of Egypt and all his land; 4 and what he did to the host of the Egyptians and to their chariots and their cavalry and their host; how he made the water of the Red Sea to overwhelm the face of them as they pursued after you and the Lord destroyed them until this day; 5 and all the things which he did to you in the wilderness until you came into this place; 6 and all the things that he did to Dathan and Abiron the sons of Eliab the son of Ruben, whom the earth opening her mouth swallowed up and their houses and their tents and all their substance that was with them, in the midst of all Israel: 7 for your eyes have seen all the mighty works of the Lord, which he accomplished among you today.

8 You shall keep all his
commandments, as many as I command
you today, that you may live and be
multiplied and that you may go in and
inherit the land, into which you go
across Jordan to inherit it: 9 that you
may live long upon the land, which the
Lord swore to your fathers to give to
them and to their seed after them, a
land flowing with milk and honey. 10
For the land into which you go to
inherit it, is not as the land of Egypt,
from where you came out, whenever
they sow the seed and water it with
their feet, as a garden of herbs: 11 but
the land into which you go to inherit it,
is a land of mountains and plains; it
shall drink water of the rain of heaven.
12 A land which the Lord your God
surveys continually, the eyes of the
Lord your God are upon it from the
beginning of the year to the end of the
year.

13 Now, if you will indeed hearken
to all the commands which I charge
you this day, to love the Lord your God
and to serve him with all your heart
and with all your soul, 14 then he shall
give to your land the early and latter
rain in its season and you shall bring in
your corn and your wine and your oil.
15 He shall give food in your fields to
your cattle; and when you have eaten
and are full, 16 take heed to yourself
that your heart be not puffed up and
you transgress and serve other gods
and worship them: 17 and the Lord be
angry with you and restrain the
heaven; and there shall not be rain and
the earth shall not yield its fruit and
you shall perish quickly from off the
good land, which the Lord has given
you.

18 You shall store these words in
your heart and in your soul and you
shall bind them as a sign on your hand
and it shall be fixed before your eyes.
19 You shall teach them to your
children, so as to speak about them
when you sit in the house and when
you walk by the way and when you
sleep and when you rise up. 20 You
shall write them on the lintels of your
houses and on your gates; 21 that your
days may be long and the days of your
children, upon the land which the Lord
swore to your fathers to give to them,
as the days of heaven upon the earth.
22 It shall come to pass that if you will
indeed hearken to all these commands,
which I charge you to observe this day,
to love the Lord our God and to walk
in all his ways and to cleave close to
him; 23 then the Lord shall cast out all
these nations before you and you shall
inherit great nations and stronger than
yourselves. 24 Every place whereon the
sole of your foot shall tread shall be
your; from the wilderness and
Antilibanus and from the great river,
the river Euphrates, even as far as the
west sea shall be your coasts. 25 No
one shall stand before you; and the
Lord your God will put the fear of you
and the dread of you on the face of all
the land, on which you shall tread, as
he told you.

26 Behold, I set before you this day
the blessing and the curse; 27 the
blessing, if you hearken to the
commands of the Lord your God, all
that I command you this day; 28 and
the curse, if you do not hearken to the
commands of the Lord our God, as
many as I command you this day and
you wander from the way which I have
commanded you, having gone to serve
other gods, which you know not. 29 It
shall come to pass when the Lord your
God shall have brought you into the
land into which you go over to inherit
it, then you shall put blessing on mount
Garizin and the curse upon mount
Gaebal. 30 Behold! are not these
beyond Jordan, behind, westward in the
land of C'anaan, which lies westward
near Golgol, by the high oak? 31 For
you are passing over Jordan, to go in
and inherit the land, which the Lord
our God gives you to inherit always
and you shall dwell in it.

32 You shall take heed to do all his
ordinances and these judgments, as
many as I set before you today.

12

12:1 These are the ordinances and the judgments, which you shall observe to do in the land, which the Lord God of your fathers gives you for an inheritance, all the days which you live upon the land. 2 You shall utterly destroy all the places in which they served their gods, whose land you inherit, on the high mountains and on the hills and under the thick tree. 3 You shall destroy their altars and break in pieces their pillars and you shall cut down their groves and you shall burn with fire the graven images of their gods and you shall abolish their name out of that place. 4 You shall not do so to the Lord your God. 5 But in the place which the Lord your God shall choose in one of your cities to name his name there and to be called upon, you shall even seek him out and go to that place. 6 You shall carry to that place your whole-burnt-offerings and your sacrifices and your first-fruits and your vowed-offerings and your freewill-offerings and your offerings of thanksgiving, the first-born of your herds and of your flocks. 7 You shall eat there before the Lord your God and you shall rejoice in all the things on which you shall lay your hand, you and your houses, as the Lord your God has blessed you.

8 you shall not do altogether as we do here today, every man that which is pleasing in his own sight. 9 For to this place you have not arrived at the rest and the inheritance, which the Lord our God gives you. 10 You shall go over Jordan and shall dwell in the land, which the Lord our God takes as an inheritance for you; He shall give you rest from all your enemies around and you shall dwell safely. 11 And there shall be a place which the Lord your God shall choose for his name to be called there, to that place shall you bring all things that I order you today; your whole-burnt-offerings and your sacrifices and your tithes and the first-fruits of your hands and every choice gift of yours, whatsoever you shall vow to the Lord your God. 12 You shall rejoice before the Lord your God, you and your sons and your daughters and your men-servants and your maid-servants and the Levite that is at your gates; because he has no portion or inheritance with you. 13 Take heed to yourself that you offer not your whole-burnt-offerings in any place which you shall see; 14 save in the place which the Lord your God shall choose, in one of your tribes, there shall you offer your whole-burnt-offerings and there shall you do all things whatsoever I charge you this day. 15 But you shall kill according to all your desire and shall eat flesh according to the blessing of the Lord your God, which he has given you in every city; the unclean that is within you and the clean shall eat it on equal terms, as the doe or the stag. 16 Only you shall not eat the blood; you shall pour it out on the ground as water.

17 You shall not be able to eat in your cities the tithe of your corn and of your wine and of your oil, the first-born of your herd and of your flock and all your vows as many as you shall have vowed and your thank-offerings and the first-fruits of your hands. 18 But before the Lord your God you shall eat it, in the place which the Lord your God shall choose for himself, you and your son and your daughter, your man-servant and your maid-servant and the stranger that is within your gates; and you shall rejoice before the Lord your God, on whatsoever you shall lay your hand.

19 Take heed to yourself that you do not desert the Levite all the time that you live upon the earth. 20 If the Lord your God shall enlarge your borders, as he said to you and you shall say, I will eat flesh; if your soul should desire to eat flesh, you shall eat flesh according to all the desire of your soul. 21 If the place be far from you, which the Lord your God shall choose for himself, that his name be called upon it, then you shall kill of your herd and of your flock which God shall have given you, even as I commanded you and you

shall eat in your cities according to the desire of your soul. 22 As the doe and the stag are eaten, so shall you eat it; the unclean in you and the clean shall eat it in like manner. 23 Take diligent heed that you eat no blood, for blood is the life of it; the life shall not be eaten with the flesh. 24 You shall not eat it; you shall pour it out on the ground as water. 25 You shall not eat it, that it may be well with you and with your sons after you, if you shall do that which is good and pleasing before the Lord your God. 26 But you shall take your holy things, if you have any and your vowed-offerings and come to the place which the Lord your God shall choose to have his name named upon it. 27 You shall sacrifice your whole-burnt-offerings, you shall offer the flesh upon the altar of the Lord your God; but the blood of your sacrifices you shall pour out at the foot of the altar of the Lord your God, but the flesh you shall eat. 28 Beware and hearken and you shall do all the commands which I charge you, that it may be well with you and with your sons for ever, if you shall do that which is pleasing and good before the Lord your God.

29 If the Lord your God shall utterly destroy the nations, to whom you go in to that place to inherit their land, from before you and you shall inherit it and dwell in their land; 30 take heed to yourself that you seek not to follow them after they are destroyed before you, saying: How do these nations act towards their gods? I will do likewise. 31 You shall not do so to your God; for they have sacrificed to their gods the abominations of the Lord which he hates, for they burn their sons and their daughters in fire to their gods. 32 Every word that I command you this day, it shall you observe to do: you shall not add to it, nor diminish from it.

13

13:1 If there arise within you a prophet, or one who dreams a dream, He gives you a sign or a wonder, 2 and the sign or the wonder come to pass which he spoke to you, saying: Let us go and serve other gods, which you know not; 3 you shall not hearken to the words of that prophet, or the dreamer of that dream, because the Lord your God tries you, to know whether you love your God with all your heart and with all your soul. 4 You shall follow the Lord your God and fear him and you shall hear his voice and attach yourselves to him. 5 And that prophet or that dreamer of a dream, shall die; for he has spoken to make you err from the Lord your God who brought you out of the land of Egypt, who redeemed you from , to thrust you out of the way which the Lord your God commanded you to walk in: so shall you abolish the evil from among you.

6 If your brother by your father or mother, or your son, or daughter, or your wife in your bosom, or friend who is equal to your own soul, entreat you secretly, saying: Let us go and serve other gods, which neither you nor your fathers have known, 7 of the gods of the nations that are around you, who are near you or at a distance from you, from one end of the earth to the other; 8 you shall not consent to him, neither shall you hearken to him; and your eye shall not spare him, you shall feel no regret for him, neither shall you at all protect him: 9 you shall surely report concerning him and your hands shall be upon him among the first to kill him and the hands of all the people at the last. 10 They shall stone him with stones, He shall die, because he sought to draw you away from the Lord your God who brought you out of the land of Egypt, out of the house of . 11 All Israel shall hear and fear and shall not again do according to this evil thing among you.

12 If in one of your cities which the Lord God gives you to dwell in, you shall hear men saying: 13 Evil men have gone out from you and have caused all the inhabitants of their land to fall away, saying: Let us go and worship other gods, whom you knew

not, 14 then you shall enquire and ask and search diligently and behold, if the thing is clearly true and this abomination has taken place among you, 15 you shall utterly destroy all the dwellers in that land with the edge of the sword; you shall solemnly curse it and all things in it. 16 All its spoils you shall gather into its public ways and you shall burn the city with fire and all its spoils publicly before the Lord your God; and it shall be uninhabited for ever, it shall not be built again. 17 And there shall nothing of the cursed thing cleave to your hand, that the Lord may turn from his fierce anger and show you mercy and pity you and multiply you, as he swore to your fathers; 18 if you will hear the voice of the Lord your God, to keep his commandments, all that I charge you this day, to do that which is good and pleasing before the Lord your God.

14

14:1 you are the children of the Lord your God: you shall not make any baldness between you eyes for the dead. 2 For you are a holy people to the Lord your God and the Lord your God has chosen you to be a peculiar people to himself of all the nations on the face of the earth. 3 You shall not eat any abominable thing. 4 These are the beasts which you shall eat; the calf of the herd and lamb of the sheep and kid of the goats; 5 the stag and doe and pygarg and wild goat and camelopard. 6 Every beast that divides the hoofs and makes claws of two divisions and that chews the cud among beasts, these you shall eat. 7 These you shall not eat of those who chew the cud and of those who divide the hoofs and make distinct claws; the camel and the hare and the rabbit; because they chew the cud and do not divide the hoof, these are unclean to you. 8 And as for the swine, because he divides the hoof and makes claws of the hoof, yet he chews not the cud, he is unclean to you; you shall not eat of their flesh, you shall not touch their dead bodies.

9 These you shall eat of all that are in the water, you shall eat all that have fins and scales. 10 All that have not fins and scales you shall not eat; they are unclean to you. 11 You shall eat every clean bird. 12 These of them you shall not eat; the eagle and the ossifrage and the sea-eagle, 13 and the vulture and the kite and the like to it, 14 15 and the sparrow and the owl and the seamew, 16 and the heron and the swan and the stork, 17 and the cormorant and the hawk and its like and the hoopoe and the raven, 18 and the pelican and the diver and the like to it and the red-bill and the bat. 19 All winged animals that creep are unclean to you; you shall not eat of them. 20 you shall eat every clean bird. 21 You shall eat nothing that dies of itself; it shall be given to the sojourner in your cities He shall eat it, or you shall sell it to a stranger, because you are a holy people to the Lord your God. You shall not boil a lamb in his mother's milk.

22 You shall tithe a tenth of all the produce of your seed, the fruit of your field year by year. 23 You shall eat it in the place which the Lord your God shall choose to have his name called there; you shall bring the tithe of your corn and of your wine and of your oil, the first-born of your herd and of your flock, that you may learn to fear the Lord your God always. 24 If the journey be too far for you and you are not able to bring them, because the place is far from you which the Lord your God shall choose to have his name called there, because the Lord your God will bless you; 25 then you shall sell them for money and you shall take the money in your hands and you shall go to the place which the Lord your God shall choose. 26 You shall give the money for whatsoever your soul shall desire, for oxen or for sheep, or for wine, or you shall lay it out on strong drink, or on whatsoever your soul may desire and you shall eat there before the Lord your God and you shall rejoice and your house, 27 and the Levite that is in your cities, because he

has not a portion or inheritance with you.

28 After three years you shall bring out all the tithes of your fruits, in that year you shall lay it up in your cities. 29 The Levite shall come, because he has no part or lot with you and the stranger and the orphan and the widow which is in your cities; and they shall eat and be filled, that the Lord your God may bless you in all the works which you shall do.

15

15:1 Every seven years you shall make a release. 2 And this is the ordinance of the release: you shall remit every private debt which your neighbor owes you and you shall not ask payment of it from your brother; for it has been called a release to the Lord your God. 3 Of a stranger you shall ask again whatsoever he has of yours, but to your brother you shall remit his debt to you. 4 For thus there shall not be a poor person in the midst of you, for the Lord your God will surely bless you in the land which the Lord your God gives you by inheritance, that you should inherit it.

5 If you shall indeed hearken to the voice of the Lord your God, to keep and do all these commandments, as many as I charge you this day, 6 (for the Lord your God has blessed you in the way of which he spoke to you,)then you shall lend to many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you.

7 If there shall be in the midst of you a poor man of your brothers in one of your cities in the land, which the Lord your God gives you, you shall not harden your heart, neither shall you by any means close up your hand from your brother who is in want. 8 You shall surely open your hands to him and shall lend to him as much as he wants according to his need. 9 Take heed to yourself that there be not a secret thing in your heart, an iniquity, saying: The seventh year, the year of release, draws nigh; and your eye shall be evil to your brother that is in want and you shall not give to him, He shall cry against you to the Lord and there shall be great sin in you. 10 You shall surely give to him and you shall lend him as much as he wants, according as he is in need; and you shall not grudge in your heart as you give to him, because on this account the Lord your God will bless you in all your works and in all things on which you shall lay your hand. 11 For the poor shall not fail off your land, therefore I charge you to do this thing, saying: You shall surely open your hands to your poor brother and to him that is distressed upon your land.

12 If your brother or sister, a Hebrew man or a Hebrew woman, be sold to you, he shall serve you six years and in the seventh year you shall send him out free from you. 13 When you shall send him out free from you, you shall not send him out empty. 14 You shall give him provision for the way from your flock and from your corn and from your wine; as the Lord your God has blessed you, you shall give to him.

15 You shall remember that you were a servant in the land of Egypt and the Lord your God redeemed you there; therefore I charge you to do this thing. 16 If he should say to you, I will not go out from you, because he continues to love you and your house, because he is well with you; 17 then you shall take an awl and bore his ear through to the door, He shall be your servant for ever; and in like manner shall you do to your maid-servant. 18 It shall not seem hard to you when they are sent out free from you, because your servant has served you six years according to the annual hire of a hireling; so the Lord your God shall bless you in all things whatsoever you may do.

19 Every first-born that shall be born among your kine and your sheep, you shall sanctify the males to the Lord your God; you shall not work with your first-born calf and you shall not

shear the first-born of your sheep. 20 You shall eat it before the Lord year by year in the place which the Lord your God shall choose, you and your house. 21 If there be in it a blemish, if it be lame or blind, an evil blemish, you shall not sacrifice it to the Lord your God.

22 You shall eat it in your cities; the unclean in you and the clean shall eat it in like manner, as the doe or the stag. 23 Only you shall not eat the blood; you shall pour it out on the earth as water.

16

16:1 Observe the month of new corn and you shall sacrifice the Passover to the Lord your God; because in the month of new corn you came out of Egypt by night. 2 You shall sacrifice the Passover to the Lord your God, sheep and oxen in the place which the Lord your God shall choose to have his name called upon it. 3 You shall not eat leaven with it; seven days shall you eat unleavened bread with it, bread of affliction, because you came forth out of Egypt in haste; that you may remember the day of your coming forth out of the land of Egypt all the days of your life. 4 Leaven shall not be seen with you in all your borders for seven days and there shall not be left of the flesh which you shall sacrifice at even on the first day until the morning. 5 You shall not have power to sacrifice the Passover in any of the cities, which the Lord your God gives you. 6 But in the place which the Lord your God shall choose, to have his name called there, you shall sacrifice the Passover at even at the setting of the sun, at the time when you came out of Egypt. 7 You shall boil and roast and eat it in the place, which the Lord your God shall choose; and you shall return in the morning and go to your house. 8 Six days shall you eat unleavened bread and on the seventh day is a holiday, a feast to the Lord your God: you shall not do in it any work, save what must be done by any one.

9 Seven weeks shall you number to yourself; when you have begun to put the sickle to the corn, you shall begin to number seven weeks. 10 You shall keep the feast of weeks to the Lord your God, accordingly as your hand has power in as many things as the Lord your God shall give you. 11 You shall rejoice before the Lord your God, you and your son and your daughter, your man-servant and your maid-servant and the Levite and the stranger and the orphan and the widow which dwells among you, in whatsoever place the Lord your God shall choose, that his name should be called there.

12 You shall remember that you were a servant in the land of Egypt and you shall observe and do these commands. 13 You shall keep for yourself the feast of tabernacles seven days when you gather in your produce from your corn-floor and your wine-press. 14 You shall rejoice in your feast, you and your son and your daughter, your man-servant and your maid-servant and the Levite and the stranger and the orphan and the widow that is in your cities. 15 Seven days shall you keep a feast to the Lord your God in the place which the Lord your God shall choose for himself; and if the Lord your God shall bless you in all your fruits and in every work of your hands, then you shall rejoice.

16 Three times in the year shall all your males appear before the Lord your God in the place which the Lord shall choose in the feast of unleavened bread and in the feast of weeks and in the feast of tabernacles: you shall not appear before the Lord your God empty. 17 Each one according to his ability, according to the blessing of the Lord your God which he has given you.

18 You shall make for yourself judges and officers in your cities, which the Lord your God gives you in your tribes and they shall judge the people with righteous judgment: 19 they shall not extort judgment, nor favor persons, nor receive a gift; for gifts blind the eyes of the wise and the words of the righteous. 20 You shall justly pursue

justice, that you may live and go in and inherit the land which the Lord your God gives you.

21 You shall not plant for yourself a grove; you shall not plant for yourself any tree near the altar of your God. 22 You shall not set up for yourself a pillar, which the Lord your God hates.

17

17:1 You shall not sacrifice to the Lord your God a calf or a sheep, in which there is a blemish, or any evil thing; for it is an abomination to the Lord your God.

2 If there should be found in any one of your cities, which the Lord your God gives you, a man or a woman who shall do that which is evil before the Lord your God, so as to transgress his covenant, 3 and they should go and serve other gods and worship them, the sun, or the moon, or any of the host of heaven, which he commanded you not to do, 4 and it be told you and you shall have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel; 5 then shall you bring out that man, or that woman and you shall stone them with stones and they shall die. 6 He shall die on the testimony of two or three witnesses; a man who is put to death shall not be put to death for one witness. 7 The hand of the witnesses shall be upon him among the first to put him to death and the hand of the people at the last; so shall you remove the evil one from among yourselves[1].

8 If a matter shall be too hard for you in judgment, between blood and blood and between cause and cause and between stroke and stroke and between contradiction and contradiction, matters of judgment in your cities; 9 then you shall arise and go up to the place which the Lord your God shall choose and you shall come to the priests the Levites and to the judge who shall be in those days and they shall search out the matter and report the judgment to you. 10 You shall act according to the thing which they shall report to you out of the place which the Lord your God shall choose and you shall observe to do all whatsoever shall have been by law appointed to you. 11 You shall do according to the law and to the judgment which they shall declare to you: you shall not swerve to the right hand or to the left from any sentence which they shall report to you.

12 The man whoever shall act in haughtiness, so as not to hearken to the priest who stands to minister in the name of the Lord your God, or the judge who shall preside in those days, that man shall die and you shall remove the evil one out of Israel. 13 All the people shall hear and fear and shall no more commit impiety.

14 When you shall enter into the land which the Lord your God gives you and shall inherit it and dwell in it and shall say, I will set a ruler over me, as also the other nations around me; 15 you shall surely set over you the ruler whom the Lord God shall choose: of your brothers you shall set over you a ruler; you shall not have power to set over you a stranger, because he is not your brother. 16 For he shall not multiply to himself horses, He shall by no means turn the people back to Egypt, for fear that he should multiply to himself horses; for the Lord said: you shall not any more turn back by that way. 17 He shall not multiply to himself wives, for fear that his heart turn away; He shall not greatly multiply to himself silver and gold.

18 When he shall be established in his government, then shall he write for himself this repetition of the law into a book by the hands of the priests the Levites; 19 and it shall be with him, He shall read in it all the days of his life, that he may learn to fear the Lord your God and to keep all these commandments and to observe these ordinances: 20 that his heart be not lifted up above his brothers, that he

[1] Quoted in 1 Corinthians 5:13 – case where NT agrees with LXX against the sense of MT

depart not from the commandments on the right hand or on the left; that he and his sons may reign long in his dominion among the children of Israel.

18

18:1 The priests, the Levites, even the whole tribe of Levi, shall have no part nor inheritance with Israel; the burnt-offerings of the Lord are their inheritance, they shall eat them. 2 They shall have no inheritance among their brothers; the Lord himself is his portion, as he said to him. 3 And this is the due of the priests in the things coming from the people from those who offer sacrifices, whether it be a calf or a sheep; and you shall give the shoulder to the priest and the cheeks and the great intestine: 4 and the first-fruits of your corn and of your wine and of your oil; and you shall give to him the first-fruits of the fleeces of your sheep: 5 because the Lord has chosen him out of all your tribes, to stand before the Lord your God, to minister and bless in his name, himself and his sons among the children of Israel.

6 If a Levite come from one of the cities of all the children of Israel, where he himself dwells, accordingly as his mind desires, to the place which he shall have chosen, 7 he shall minister to the name of the Lord his God, as all his brothers the Levites, who stand there present before the Lord your God. 8 He shall eat an allotted portion, besides the sale of his hereditary property. 9 When you shall have entered into the land which the Lord your God gives you, you shall not learn to do according to the abominations of those nations.

10 There shall not be found in you one who purges his son or his daughter with fire, one who uses divination, who deals with omens and augury, 11 a sorcerer employing incantation, one who has in him a divining spirit and observer of signs, questioning the dead. 12 For every one that does these things is an abomination to the Lord your God; for because of these abominations the Lord will destroy them from before your face. 13 You shall be perfect before the Lord your God. 14 For all these nations whose land you shall inherit, they will listen to omens and divinations; but the Lord your God has not permitted you so to do.

15 The Lord your God shall raise up to you a prophet of your brothers, like me; him shall you hear: 16 according to all things which you did desire of the Lord your God in Choreb in the day of the assembly, saying: We will not again hear the voice of the Lord your God and we will not any more see this great fire and so we shall not die. 17 The Lord said to me: They have spoken rightly all that they have said to you. 18 I will raise up to them a prophet of their brothers, like you; and I will put my words in his mouth, He shall speak to them as I shall command him. 19 And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, I will take vengeance on him. 20 But the prophet whoever shall impiously speak in my name a word which I have not commanded him to speak and whoever shall speak in the name of other gods, that prophet shall die. 21 But if you shall say in your heart, How shall we know the word which the Lord has not spoken? 22 Whatsoever words that prophet shall speak in the name of the Lord and they shall not come true and not come to pass, this is the thing which the Lord has not spoken; that prophet has spoken wickedly: you shall not spare him.

19

19:1 When the Lord your God shall have destroyed the nations, which God gives you, even the land and you shall inherit them and dwell in their cities and in their houses, 2 you shall separate for yourself three cities in the midst of your land, which the Lord your God gives you. 3 Take a survey of your way and you shall divide the coasts of your land, which the Lord your God apportions to you, into three

parts and there shall be there a refuge for every manslayer.

4 And this shall be the ordinance of the manslayer, who shall flee to that place and shall live, whoever shall have stricken his neighbor ignorantly, whereas he hated him not in times past. 5 And whoever shall enter with his neighbor into the thicket, to gather wood, if the hand of him that cuts wood with the axe should be violently shaken and the axe head falling off from the handle should light on his neighbor, He should die, he shall flee to one of these cities and live. 6 For fear that the avenger of blood pursue after the slayer, because his heart is hot and overtake him, if the way be too long and kill him, though there is to this man no sentence of death, because he hated him not in time past. 7 Therefore I charge you, saying: You shall separate for your self three cities.

8 If the Lord shall enlarge your borders, as he swore to your fathers and the Lord shall give to you all the land which he said he would give to your fathers; 9 if you shall hearken to do all these commands, which I charge you this day, to love the Lord your God, to walk in all his ways continually; you shall add for yourself yet three cities to these three. 10 So innocent blood shall not be spilt in the land, which the Lord your God gives you to inherit and there shall not be in you one guilty of blood.

11 But if there should be in you a man hating his neighbor, He should lay wait for him and rise up against him and strike him, that he die, He should flee to one of these cities, 12 then shall the elders of his city send and take him for there and they shall deliver him into the hands of the avengers of blood, He shall die. 13 Your eye shall not spare him; so shall you purge innocent blood from Israel and it shall be well with you.

14 You shall not move the landmarks of your neighbor, which your fathers set in the inheritance, in which you have obtained a share in the land, which the Lord your God gives you to inherit. 15 One witness shall not stand to testify against a man for any iniquity, or for any fault, or for any sin which he may commit; by the mouth of two witnesses, or by the mouth of three witnesses, shall every word be established. 16 If an unjust witness rise up against a man, alleging iniquity against him; 17 then shall the two men between whom the controversy is, stand before the Lord and before the priests and before the judges, who may be in those days. 18 The judges shall make diligent inquiry, and, behold, if and unjust witness has borne unjust testimony; and has stood up against his brother; 19 then shall you do to him as he wickedly devised to do against his brother and you shall remove the evil from yourselves. 20 The rest shall hear and fear and do no more according to this evil thing in the midst of you. 21 Your eye shall not spare him: you shall exact life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

20

20:1 If you should go forth to war against your enemies and should see horse and rider and a people more numerous than yourself; you shall not be afraid of them, for the Lord your God is with you, who brought you up out of the land of Egypt. 2 It shall come to pass whenever you shall draw near to battle, that the priest shall draw near and speak to the people and shall say to them, 3 Hear, O Israel; you are going this day to battle against your enemies: let not your heart faint, fear not, neither be confounded, neither turn aside from their face. 4 For it is the Lord your God who advances with you, to fight with you against your enemies and to save you.

5 The scribes shall speak to the people, saying: What man is he that has built a new house and has not dedicated it? Let him go and return to his house, for fear that he die in the war and another man dedicate it. 6 And what man is he that has planted a vineyard

and not been made merry with it? Let him go and return to his house, for fear that he die in the battle and another man be made merry with it. 7 And what man is he that has betrothed a wife and has not taken her? Let him go and return to his house, for fear that he die in the battle and another man take her. 8 The scribes shall speak further to the people and say, What man is he that fears and is cowardly in his heart? Let him go and return to his house, for fear that he make the heart of his brother fail, as his own. 9 It shall come to pass when the scribes shall have ceased speaking to the people, that they shall appoint generals of the army to be leaders of the people.

10 If you shall draw near to a city to overcome them by war, then call them out peaceably. 11 If then they should answer peaceably to you and open to you, it shall be that all the people found in it shall be tributary and subject to you. 12 But if they will not hearken to you, but wage war against you, you shall invest it; 13 until the Lord your God shall deliver it into your hands and you shall strike every male of it with the edge of the sword: 14 except the women and the stuff: and all the cattle and whatsoever shall be in the city and all the plunder you shall take as spoil for yourself and shall eat all the plunder of your enemies whom the Lord your God gives you. 15 Thus shall you do to all the cities that are very far off from you, not being of the cities of these nations which the Lord your God gives you to inherit their land. 16 Of these you shall not take any thing alive; 17 but you shall surely curse them, the Chettite and the Amorite and the C'anaanite and the Pherezite and the Evite and the Jebusite and the Gergesite; as the Lord your God commanded you: 18 that they may not teach you to do all their abominations, which they did to their gods and so you should sin before the Lord your God.

19 If you should besiege a city many days to prevail against it by war to take it, you shall not destroy its trees, by applying an iron tool to them, but you shall eat of it and shall not cut it down: Is the tree that is in the field a man, to enter before you into the work of the siege? 20 But the tree which you know to be not fruit-bearing, this you shall destroy and cut down; and you shall construct a mound against the city, which makes war against you, until it be delivered up.

21

21:1 If one be found slain with the sword in the land, which the Lord your God gives you to inherit, having fallen in the field and they do not know who has stricken him; 2 your elders and your judges shall come forth and shall measure the distances of the cities around the slain man: 3 and it shall be that the city which is nearest to the slain man the elders of that city shall take a heifer of the herd, which has not labored and which has not borne a yoke. 4 The elders of that city shall bring down the heifer into a rough valley, which has not been tilled and is not sown and they shall kill the heifer in the valley. 5 The priests the Levites shall come, because the Lord God has chosen them to stand by him and to bless in his name and by their word shall every controversy and every stroke be decided. 6 All the elders of that city who draw near to the slain man shall wash their hands over the head of the heifer which was slain in the valley; 7 and they shall answer and say, Our hands have not shed this blood and our eyes have not seen it. 8 Be merciful to your people Israel, whom you have redeemed, O Lord, that innocent blood may not be charged on your people Israel: and the blood shall be atoned for to them. 9 You shall take away innocent blood from among you, if you should do that which is good and pleasing before the Lord your God.

10 If when you go out to war against your enemies, the Lord your God should deliver them into your hands and you should take their spoil, 11 and should see among the spoil a

woman beautiful in countenance and should desire her and take her to yourself for a wife, 12 and should bring her within your house: then shall you shave her head and pare her nails; 13 and shall take away her garments of captivity from off her and she shall abide in your house and shall bewail her father and mother the days of a month; and afterwards you shall go in to her and dwell with her and she shall be your wife.

14 It shall be if you do not delight in her, you shall send her out free; and she shall not by any means be sold for money, you shall not treat her contemptuously, because you have humbled her.

15 If a man have two wives, the one loved and the other hated and both the loved and the hated should have born him children and the son of the hated should be first-born; 16 then it shall be that whenever he shall divide by inheritance his goods to his sons, he shall not be able to give the right of the first-born to the son of the loved one, having overlooked the son of the hated, which is the first-born. 17 But he shall acknowledge the first-born of the hated one to give to him double of all things which shall be found by him, because he is the first of his children and to him belongs the birthright. 18 If any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother and they should correct him, He should not hearken to them; 19 then shall his father and his mother take hold of him and bring him forth to the elders of his city and to the gate of the place: 20 and they shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveler and a drunkard. 21 The men of his city shall stone him with stones, He shall die; and you shall remove the evil one from yourselves and the rest shall hear and fear.

22 If there be sin in any one and the judgment of death be upon him, and if he be put to death and you hang him on a tree: 23 his body shall not remain all night upon the tree, but you shall by all means bury it in that day; for every one that is hanged on a tree[1] is cursed of God[2]; and you shall by no means defile the land which the Lord your God gives you for an inheritance.

22

22:1 When you see the calf of your brother or his sheep wandering in the way, you shall not overlook them; you shall by all means turn them back to your brother and you shall restore them to him. 2 If your brother do not come near you and you do not know him, you shall bring it into your house within; and it shall be with you until your brother shall seek them and you shall restore them to him. 3 Thus shall you do to his ass and thus shall you do to his garment and thus shall you do to every thing that your brother has lost; whatsoever shall have been lost by him and you shall have found, you shall not have power to overlook. 4 You shall not see the ass of your brother, or his calf, fallen in the way: you shall not overlook them, you shall surely help him to raise them up.

5 The apparel of a man shall not be on a woman, neither shall a man put on a woman's dress; for every one that does these things is an abomination to the Lord your God. 6 If you should come upon a brood of birds before your face in the way or upon any tree, or upon the earth, young or eggs and the mother be brooding on the young or the eggs, you shall not take the dam with the young ones. 7 You shall by all means let the mother go, but you shall take the young to yourself; that it may be well with you and that you may live long.

8 If you should build a new house, then shall you make a parapet to your house; so you shall not bring blood-guiltiness upon your house, if one should in any way fall from it. 9 You

[1] The Greek ξύλου can also have the meaning of cross
[2] Quoted in Galatians 3:13 – case where NT agrees with LXX against the sense of MT

shall not sow your vineyard with diverse seed, for fear that the fruit be devoted and whatsoever seed you may sow, with the fruit of your vineyard. 10 You shall not plough with an ox and an ass together. 11 You shall not wear a mingled garment, woolen and linen together. 12 You shall make fringes on the four borders of your garments, in every way that you may be clothed.

13 If any one should take a wife and dwell with her and hate her, 14 and attach to her reproachful words and bring against her an evil name and say, I took this woman and when I came to her I found not her tokens of virginity: 15 then the father and the mother of the young women shall take and bring out the young women's tokens of virginity to the elders of the city to the gate. 16 The father of the young women shall say to the elders, I gave this my daughter to this man for a wife; 17 and now he has hated her and attaches reproachful words to her, saying: I have not found tokens of virginity with your daughter; and these are the tokens of my daughter's virginity. They shall unfold the garment before the elders of the city. 18 The elders of that city shall take that man and shall chastise him, 19 and shall fine him a hundred shekels and shall give them to the father of the young women, because he has brought forth an evil name against a virgin of Israel; and she shall be his wife: he shall never be able to put her away.

20 But if this report be true and the tokens of virginity be not found for the young women; 21 then shall they bring out the young women to the doors of her father's house and shall stone her with stones and she shall die; because she has accomplished folly among the children of Israel, to defile the house of her father by whoring: so you shall remove the evil one from among you.

22 If a man be found lying with a woman married to a man, you shall kill them both, the man that lay with the woman and the woman: so shall you remove the wicked one out of Israel. 23 If there be a young young women espoused to a man and a man should have found her in the city and have lain with her; 24 you shall bring them both out to the gate of their city and they shall be stoned with stones and they shall die; the young women, because she cried not in the city; and the man, because he humbled his neighbor's spouse: so shall you remove the evil one from yourselves. 25 But if a man find in the field a young women that is betrothed, He should force her and lie with her, you shall kill the man that lay with her only. 26 The young women has not committed a sin worthy of death; as if a man should rise up against his neighbor and kill him, so is this thing; 27 because he found her in the field; the betrothed young women cried and there was none to help her.

28 If any one should find a young virgin who has not been betrothed and should force her and lie with her and be found, 29 the man who lay with her shall give to the father of the young women fifty silver didrachms and she shall be his wife, because he has humbled her; he shall never be able to put her away. 30 A man shall not take his father's wife and shall not uncover his father's skirt.

23

23:1 He that is fractured or mutilated in his private parts shall not enter into the assembly of the Lord. 2 One born of a harlot shall not enter into the assembly of the Lord.

3 The Ammanite and Moabite shall not enter into the assembly of the Lord, even until the tenth generation he shall not enter into the assembly of the Lord, even for ever: 4 because they met you not with bread and water by the way when you went out of Egypt; and because they hired against you Balaam the son of Beor of Mesopotamia to curse you. 5 But the Lord your God would not hearken to Balaam; and the Lord your God changed the curses into blessings, because the Lord your God loved you. 6 You shall not speak

peaceably or profitably to them all your days for ever. 7 You shall not abhor an Edomite, because he is your brother; you shall not abhor an Egyptian, because you were a stranger in his land. 8 If sons be born to them, in the third generation they shall enter into the assembly of the Lord.

9 If you should go forth to engage with your enemies, then you shall keep you from every wicked thing. 10 If there should be in you a man who is not clean because of his issue by night, then he shall go forth out of the camp, He shall not enter into the camp. 11 It shall come to pass toward evening he shall wash his body with water and when the sun has gone down, he shall go into the camp. 12 You shall have a place outside of the camp and you shall go out to that place, 13 and you shall have a trowel on your girdle; and it shall come to pass when you would relieve yourself abroad, that you shall dig with it and shall bring back the earth and cover your nuisance. 14 Because the Lord your God walks in your camp to deliver you and to give up your enemy before your face; and your camp shall be holy and there shall not appear in you a disgraceful thing and so he shall turn away from you.

15 You shall not deliver a servant to his master, who coming from his master attaches himself to you. 16 He shall dwell with you, he shall dwell among you where he shall please; you shall not afflict him. 17 There shall not be a harlot of the daughters of Israel and there shall not be a fornicator of the sons of Israel; there shall not be an idolatress of the daughters of Israel and there shall not be an initiated person of the sons of Israel. 18 You shall not bring the hire of a harlot, nor the price of a dog into the house of the Lord your God, for any vow; because even both are an abomination to the Lord your God.

19 You shall not lend to your brother on usury of silver, or usury of meat, or usury of any thing which you may lend out. 20 You may lend on usury to a stranger, but to your brother you shall not lend on usury; that the Lord your God may bless you in all your works upon the land, into which you are entering to inherit it.

21 If you will vow a vow to the Lord your God, you shall not delay to pay it; for the Lord your God will surely require it of you and otherwise it shall be sin in you. 22 But if you should be unwilling to vow, it is not sin in you. 23 You shall observe the words that proceed from between your lips; and as you have vowed a gift to the Lord God, so shall you do that which you have spoken with your mouth.

24

24:1 If you should go into the corn field of your neighbor, then you may gather the ears with your hands; but you shall not put the sickle to your neighbor's corn. 2 If you should go into the vineyard of your neighbor, you shall eat grapes sufficient to satisfy your desire; but you may not put them into a vessel. 3 If any one should take a wife and should dwell with her, then it shall come to pass if she should not have found favor before him, because he has found some unbecoming thing in her, that he shall write for her a bill of divorcement and give it into her hands, He shall send her away out of his house. 4 If she should go away and be married to another man; 5 and the last husband should hate her and write for her a bill of divorcement; and should give it into her hands and send her away out of his house and the last husband should die, who took her to himself for a wife; 4 (24:6) the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Lord your God and you shall not defile the land, which the Lord your God gives you to inherit.

7 If any one should have recently taken a wife, he shall not go out to war, neither shall any thing be laid upon him; he shall be free in his house; for

one year he shall cheer his wife whom he has taken. 8 You shall not take for a pledge the under millstone, nor the upper millstone; for he who does so takes life for a pledge. 9 If a man should be caught stealing one of his brothers of the children of Israel and having overcome him he should sell him, that thief shall die; so shall you remove that evil one from yourselves. 10 Take heed to yourself in regard of the plague of leprosy: you shall take great heed to do according to all the law, which the priests the Levites shall report to you; take heed to do, as I have charged you. 11 Remember all that the Lord your God did to Mariam in the way when you were going out of Egypt.

12 If your neighbor owe you a debt, any debt whatsoever, you shall not go into his house to take his pledge: 13 you shall stand without and the man who is in your debt shall bring the pledge out to you. 14 If the man be poor, you shall not sleep with his pledge. 15 You shall surely restore his pledge at sunset, He shall sleep in his garment, He shall bless you; and it shall be mercy to you before the Lord your God. 16 You shall not unjustly withhold the wages of the poor and needy of your brothers, or of the strangers who are in your cities. 17 You shall pay him his wages the same day, the sun shall not go down upon it, because he is poor He trusts in it; He shall cry against you to the Lord and it shall be sin in you. 18 The fathers shall not be put to death for the children and the sons shall not be put to death for the fathers; every one shall be put to death for his own sin. 19 You shall not extort the judgment of the stranger and the fatherless and widow; you shall not take the widow's garment for a pledge. 20 You shall remember that you were a bondman in the land of Egypt and the Lord your God redeemed you there; therefore I charge you to do this thing.

21 When you shall have reaped corn in your field and shall have forgotten a sheaf in your field, you shall not return to take it; it shall be for the stranger and the orphan and the widow, that the Lord your God may bless you in all the works of your hands. 22 If you should gather your olives, you shall not return to collect the remainder; it shall be for the stranger and the fatherless and the widow and you shall remember that you were a bondman in the land of Egypt; therefore I command you to do this thing. 23 Whenever you shall gather the grapes of your vineyard, you shall not glean what you have left; it shall be for the stranger and the orphan and the widow: 24 and you shall remember that you were a bondman in the land of Egypt; therefore I command you to do this thing.

25

25:1 If there should be a dispute between men and they should come forward to judgment and the judges judge and justify the righteous and condemn the wicked: 2 then it shall come to pass, if the unrighteous should be worthy of stripes, you shall lay him down before the judges and they shall scourge him before them according to his iniquity. 3 They shall scourge him with forty stripes in number, they shall not inflict more; for if you should scourge him with more stripes beyond these stripes, your brother will be disgraced before you. 4 You shall not muzzle the ox that treads out the corn.

5 If brothers should live together and one of them should die and should not have seed, the wife of the deceased shall not marry out of the family to a man not related: her husband's brother shall go in to her and shall take her to himself for a wife and shall dwell with her. 6 It shall come to pass that the child which she shall bear, shall be named by the name of the deceased and his name shall not be blotted out of Israel.

7 If the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders and she shall say, My husband's

brother will not raise up the name of his brother in Israel, my husband's brother has refused. 8 The elders of his city shall call him and speak to him; and if he stand and say, I will not take her: 9 then his brother's wife shall come forward before the elders and shall loose one shoe from off his foot and shall spit in his face and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel. 10 And his name shall be called in Israel, The house of him that has had his shoe loosed.

11 If men should strive together, a man with his brother and the wife of one of them should advance to rescue her husband out of the hand of him that strikes him and she should stretch forth her hand and take hold of his private parts; 12 you shall cut off her hand; your eye shall not spare her.

13 You shall not have in your bag various weights, a great and a small. 14 You shall not have in your house various measures, a great and a small. 15 You shall have a true and just weight and a true and just measure, that you may live long upon the land which the Lord your God gives you for an inheritance. 16 For every one that does this is an abomination to the Lord your God, even every one that does injustice.

17 Remember what things Amalec did to you by the way when you went forth out of the land of Egypt: 18 how he withstood you in the way and harassed your rear, even those who were weary behind you and you did hunger and were weary; He did not fear God. 19 It shall come to pass whenever the Lord your God shall have given you rest from all your enemies around you, in the land which the Lord your God gives you to inherit, you shall blot out the name of Amalec from under heaven and shall not forget to do it.

26

26:1 It shall be when you shall have entered into the land, which the Lord your God gives you to inherit it and you shall have inherited it and you shall have dwelt upon it, 2 that you shall take of the first of the fruits of your land, which the Lord your God gives you and you shall put them into a basket and you shall go to the place which the Lord your God shall choose to have his name called there. 3 You shall come to the priest who shall be in those days and you shall say to him, I testify this day to the Lord my God, that I am come into the land which the Lord swore to our fathers to give to us. 4 The priest shall take the basket out of your hands and shall set it before the altar of the Lord your God: 5 He shall answer and say before the Lord your God, My father abandoned Syria and went down into Egypt and sojourned there with a small number and became there a mighty nation and a great multitude. 6 The Egyptians afflicted us and humbled us and imposed hard tasks on us: 7 and we cried to the Lord our God and the Lord heard our voice and saw our humiliation and our labor and our affliction. 8 The Lord brought us out of Egypt himself with his great strength and his mighty hand and his high arm and with great visions and with signs and with wonders. 9 He brought us into this place and gave us this land, a land flowing with milk and honey. 10 And now, behold, I have brought the first of the fruits of the land, which you gave me, O Lord, a land flowing with milk and honey: and you shall leave it before the Lord your God and you shall worship before the Lord your God; 11 and you shall rejoice in all the good things, which the Lord your God has given you, you and your family and the Levite and the stranger that is within you.

12 When you shall have completed all the tithings of your fruits in the third year, you shall give the second tenth to the Levite and stranger and

fatherless and widow; and they shall eat it in your cities and be merry.

13 You shall say before the Lord your God, I have fully collected the holy things out of my house and I have given them to the Levite and the stranger and the orphan and the widow, according to all commands which you did command me: I did not transgress your command and I did not forget it. 14 And in my distress I did not eat of them, I have not gathered of them for an unclean purpose, I have not given of them to the dead; I have listened to the voice of the Lord our God, I have done as you have commanded me. 15 Look down from your holy house, from heaven and bless your people Israel and the land which you have given them, as you did swear to our fathers, to give to us a land flowing with milk and honey.

16 On this day the Lord your God charged you to keep all the ordinances and judgments; and you shall observe and do them, with all your heart and with all your soul. 17 You have chosen God this day to be your God and to walk in all his ways and to observe his ordinances and judgments and to hearken to his voice. 18 The Lord has chosen you this day that you should be to him a peculiar people, as he said: to keep his commands; 19 and that you should be above all nations, as he has made you renowned and a boast and glorious, that you should be a holy people to the Lord your God, as he has spoken.

27

27:1 Moses and the elders of Israel commanded, saying: Keep all these commands, all that I command you this day. 2 It shall come to pass in the day when you shall cross over Jordan into the land which the Lord your God gives you, that you shall set up for yourself great stones and shall plaster them with plaster. 3 You shall write on these stones all the words of this law, as soon as you have crossed Jordan when you are entered into the land, which the Lord God of your fathers gives you, a land flowing with milk and honey, according as the Lord God of your fathers said to you. 4 It shall be as soon as you have gone over Jordan, you shall set up these stones, which I command you this day, on mount Gaebal and you shall plaster them with plaster. 5 You shall build there an altar to the Lord your God, an altar of stones; you shall not lift up iron upon it. 6 Of whole stones shall you build an altar to the Lord your God and you shall offer upon it whole-burnt-offerings to the Lord your God. 7 You shall there offer a peace-offering; and you shall eat and be filled and rejoice before the Lord your God. 8 You shall write upon the stones all this law very plainly.

9 Moses and the priests the Levites spoke to all Israel, saying: Be silent and hear, O Israel; this day you have become a people to the Lord your God. 10 You shall hearken to the voice of the Lord your God and shall do all his commands and his ordinances, as many as I command you this day.

11 Moses charged the people on that day, saying: 12 These shall stand to bless the people on mount Garizin having gone over Jordan; Symeon, Levi, Judas, Issachar, Joseph and Benjamin. 13 These shall stand for cursing on mount Gaebal; Ruben, Gad and Aser, Zabulon, Dan and Nephthali.

14 The Levites shall answer and say to all Israel with a loud voice, 15 Cursed is the man whoever shall make a graven or molten image, an abomination to the Lord, the work of the hands of craftsmen and shall put it in a secret place: and all the people shall answer and say, Amen. 16 Cursed is the man that dishonors his father or his mother: and all the people shall say, Amen. 17 Cursed is he that removes his neighbor's landmarks: and all the people shall say, Amen. 18 Cursed is he that makes the blind to wander in the way: and all the people shall say, Amen. 19 Cursed is every one that shall the judgment of the stranger and orphan

and widow: and all the people shall say, Amen. 20 Cursed is he that lies with his father's wife, because he has uncovered his father's skirt: and all the people shall say, Amen. 21 Cursed is he that lies with any beast: and all the people shall say, Amen. 22 Cursed is he that lies with his sister by his father or his mother: and all the people shall say, Amen. 23 Cursed is he that lies with his daughter-in-law: and all the people shall say, Amen. Cursed is he that lies with his wife's sister: and all the people shall say, Amen. 24 Cursed is he that strikes his neighbor secretly: and all the people shall say, Amen. 25 Cursed is he whoever shall have taken a bribe to kill an innocent man: and all the people shall say, Amen. 26 Cursed is every man who does not persevere in all the words of this law to do them[1]: and all the people shall say, Amen.

28

28:1 It shall come to pass, if you will indeed hear the voice of the Lord your God, to observe and do all these commands, which I charge you this day, that the Lord your God shall set you on high above all the nations of the earth; 2 and all these blessings shall come upon you and shall find you. If you will indeed hear the voice of the Lord your God, 3 blessed shall you be in the city and blessed shall you be in the field. 4 Blessed shall be the offspring of your body and the fruits of your land and the herds of your oxen and the flocks of your sheep. 5 Blessed shall be your barns and your stores. 6 Blessed shall you be in your coming in and blessed shall you be in your going out.

7 The Lord deliver your enemies that withstand you utterly broken before your face: they shall come out against you one way and they shall flee seven ways from before you. 8 The Lord send upon you his blessing in your barns and on all on which you shall put your hand, in the land which the Lord your God gives you. 9 The Lord raise you up for himself a holy people, as he swore to your fathers; if you will hear the voice of the Lord your God and walk in all his ways. 10 All the nations of the earth shall see you, that the name of the Lord is called upon you and they shall stand in awe of you. 11 The Lord your God shall multiply you for good in the offspring of your body and in the offspring of your cattle and in the fruits of your land, on your land which the Lord swore to your fathers to give to you.

12 May the Lord open to you his good treasure, the heaven, to give rain to your land in season: may he bless all the works of your hands: so shall you lend to many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you. 13 The Lord your God make you the head and not the tail; and you shall then be above and you shall not be below, if you will hearken to the voice of the Lord your God, in all things that I charge you this day to observe. 14 You shall not turn aside from any of the commandments, which I charge you this day, to the right hand or to the left, to go after other gods to serve them.

15 But it shall come to pass, if you will not hearken to the voice of the Lord your God, to observe all his commandments, as many as I charge you this day, then all these curses shall come on you and overtake you. 16 Cursed shall you be in the city and cursed shall you be in the field. 17 Cursed shall be your barns and your stores. 18 Cursed shall be the offspring of your body and the fruits of your land, the herds of your oxen and the flocks of your sheep. 19 Cursed shall you be in your coming in and cursed shall you be in your going out.

20 The Lord send upon you want and famine and consumption of all things on which you shall put your hand, until he shall have utterly destroyed you and until he shall have consumed you quickly because of your

[1] Quoted in Galatians 3:10 – case where NT agrees with LXX against the sense of MT

evil devices, because you have forsaken me. 21 The Lord cause the pestilence to cleave to you, until he shall have consumed you off the land into which you go to inherit it. 22 The Lord strike you with distress and fever and cold and inflammation and blighting and paleness and they shall pursue you until they have destroyed you. 23 You shall have over your head a sky of brass and the earth under you shall be iron. 24 The Lord your God make the rain of your land dust; and dust shall come down from heaven, until it shall have destroyed you and until it shall have quickly consumed you. 25 The Lord give you up for slaughter before your enemies: you shall go out against them one way and flee from their face seven ways; and you shall be a dispersion in all the kingdoms of the earth. 26 And your dead men shall be food to the birds of the sky and to the beasts of the earth; and there shall be none to scare them away. 27 The Lord strike you with the botch of Egypt in the seat and with a malignant scab and itch, so that you can not be healed. 28 The Lord strike you with insanity and blindness and astonishment of mind. 29 You shall grope at mid-day, as a blind man would grope in the darkness and you shall not prosper in your ways; and then you shall be unjustly treated and plundered continually and there shall be no helper.

30 you shall take a wife and another man shall have her; you shall build a house and you shall not dwell in it; you shall plant a vineyard and shall not gather the grapes of it. 31 Your calf shall be slain before you and you shall not eat of it; your ass shall be violently taken away from you and shall not be restored to you: your sheep shall be given to your enemies and you shall have no helper. 32 Your sons and your daughters shall be given to another nation and your eyes wasting away shall look for them: your hand shall have no strength. 33 A nation which you know not shall eat the produce of your land and all your labors; and you shall be injured and crushed always. 34 You shall be distracted, because of the sights of your eyes which you shall see.

35 The Lord strike you with an evil sore, on the knees and the legs, so that you shall not be able to be healed from the sole of your foot to the crown of your head.

36 The Lord carry away you and your princes, whom you shall set over you, to a nation which neither you nor your fathers know; and you shall there serve other gods, wood and stone. 37 An you shall be there for a wonder and a parable and a tale, among all the nations, to which the Lord your God shall carry you away.

38 You shall carry forth much seed into the field and you shall bring in little, because the locust shall devour it. 39 You shall plant a vineyard and dress it and shall not drink the wine, neither shall you delight yourself with it, because the worm shall devour it. 40 You shall have olive trees in all your borders and you shall not anoint you with oil, because your olive shall utterly cast its fruit. 41 You shall beget sons and daughters and they shall not be yours, for they shall depart into captivity. 42 All your trees and the fruits of your land shall the blight consume. 43 The stranger that is within you shall get up very high and you shall come down very low. 44 He shall lend to you and you shall not lend to him: he shall be the head and you shall be the tail.

45 All these curses shall come upon you and shall pursue you and shall overtake you, until he shall have consumed you and until he shall have destroyed you; because you did not hearken to the voice of the Lord your God, to keep his commands and his ordinances which he has commanded you. 46 These things shall be signs in you and wonders among your seed for ever; 47 because you did not serve the Lord your God with gladness and a good heart, because of the abundance of all things.

48 You shall serve your enemies, which the Lord will send forth against

you, in hunger and in thirst and in nakedness and in the want of all things; and you shall wear upon your neck a yoke of iron until he shall have destroyed you. 49 The Lord shall bring upon you a nation from the extremity of the earth, like the swift flying of an eagle, a nation whose voice you shall not understand; 50 a nation bold in countenance, which shall not respect the person of the aged and shall not pity the young. 51 It shall eat up the young of your cattle and the fruits of your land, so as not to leave to you corn, wine, oil, the herds of your oxen and the flocks of your sheep, until it shall have destroyed you; 52 and have utterly crushed you in your cities, until the high and strong walls be destroyed, in which you trustest, in all your land; and it shall afflict you in your cities, which he has given to you. 53 You shall eat the fruit of your body, the flesh of your sons and of your daughters, all that he has given you, in your straitness and your affliction, with which your enemy shall afflict you.

54 He that is tender and very delicate within you shall look with an evil eye upon his brother and the wife in his bosom and the children that are left, which may have been left to him; 55 so as not to give to one of them of the flesh of his children, whom he shall eat, because of his having nothing left him in your straitness and in your affliction, with which your enemies shall afflict you in all your cities.

56 And she that is tender and delicate among you, whose foot has not assayed to go upon the earth for delicacy and tenderness, shall look with an evil eye on her husband in her bosom and her son and her daughter, 57 and her offspring that comes out between her feet and the child which she shall bear; for she shall eat them because of the want of all things, secretly in your straitness and in your affliction, with which your enemy shall afflict you in your cities. 58 If you will not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Lord your God; 59 then the Lord shall magnify your plagues and the plagues of your seed, great and wonderful plagues and evil and abiding diseases. 60 He shall bring upon you all the evil pain of Egypt, of which you were afraid and they shall cleave to you. 61 The Lord shall bring upon you every sickness and every plague that is not written and every one that is written in the book of this law, until he shall have destroyed you. 62 You shall be left few in number, whereas you were as the stars of the sky in multitude; because you did not hearken to the voice of the Lord your God.

63 It shall come to pass that as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you; and you shall be quickly removed from the land, into which you go to inherit it. 64 The Lord your God shall scatter you among all nations, from one end of the earth to the other; and you shall there serve other gods, wood and stone, which you have not known, nor your fathers. 65 Moreover, among those nations he will not give you quiet, neither by any means shall the sole of your foot have rest; and the Lord shall give you there another and a misgiving heart and failing eyes and a wasting soul. 66 And your life shall be in suspense before your eyes; and you shall be afraid by day and by night and you shall have no assurance of your life. 67 In the morning you shall say, Would it were evening! and in the evening you shall say, Would it were morning! for the fear of your heart with which you shall fear and for the sights of your eyes which you shall see. 68 The Lord shall bring you back to Egypt in ships, by the way of which I said: You shall not see it again; and you shall be sold there to your enemies for bondmen and bondwomen and none shall buy you.

29

29:1 These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Choreb.

2 Moses called all the sons of Israel and said to them: you have seen all things that the Lord did in the land of Egypt before you to Pharaoh and his servants and all his land; 3 the great temptations which your eyes have seen, the signs and those great wonders. 4 Yet the Lord God has not given you a heart to know and eyes to see and ears to hear, until this day. 5 He led you forty years in the wilderness; your garments did not grow old and your sandals were not worn away off your feet. 6 You did not eat bread, you did not drink wine or strong drink, that you might know that I am the Lord your God. 7 You came as far as this place; and there came forth Seon king of Esebon and Og king of Basan, to meet us in war. 8 And we stroke them and took their land and I gave it for an inheritance to Ruben and Gad and to the half-tribe of Manasse. 9 You shall take heed to do all the words of this covenant, that you may understand all things that you shall do.

10 you all stand today before the Lord your God, the heads of your tribes and your elders and your judges and your officers, every man of Israel, 11 your wives and your children and the stranger who is in the midst of your camp, from your hewer of wood even to your drawer of water, 12 that you should enter into the covenant of the Lord your God and into his oaths, as many as the Lord your God appoints you this day; 13 that he may appoint you to himself for a people, He shall be your God, as he said to you and as he swore to your fathers, Abra'am and Isaac and Jacob. 14 I do not appoint to you alone this covenant and this oath; 15 but to those also who are here with you today before the Lord your God and to those who are not here with you today.

16 For you know how we dwelt in the land of Egypt, how we came through the midst of the nations through whom you came. 17 You beheld their abominations and their idols, wood and stone, silver and gold, which are among them. 18 For fear that there be among you man, or woman, or family, or tribe, whose heart has turned aside from the Lord your God, having gone to serve the gods of these nations; for fear that there be in you a root springing up with gall and bitterness. 19 It shall be if one shall hear the words of this curse and shall flatter himself in his heart, saying: Let good happen to me, for I will walk in the error of my heart, for fear that the sinner destroy the guiltless with him: 20 God shall by no means be willing to pardon him, but then the wrath of the Lord and his jealousy shall flame out against that man; and all the curses of this covenant shall attach themselves to him, which are written in this book and the Lord shall blot out his name from under heaven. 21 The Lord shall separate that man for evil of all the children of Israel, according to all the curses of the covenant that are written in the book of this law.

22 And another generation shall say—even your sons who shall rise up after you and the stranger who shall come from a land afar off and shall see the plagues of that land and their diseases, which the Lord has sent upon it, 23 brimstone and burning salt, (the whole land shall not be sown, neither shall any green thing spring, nor rise upon it, as Sodom and Gomorrha were overthrown, Adama and Seboim, which the Lord overthrew in his wrath and anger:)— 24 and all the nations shall say, Why has the Lord done thus to this land? What is this great fierceness of anger? 25 And men shall say, Because they forsook the covenant of the Lord God of their fathers, the things which he appointed to their fathers when he brought them out of the land of Egypt: 26 and they went

and served other gods, which they knew not, neither did he assign them to them. 27 The Lord was exceedingly angry with that land to bring upon it according to all the curses which are written in the book of this law. 28 The Lord removed them from their land in anger and wrath and very great indignation and cast them out into another land as at present.

29 The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children for ever, to do all the words of this law.

30

30:1 It shall come to pass when all these things shall have come upon you, the blessing and the curse, which I have set before your face and you shall call them to mind among all the nations, by which the Lord shall have scattered you, 2 and shall return to the Lord your God and shall hearken to his voice, according to all things which I charge you this day, with all your heart and with all your soul; 3 then the Lord shall heal your iniquities and shall pity you and shall again gather you out from all the nations, among which the Lord has scattered you. 4 If your dispersion be from one end of heaven to the other, for there will the Lord your God gather you and for there will the Lord your God take you. 5 The Lord your God shall bring you in there into the land which your fathers have inherited and you shall inherit it; He will do you good and multiply you above your fathers. 6 The Lord shall purge your heart and the heart of your seed, to love the Lord your God with all your heart and with all your soul, that you may live.

7 The Lord your God will put these curses upon your enemies and upon those who hate you, who have persecuted you. 8 You shall return and hearken to the voice of the Lord your God and shall keep his commands, all that I charge you this day. 9 The Lord your God shall bless you in every work of your hands, in the offspring of your body and in the offspring of your cattle and in the fruits of your land, because the Lord your God will again rejoice over you for good, as he rejoiced over your fathers: 10 if you will hearken to the voice of the Lord your God, to keep his commandments and his ordinances and his judgments written in the book of this law, if you turn to the Lord your God with all your heart and with all your soul.

11 For this command which I give you this day is not grievous, neither is it far from you. 12 It is not in heaven above, as if there were one saying: Who shall go up for us into heaven and shall take it for us and we will hear and do it? 13 Neither is it beyond the sea, saying: Who will go over for us to the other side of the sea and take it for us and make it audible to us and we will do it? 14 The word is very near you, in your mouth and in your heart and in your hands to do it.

15 Behold, I have set before you this day life and death, good and evil. 16 If you will hearken to the commands of the Lord your God, which I command you this day, to love the Lord your God, to walk in all his ways and to keep his ordinances and his judgments; then you shall live and shall be many in number and the Lord your God shall bless you in all the land into which you go to inherit it. 17 But if your heart change and you will not hearken and you shall go astray and worship other gods and serve them, 18 I declare to you this day, that you shall utterly perish and you shall by no means live long upon the land, into which you go over Jordan to inherit it. 19 I call both heaven and earth to witness this day against you, I have set before you life and death, the blessing and the curse: choose you life, that you and your seed may live; 20 to love the Lord your God, to hearken to his voice and cleave to him; for this is your life and the length of your days, that you should dwell upon the land, which the

Lord swore to your fathers, Abra'am and Isaac and Jacob, to give to them.

31

31:1 Moses finished speaking all these words to all the children of Israel; 2 and said to them: I am this day a hundred and twenty years old; I shall not be able any longer to come in or go out; and the Lord said to me: You shall not go over this Jordan. 3 The Lord your God who goes before you, he shall destroy these nations before you and you shall inherit them: and it shall be Joshua that goes before your face, as the Lord has spoken. 4 The Lord your God shall do to them as he did to Seon and Og the two kings of the Amorites, who were beyond Jordan and to their land, as he destroyed them. 5 The Lord has delivered them to you; and you shall do to them, as I charged you. 6 Be courageous and strong, fear not, neither be cowardly neither be afraid before them; for it is the Lord your God that advances with you in the midst of you, neither will he by any means forsake you, nor desert you. 7 Moses called Joshua and said to him before all Israel, Be courageous and strong; for you shall go in before this people into the land which the Lord swore to your fathers to give to them and you shall give it to them for an inheritance. 8 The Lord that goes with you shall not forsake you nor abandon you; fear not, neither be afraid.

9 Moses wrote the words of this law in a book and gave it to the priests the sons of Levi who bear the ark of the covenant of the Lord and to the elders of the sons of Israel.

10 Moses charged them in that day, saying: After seven years, in the time of the year of release, in the feast of tabernacles, 11 when all Israel come together to appear before the Lord your God, in the place which the Lord shall choose, you shall read this law before all Israel in their ears, 12 having assembled the people, the men and the women and the children and the stranger that is in your cities, that they may hear and that they may learn to fear the Lord your God; and they shall hearken to do all the words of this law. 13 And their sons who have not known shall hear and shall learn to fear the Lord your God all the days that they live upon the land, into which you go over Jordan to inherit it.

14 The Lord said to Moses: Behold, the days of your death are at hand; call Joshua and stand you by the doors of the tabernacle of testimony and I will give him a charge. Moses and Joshua went to the tabernacle of testimony and stood by the doors of the tabernacle of testimony. 15 The Lord descended in a cloud and stood by the doors of the tabernacle of testimony; and the pillar of the cloud stood by the doors of the tabernacle of testimony. 16 The Lord said to Moses: Behold, you shall sleep with your fathers and this people will arise and go a whoring after the strange gods of the land, into which they are entering: and they will forsake me and break my covenant, which I made with them. 17 I will be very angry with them in that day and I will leave them and turn my face away from them and they shall be devoured; and many evils and afflictions shall come upon them; and they shall say in that day, Because the Lord my God is not with me, these evils have come upon me. 18 I will surely turn away my face from them in that day, because of all their evil doings which they have done, because they turned aside after strange gods.

19 And now write the words of this song and teach it to the children of Israel and you shall put it into their mouth, that this song may witness for me among the children of Israel to their face. 20 For I will bring them into the good land, which I swore to their fathers, to give to them a land flowing with milk and honey: and they shall eat and be filled and satisfy themselves; then will they turn aside after other gods and serve them and they will provoke me and break my covenant. 21 And this song shall stand up to witness

against them; for they shall not forget it out of their mouth, or out of the mouth of their seed; for I know their wickedness, what they are doing here this day, before I have brought them into the good land, which I swore to their fathers.

22 Moses wrote this song in that day and taught it to the children of Israel. 23 He charged Joshua and said: Be courageous and strong, for you shall bring the sons of Israel into the land, which the Lord swore to them, He shall be with you.

24 When Moses finished writing all the words of this law in a book, even to the end, 25 then he charged the Levites who bear the ark of the covenant of the Lord, saying: 26 Take the book of this law and you shall put it in the side of the ark of the covenant of the Lord your God; and it shall be there among you for a testimony. 27 For I know your provocation and your stiff neck; for yet during my life with you at this day, you have been provoking in your conduct toward God: how shall you not also be so after my death? 28 Gather together to me the heads of your tribes and your elders and your judges and your officers, that I may speak in their ears all these words; and I call both heaven and earth to witness against them. 29 For I know that after my death you will utterly transgress and turn aside out of the way which I have commanded you; and evils shall come upon you in the latter days, because you will do evil before the Lord, to provoke him to anger by the works of your hands.

Moses spoke all the words of this song even to the end, in the ears of the whole assembly.

32

32:1 Attend, O heaven and I will speak; Let the earth hear the words out of my mouth. 2 Let my speech be looked for as the rain and my words come down as dew, as the shower upon the herbage and as snow upon the grass. 3 For I have called on the name of the Lord: assign you greatness to our God. 4 As for God, his works are true and all his ways are judgment: God is faithful and there is no unrighteousness in him; just and holy is the Lord. 5 They have sinned, not pleasing him; spotted children, a froward and perverse generation. 6 Do you thus recompense the Lord? Is the people thus foolish and unwise? Did not he himself your father purchase you and make you and form you? 7 Remember the days of old, consider the years for past ages: ask your father, He shall relate to you, your elders and they shall tell you.

8 When the Most High divided the nations when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God. 9 And his people Jacob became the portion of the Lord, Israel was the line of his inheritance. 10 He maintained him in the wilderness, in burning thirst and a dry land: he led him about and instructed him and kept him as the apple of an eye. 11 As an eagle would watch over his brood and yearns over his young, receives them having spread his wings and takes them up on his back: 12 the Lord alone led them, there was no strange god with them. 13 He brought them up on the strength of the land; he fed them with the fruits of the fields; they sucked honey out of the rock and oil out of the solid rock. 14 Butter of cows and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; He drank wine, the blood of the grape. 15 So Jacob ate and was filled and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him and departed from God his Savior.

16 They provoked me to anger with strange gods; with their abominations they bitterly angered me. 17 They sacrificed to devils and not to God; to gods whom they knew not: new and fresh gods came in, whom their fathers knew not. 18 You have

forsaken God that begot you and forgotten God who feeds you.

19 The Lord saw and was jealous; and was provoked by the anger of his sons and daughters, 20 and said: I will turn away my face from them and will show what shall happen to them in the last days; for it is a perverse generation, sons in whom is no faith.

21 They have provoked me to jealousy with that which is not God, they have exasperated me with their idols; and I will provoke them to jealousy with those who are no nation, I will anger them with a nation void of understanding. 22 For a fire has been kindled out of my wrath, it shall burn to hades below; it shall devour the land and the fruits of it; it shall set on fire the foundations of the mountains. 23 I will gather evils upon them and will fight with my weapons against them. 24 They shall be consumed with hunger and the devouring of birds and there shall be irremediable destruction: I will send forth against them the teeth of wild beasts, with the rage of serpents creeping on the ground. 25 Without, the sword shall bereave them of children and terror shall issue out of the secret chambers; the young man shall perish with the virgin, the suckling with him who has grown old. 26 I said: I will scatter them and I will cause their memorial to cease from among men. 27 Were it not for the wrath of the enemy, for fear that they should live long, for fear that their enemies should combine against them; for fear that they should say, Our own high arm and not the Lord, has done all these things.

28 It is a nation that has lost counsel, neither is there understanding in them. 29 They had not sense to understand: let them reserve these things against the time to come. 30 How should one pursue a thousand and two rout tens of thousands, if God had not sold them and the Lord delivered them up? 31 For their gods are not as our God, but our enemies are void of understanding. 32 For their vine is of the vine of Sodom and their vine-branch of Gomorrha: their grape is a grape of gall, their cluster is one of bitterness. 33 Their wine is the rage of serpents and the incurable rage of asps. 34 Behold! are not these things stored up by me and sealed among my treasures? 35 In the day of vengeance I will recompense, whenever their foot shall be tripped up; for the day of their destruction is near to them and the judgments at hand are close upon you. 36 For the Lord shall judge his people and shall be comforted over his servants; for he saw that they were utterly weakened and failed in the hostile invasion and were become feeble: 37 and the Lord said: Where are their gods on whom they trusted? 38 the fat of whose sacrifices you ate and you drank the wine of their drink-offerings? Let them arise and help you and be your protectors. 39 Behold, behold that I am he and there is no god beside me: I kill and I will make to live: I will strike and I will heal; and there is none who shall deliver out of my hands. 40 For I will lift up my hand to heaven and swear by my right hand and I will say, I live for ever. 41 For I will sharpen my sword like lightning and my hand shall take hold of judgment; and I will render judgment to my enemies and will recompense those who hate me. 42 I will make my weapons drunk with blood and my sword shall devour flesh, it shall glut itself with the blood of the wounded and from the captivity of the heads of their enemies that rule over them.

43 Rejoice, you heavens, with him, Let all the angels of God worship him[1]; rejoice you Gentiles, with his people, Let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, He will render vengeance and recompense justice to his enemies and will reward those who hate him; and the Lord shall purge the land of his people.

44 Moses wrote this song in that day and taught it to the children of

[1] Quoted in Hebrews 1:6 – case where NT agrees with LXX against the sense of MT

Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Joshua the son of Naue. 45 Moses finished speaking to all Israel. 46 He said to them: Take heed with your heart to all these words, which I testify to you this day, which you shall command your sons, to observe and do all the words of this law. 47 For this is no vain word to you; for it is your life and because of this word you shall live long upon the land, into which you go over Jordan to inherit it. 48 The Lord spoke to Moses in this day, saying: 49 Go up to the mount Abarim, this mountain Nabau which is in the land of Moab over against Jericho and behold the land of C'anaan, which I give to the sons of Israel: 50 and die in the mount where you go up and be added to your people; as Aaron your brother died in mount Or and was added to his people. 51 Because you disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because you sanctified me not among the sons of Israel. 52 You shall see the land before you, but you shall not enter into it.

33

33:1 And this is the blessing with which Moses the man of God blessed the children of Israel before his death. 2 He said: The Lord has come from Sinai and has appeared from Seir to us and has hasted out of the mount of Pharan, with the ten thousands of Cades; on his right hand were his angels with him. 3 He spared his people and all his sanctified ones are under your hands; and they are under you; He received of his words 4 the law which Moses charged us, an inheritance to the assemblies of Jacob. 5 He shall be prince with the beloved one when the princes of the people are gathered together with the tribes of Israel. 6 Let Ruben live and not die; Let him be many in number.

7 And this is the blessing of Juda; Hear, Lord, the voice of Juda and do you visit his people: his hands shall contend for him and you shall be a help from his enemies.

8 And to Levi he said: Give to Levi his manifestations and his truth to the holy man, whom they tempted in the temptation; they reviled him at the water of strife. 9 Who says to his father and mother, I have not seen you; He knew not his brothers, He refused to know his sons: he kept your oracles and observed your covenant. 10 They shall declare your ordinances to Jacob and your law to Israel: they shall place incense in the time of your wrath continually upon your altar. 11 Bless, Lord, his strength and accept the works of his hands; break the loins of his enemies that have risen up against him, Let not those who hate him rise up. 12 And to Benjamin he said: The beloved of the Lord shall dwell in confidence and God overshadows him always, He rested between his shoulders.

13 And to Joseph he said: His land is of the blessing of the Lord, of the seasons of sky and dew and of the deeps of wells below, 14 and of the fruits of the changes of the sun in season and of the produce of the months, 15 from the top of the ancient mountains and from the top of the everlasting hills, 16 and of the fullness of the land in season: Let the things pleasing to him that dwelt in the bush come on the head of Joseph and on the crown of him who was glorified above his brothers. 17 His beauty is as the firstling of his bull, his horns are the horns of a unicorn; with them he shall thrust the nations at once, even from the end of the earth: these are the ten thousands of Ephraim and these are the thousands of Manasse. 18 And to Zabulon he said: Rejoice, Zabulon, in your going out and Issachar in his tents. 19 They shall utterly destroy the nations and you shall call men there and there offer the sacrifice of righteousness; for the wealth of the sea shall suckle you and so shall the marts of those who dwell by the sea-coast.

20 And to Gad he said: Blessed be he that enlarges Gad: as a lion he rested, having broken the arm and the ruler. 21 He saw his first-fruits, that there the land of the princes gathered with the chiefs of the people was divided; the Lord accomplished righteousness and his judgment with Israel.

22 And to Dan he said: Dan is a young lion and he shall leap out of Basan. 23 And to Nephthali he said: Nephthali has the fullness of good things; Let him be filled with blessing from the Lord: he shall inherit the west and the south. 24 And to Aser he said: Aser is blessed with children; He shall be acceptable to his brothers: he shall dip his foot in oil. 25 His sandal shall be iron and brass; as your days, so shall be your strength.

26 There is not any such as the God of the beloved; he who rides upon the heaven is your helper and the magnificent One of the firmament. 27 The rule of God shall protect you and that under the strength of the everlasting arms; He shall cast forth the enemy from before your face, saying: Perish. 28 Israel shall dwell in confidence alone on the land of Jacob, with corn and wine; and the sky shall be misty with dew upon you. 29 Blessed are you, O Israel; who is like to you, O people saved by the Lord? Your helper shall hold his shield over you and his sword is your boast; and your enemies shall speak falsely to you and you shall tread upon their neck.

34

34:1 Moses went up from Araboth Moab to the mount of Nabau, to the top of Phasga, which is before Jericho; and the Lord showed him all the mount of Galaad to Dan and all the land of Nephthali, 2 and all the land of Ephraim and Manasse and all the land of Juda to the farthest sea; 3 and the wilderness and the country around Jericho, the city of palm-trees, to Segor. 4 The Lord said to Moses: This is the land of which I swore to Abra'am and Isaac and Jacob, saying: To your seed will I give it: and I have showed it to your eyes, but you shall not go in to that place. 5 So Moses the servant of the Lord died in the land of Moab by the word of the Lord. 6 They buried him in Gai near the house of Phogor; and no one has seen his tomb to this day. 7 Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed.

8 The children of Israel wept for Moses in Araboth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed. 9 Joshua the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel listened to him; and they did as the Lord commanded Moses. 10 And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face, 11 in all the signs and wonders, which the Lord sent him to work in Egypt on Pharaoh and his servants and all his land; 12 the great wonders and the mighty hand which Moses displayed before all Israel.

JESUS NAUË (JOSHUA)
(ΙΗΣΟΥΣ ΝΑΥΗ)

1

1:1 It came to pass after the death of Moses, that the Lord spoke to Joshua the son of Naue, the minister of Moses, saying: 2 Moses my servant is dead; now then arise, go over Jordan, you and all this people, into the land, which I give them. 3 Every spot on which you shall tread I will give it to you, as I said to Moses. 4 The wilderness and Antilibanus, as far as the great river, the river Euphrates and as far as the extremity of the sea; your costs shall be from the setting of the sun. 5 Not a man shall stand against you all the days of your life; and as I was with Moses, so will I also be with you and I will not fail you, or neglect you. 6 Be strong and ‘quit yourself like a man, for you shall divide the land to this people, which I swore to give to your fathers. 7 Be strong, therefore and quit yourself like a man, to observe and do as Moses my servant commanded you; and you shall not turn from this course to the right hand or to the left, that you may be wise in whatsoever you may do. 8 The book of this law shall not depart out of your mouth and you shall meditate in it day and night, that you may know how to do all the things that are written in it; then shall you prosper and make your ways prosperous and then shall you be wise. 9 Behold! I have commanded you; be strong and courageous, be not cowardly nor fearful, for the Lord your God is with you in all places where you go. 10 Joshua commanded the scribes of the people, saying: 11 Go into the midst of the camp of the people and command the people, saying: Prepare provisions; for yet three days and you shall go over this Jordan, entering in to take possession of the land, which the Lord God of your fathers gives to you. 12 And to Ruben and to Gad and to the half tribe of Manasse, Joshua said: 13 Remember the word which Moses the servant of the Lord commanded you, saying: the Lord your God has caused you to rest and has given you this land. 14 Let your wives and your children and your cattle dwell in the land, which he has given you; and you shall go over well armed before your brothers, every one of you who is strong; and you shall fight on their side; 15 until the Lord your God shall have given your brothers rest, as also to you and they also shall have inherited the land, which the Lord your God gives them; then you shall depart each one to his inheritance, which Moses gave you beyond Jordan eastward. 16 They answered Joshua and said: We will do all things which you command us and we will go to every place where you shall send us. 17 Just as we listened to Moses we will hearken to you; only let the Lord our God be with you, as he was with Moses. 18 And whoever shall disobey you and whoever shall not hearken to your words as you shall command him, let him die; but be strong and courageous.

2

2:1 Joshua the son of Naue sent out of Sattin two young men to spy the land, saying: Go up and view the land and Jericho: and the two young men went and entered into Jericho; and they entered into the house of a harlot, whose name was Raab and dwelt there.

2 It was reported to the king of Jericho, saying: Men of the sons of Israel have come in to this place to spy the land. 3 The king of Jericho sent and spoke to Raab, saying: Bring out the men that entered into your house this night; for they have come to spy out the land. 4 The woman took the two men and hid them; and she spoke to the messengers, saying: The men came in to me, 5 but when the gate was shut in the evening, the men went out; I know

not where they are gone: follow after them, if you may overtake them. 6 But she had brought them up upon the house and hid them in the flax-stalks that were spread by her on the house. 7 The men followed after them in the way to Jordan to the fords; and the gate was shut.

8 It came to pass when the men who pursued after them were gone forth and before the spies had lain down to sleep, that she came up to them on the top of the house; 9 and she said to them: I know that the Lord has given you the land; for the fear of you have fallen upon us. 10 For we have heard that the Lord God dried up the Red Sea before you when you came out of the land of Egypt and all that he did to the two kings of the Amorites, who were beyond Jordan, to Seon and Og, whom you utterly destroyed. 11 When we heard it we were amazed in our heart and there was no longer any spirit in any of us because of you, for the Lord your god is God in heaven above and on the earth beneath. 12 And now swear to me by the Lord God; since I deal mercifully with you, so do you also deal mercifully with the house of my father: 13 and save alive the house of my father, my mother and my brothers and all my house and all that they have and you shall rescue my soul from death.

14 The men said to her: Our life for yours even to death: and she said: When the Lord shall have delivered the city to you, you shall deal mercifully and truly with me. 15 And she let them down by the window; 16 and she said to them: Depart into the hill-country, for fear that the pursuers meet you and you shall be hidden there three days until your pursuers return from after you and afterwards you shall depart on your way.

17 The men said to her: We are clear of this your oath. 18 Behold, we shall enter into a part of the city and you shall set a sign; you shall bind this scarlet cord in the window, by which you have let us down and you shall bring in to yourself, into your house, your father and your mother and your brothers and all the family of your father. 19 It shall come to pass that whoever shall go outside the door of your house, his guilt shall be upon him and we shall be quit of this your oath; and we will be responsible for all that shall be found with you in your house. 20 But if any one should injure us, or betray these our matters, we shall be quit of this your oath. 21 And she said to them: Let it be according to your word; and she sent them out and they departed. 22 They came to the hill-country and remained there three days; and the pursuers searched all the roads and found them not.

23 The two young men returned and came down out of the mountain; and they went over to Joshua the son of Naue and told him all things that had happened to them. 24 They said to Joshua, The Lord has delivered all the land into our power and all the inhabitants of that land tremble because of us.

3

3:1 Joshua rose up early in the morning and departed from Sattin; and they came as far as Jordan and dwelt there before they crossed over. 2 It came to pass after three days, that the scribes went through the camp; 3 and they charged the people, saying when you shall see the ark of the covenant of the Lord our God and our priests and the Levites bearing it, you shall depart from your places and you shall go after it. 4 But let there be a distance between you and it; you shall stand as much as two thousand cubits from it. Do not draw near to it, that you may know the way which you are to go; for you have not gone the way before.

5 Joshua said to the people, Sanctify yourselves against tomorrow, for tomorrow the Lord will do wonders among you. 6 Joshua said to the priests, Take up the ark of the covenant of the Lord and go before the people: and the priests took up the ark of the covenant

of the Lord and went before the people. 7 The Lord said to Joshua, This day do I begin to exalt you before all the children of Israel, that they may know that as I was with Moses, so will I also be with you. 8 And now charge the priests that bear the ark of the covenant, saying: As soon as you shall enter on a part of the water of Jordan, then you shall stand in Jordan.

9 Joshua said to the children of Israel, Come to this place and hearken to the word of the Lord our God. 10 Hereby you shall know that the living God is among you and will utterly destroy from before our face the C'anaanite and the Chettite and Pherezite and the Evite and the Amorite and the Gergesite and the Jebusite. 11 Behold, the ark of the covenant of the Lord of all the earth passes over Jordan. 12 Choose for yourselves twelve men of the sons of Israel, one of each tribe. 13 It shall come to pass when the feet of the priests that bear the ark of the covenant of the Lord of the whole earth rest in the water of Jordan, the water of Jordan below shall fail and the water coming down from above shall stop.

14 The people removed from their tents to cross over Jordan and the priests bore the ark of the covenant of the Lord before the people. 15 When the priests that bore the ark of the covenant of the Lord entered upon Jordan and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan; (now Jordan overflowed all its banks about the time of wheat harvest:) 16 then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho. 17 The priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

4

4:1 When the people had completely passed over Jordan, the Lord spoke to Joshua, saying: 2 Take men from the people, one of each tribe, 3 and charge them; and you shall take out of the midst of Jordan twelve fit stones and having carried them across together with yourselves, place them in your camp, where you shall encamp for the night.

4 Joshua having called twelve men of distinction among the children of Israel, one of each tribe, 5 said to them: Advance before me in the presence of the Lord into the midst of Jordan and each having taken up a stone there, let him carry it on his shoulders, according to the number of the twelve tribes of Israel: 6 that these may be to you continually for an appointed sign, that when your son asks you in future, saying: What are these stones to us? 7 then you may explain to your son, saying: The river Jordan was dried up from before the ark of the covenant of the Lord of the whole earth when it passed it: and these stones shall be for a memorial for you for the children of Israel for ever.

8 The children of Israel did so, as the Lord commanded Joshua; and they took up twelve stones out of the midst of Jordan, (as the Lord commanded Joshua when the children of Israel had completely passed over,)and carried these stones with them into the camp and laid them down there. 9 Joshua set also other twelve stones in Jordan itself, in the place that was under the feet of the priests that bore the ark of the covenant of the Lord; and there they are to this day.

10 The priests that bore the ark of the covenant stood in Jordan, until Joshua had finished all that the Lord commanded him to report to the people; and the people hasted and passed over. 11 It came to pass when all the people had passed over, that the ark of the covenant of the Lord passed over and the stones before them. 12

The sons of Ruben and the sons of Gad and the half tribe of Manasse passed over armed before the children of Israel, as Moses commanded them. 13 Forty thousand armed for battle went over before the Lord to war, to the city of Jericho. 14 In that day, the Lord magnified Joshua before all the people of Israel; and they feared him, as they did Moses, as long as he lived.

15 The Lord spoke to Joshua, saying: 16 Charge the priests that bear the ark of the covenant of the testimony of the Lord, to go up out of Jordan. 17 Joshua charged the priests, saying: Go up out of Jordan. 18 It came to pass when the priests who bore the ark of the covenant of the Lord were gone up out of Jordan and set their feet upon the land, that the water of Jordan returned impetuously to its place and went as before over all its banks.

19 The people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgala in the region eastward from Jericho. 20 Joshua set these twelve stones which he took out of Jordan, in Galgala, 21 saying when your sons ask you, saying: What are these stones? 22 Tell your sons, that Israel went over this Jordan on dry land, 23 when the Lord our God had dried up the water of Jordan from before them, until they had passed over; as the Lord our God did to the Red Sea, which the Lord our God dried up from before us, until we passed over. 24 That all the nations of the earth might know, that the power of the Lord is mighty and that you might worship the Lord our God in every work.

5

5:1 It came to pass when the kings of the Amorites who were beyond Jordan heard and the kings of Phoenicia by the sea, that the Lord God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed and they were terror-stricken and there was no sense in them because of the children of Israel.

2 And about this time the Lord said to Joshua, Make you stone knives of sharp stone and sit down and circumcise the children of Israel the second time. 3 Joshua made sharp knives of stone and circumcised the children of Israel at the place called the "Hill of s." 4 And this is the way in which Joshua purified the children of Israel; as many as were born in the way and as many as were uncircumcised of those who came out of Egypt, 5 all these Joshua circumcised; for forty and two years Israel wondered in the wilderness of Mabdaris— 6 Why then most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which the Lord swore to give to their fathers, even a land flowing with milk and honey. 7 And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way. 8 When they had been circumcised they rested continuing there in the camp till they were healed. 9 The Lord said to Joshua the son of Naue, On this day have I removed the reproach of Egypt from you: He called the name of that place Galgala.

10 The children of Israel kept the Passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. 11 They ate of the grain of the earth unleavened and new corn. 12 In this day the manna failed, after they had eaten of the corn of the land and the children of Israel no longer had manna: and they took the fruits of the land of the Phoenicians in that year.

13 It came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him and there was a drawn sword in his hand; and Joshua drew near and said to him: are you for us or on the side of our enemies? 14 He said to him:

I am now come, the chief captain of the host of the Lord. 15 Joshua fell on his face upon the earth and said to him: Lord, what command you your servant? 16 The captain of the Lord's host said to Joshua, Loose your shoe off your feet, for the place whereon you now stand is holy.

6

6:1 Now, Jericho was closely shut up and besieged and none went out of it and none came in. 2 The Lord said to Joshua, Behold, I deliver Jericho into your power and its king in it and its mighty men. 3 And do you set the men of war around it. 4 It shall be that when you shall sound with the trumpet, all the people shall shout together. 5 When they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.

6 Joshua the son of Naue went in to the priests and spoke to them, saying: 7 Let seven priests having seven sacred trumpets proceed thus before the Lord, Let them sound loudly; Let the ark of the covenant of the Lord follow. 8 Charge the people to go round and encompass the city; Let your men of war pass on armed before the Lord. 9 Let the men of war proceed before and the priests bringing up the rear behind the ark of the covenant of the Lord proceed sounding the trumpets. 10 Joshua commanded the people, saying: Cry not out, nor let any one hear your voice, until he himself declare to you the time to cry out and then you shall cry out. 11 The ark of the covenant of God having gone round immediately returned into the camp and dwelt there.

12 And on the second day Joshua rose up in the morning and the priests took up the ark of the covenant of the Lord. 13 The seven priests bearing the seven trumpets went on before the Lord; and afterwards the men of war went on and the remainder of the multitude went after the ark of the covenant of the Lord and the priests sounded with the trumpets. 14 All the rest of the multitude surrounded the city six times from within a short distance and went back again into the camp; this they did six days.

15 And on the seventh day they rose up early and surrounded the city on that day seven times. 16 It came to pass at the seventh circuit the priests blew the trumpets; and Joshua said to the children of Israel, Shout, for the Lord has given you the city. 17 The city shall be devoted, it and all things that are in it, to the Lord of Hosts: only do you save Raab the harlot and all things in her house. 18 But keep yourselves strictly from the accursed thing, for fear that you set your mind upon and take of the accursed thing and you make the camp of the children of Israel and accursed thing and destroy us. 19 All the silver, or gold, or brass, or iron, shall be holy to the Lord; it shall be carried into the treasury of the Lord.

20 The priests sounded with the trumpets: and when the people heard the trumpets, all the people shouted at once with a loud and strong shout; and all the wall fell around and all the people went up into the city: 21 and Joshua devoted it to destruction and all things that were in the city, man and woman, young man and old and calf and ass, with the edge of the sword.

22 Joshua said to the two young men who had acted a spies, Go into the house of the woman and bring her out for there and all that she has. 23 The two young men who had spied out the city entered into the house of the woman and brought out Raab the harlot and her father and her mother and her brothers and her kindred and all that she had; and they set her without the camp of Israel. 24 The city was burnt with fire with all things that were in it; only of the silver and gold and brass and iron, they gave to be brought into the treasury of the Lord.

25 Joshua saved alive Raab the harlot and all the house of her father and caused her to dwell in Israel until

this day, because she hid the spies which Joshua sent to spy out Jericho. 26 Joshua adjured them on that day before the Lord, saying: Cursed be the man who shall build that city: he shall lay the foundation of it in his first-born, He shall set up the gates of it in his youngest son. And so did Hozan of Baethel; he laid the foundation in Abiron his first-born and set up the gates of it in his youngest surviving son.

27 The Lord was with Joshua and his name was in all the land.

7

7:1 But the children of Israel committed a great trespass and purloined part of the accursed thing; and Achar the son of Charmi, the son of Zambri, the son of Zara, of the tribe of Juda, took of the accursed thing; and the Lord was very angry with the children of Israel.

2 Joshua sent men to Gai, which is by Baethel, saying: Spy out Gai: and the men went up and spied Gai. 3 They returned to Joshua and said to him: Let not all the people go up, but let about two or three thousand men go up and take the city by siege: carry not up to that place the whole people, for the enemy are few. 4 And there went up about three thousand men and they fled from before the men of Gai. 5 The men of Gai killed of them to the number of thirty-six men and they pursued them from the gate and destroyed them from the steep hill; and the heart of the people was alarmed and became as water.

6 Joshua tore his garments; and Joshua fell on the earth on his face before the Lord until evening, he and the elders of Israel; and they cast dust on their heads. 7 Joshua said: I pray, Lord, why then has your servant brought this people over Jordan to deliver them to the Amorite to destroy us? Would we had remained and settled ourselves beyond Jordan. 8 And what shall I say since Israel has turned his back before his enemy? 9 When the C'anaanite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what will you do for your great name?

10 The Lord said to Joshua, Rise up; why have you fallen upon your face? 11 The people has sinned and transgressed the covenant which I made with them; they have stolen from the cursed thing and put it into their store. 12 The children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless you remove the cursed thing from yourselves. 13 Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus says the Lord God of Israel, The accursed thing is among you; you shall not be able to stand before your enemies, until you shall have removed the cursed thing from among you. 14 You shall all be gathered together by your tribes in the morning and it shall come to pass that the tribe which the Lord shall shew, you shall bring by families; and the family which the Lord shall shew, you shall bring by households; and the household which the Lord shall shew, you shall bring man by man. 15 The man who shall be pointed out, shall be burnt with fire and all that he has; because he has transgressed the covenant of the Lord and has accomplished wickedness in Israel.

16 Joshua rose up early and brought the people by their tribes; and the tribe of Juda was pointed out. 17 It was brought by their families and family of the Zaraites was pointed out. 18 It was brought man by man and Achar the son of Zambri the son of Zara was pointed out.

19 Joshua said to Achar, Give glory this day to the Lord God of Israel and make confession; and tell me what you have done and hide it not from me. 20 And Achar answered Joshua and said: Indeed I have sinned against the Lord God of Israel: thus and thus have I

done: 21 I saw in the spoil an embroidered mantle and two hundred didrachms of silver and one golden wedge of fifty didrachms and I desired them and took them; and, behold, they are hid in my tent and the silver is hid under them. 22 Joshua sent messengers and they ran to the tent into the camp; and these things were hidden in his tent and the silver under them. 23 They brought them out of the tent and brought them to Joshua and the elders of Israel and they laid them before the Lord.

24 Joshua took Achar the son of Zara and brought him to the valley of Achor and his sons and his daughters and his calves and his asses and all his sheep and his tent and all his property and all the people were with him; He brought them to Emec Achor. 25 Joshua said to Achar, Why have you destroyed us? The Lord destroy you as at this day. All Israel stoned him with stones. 26 They set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Emecachor until this day.

8

8:1 The Lord said to Joshua, Fear not, nor be timorous: take with you all the men of war and arise, go up to Gai; behold, I have given into your hands the king of Gai and his land. 2 You shall do to Gai, as you did to Jericho and its king; and you shall take to yourself the spoil of its cattle; set now for yourself an ambush for the city behind. 3 Joshua and all the men of war rose to go up to Gai; and Joshua chose out thirty thousand mighty men, He sent them away by night. 4 He charged them, saying: Do you lie in ambush behind the city: do not go far from the city and you shall all be ready. 5 Land I and all with me will draw near to the city: and it shall come to pass when the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them. 6 When they shall come out after us, we will draw them away from the city; and they will say, These men flee from before us, as also before. 7 You shall rise up out of the ambuscade and go into the city. 8 You shall do according to this word, Behold! I have commanded you. 9 Joshua sent them and they went to lie in ambush; and they lay between Baethel and Gai, westward of Gai.

10 Joshua rose up early in the morning and numbered the people; He went up, he and the elders before the people to Gai. 11 All the men of war went up with him and they went forward and came over against the city eastward. 12 The ambuscade was on the west side of the city. 13 14 It came to pass when the king of Gai saw it, he hasted and went out to meet them direct to the battle, he and all the people that were with him: He knew not that there was an ambuscade formed against him behind the city. 15 Joshua and Israel saw and retreated from before them. 16 They pursued after the children of Israel and they themselves went to a distance from the city. 17 There was no one left in Gai who did not pursue after Israel; and they left the city open and pursued after Israel.

18 The Lord said to Joshua, Stretch forth your hand with the spear that is in your hand toward the city, for I have delivered it into your hands; and the liers in wait shall rise up quickly out of their place. 19 Joshua stretched out his hand and his spear toward the city and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city and took it; and they hasted and burnt the city with fire.

20 When the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven and they were no longer able to flee this way or that way. 21 Joshua and all Israel saw that the ambuscade had taken the city and that the smoke of the city went up to heaven; and they turned and stroke the men of Gai. 22 These came forth out of the city to meet them; and they were in the midst

of the army, some being on this side and some on that; and they stroke them until there was not left of them one who survived and escaped. 23 They took the king of Gai alive and brought him to Joshua.

24 When the children of Israel had ceased slaying all that were in Gai and in the fields and in the mountain on the descent, from from where they pursued them even to the end, then Joshua returned to Gai and stroke it with the edge of the sword. 25 And those who fell in that day, men and women, were twelve thousand: they killed all the inhabitants of Gai. 26 27 Beside the spoils that were in the city, all things which the children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Joshua.

28 Joshua burnt the city with fire: he made it an uninhabited heap for ever, even to this day. 29 He hanged the king of Gai on a gallows; He remained on the tree till evening: and when the sun went down, Joshua gave charge and they took down his body from the tree and cast it into a pit and they set over him a heap of stones until this day. 30 Then Joshua built an altar to the Lord God of Israel in mount Gaebal, 31 as Moses the servant of the Lord commanded the children of Israel, as it is written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up; He offered there whole-burnt-offerings to the Lord and a peace-offering. 32 Joshua wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel. 33 All Israel and their elders and their judges and their scribes, passed on one side and on the other before the ark; and the priests and the Levites took up the ark of the covenant of the Lord; and the stranger and the native were there, who were half of them near mount Garizin and half near mount Gaebal, as Moses the servant of the Lord commanded at first, to bless the people. 34 And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses. 35 There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all the assembly of the children of Israel, the men and the women and the children and the strangers that joined themselves to Israel.

9

9:1 When the kings of the Amorites on the other side of Jordan, who were in the mountain country and in the plain and in all the coast of the great sea and those who were near Antilibanus and the Chettites and the C'anaanites and the Pherezites and the Evites and the Amorites and the Gergesites and the Jebusites, heard of it, 2 they came all together at the same time to make war against Joshua and Israel.

3 The inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai. 4 They also accomplished craftily and they went and made provision and prepared themselves; and having taken old sacks on their shoulders and old and rent and patched bottles of wine, 5 and the upper part of their shoes and their sandals old and clouted on their feet and their garments old upon them—and the bread of their provision was dry and mouldy and corrupt.

6 They came to Joshua into the camp of Israel to Galgala and said to Joshua and Israel, We have come from a far land: now then make a covenant with us. 7 The children of Israel said to the Chorrhaean, you dwell amongst us; and how should I make a covenant with you? 8 They said to Joshua, We are your servants: and Joshua said to them: from where are you and from where have you come? 9 They said: your servants have come from a very far country in the name of the Lord your God: for we have heard his name and all that he did in Egypt, 10 and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites and Og king of Basan,

who dwelt in Astaroth and in Edrain. 11 And our elders and all that inhabit our land when they heard spoke to us, saying: Take to yourselves provision for the way and go to meet them; and you shall say to them, We are your servants and now make a covenant with us. 12 These are the loaves—we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy. 13 These are the skins of wine which we filled when new and they are rent; and our garments and our shoes are worn out because of the very long journey.

14 The chiefs took of their provision and asked not counsel of the Lord. 15 Joshua made peace with them and they made a covenant with them to preserve them; and the princes of the congregation swore to them.

16 It came to pass three days after they had made a covenant with them, they heard that they were near neighbors and that they dwelt among them. 17 The children of Israel departed and came to their cities; and their cities were Gabaon and Kephira and Berot and the cities of Jarin. 18 Land the children of Israel fought not with them, because all the princes swore to them by the Lord God of Israel; and all the congregation murmured at the princes.

19 The princes said to all the congregation: We have sworn to them by the Lord God of Israel and now we shall not be able to touch them. 20 This we will do; take them alive and we will preserve them: so there shall not be wrath against us because of the oath which we swore to them. 21 They shall live and shall be hewers of wood and drawers of water to all the congregation, as the princes said to them.

22 Joshua called them together and said to them: Why have you deceived me, saying: We live very far from you; whereas you are fellow-countrymen of those who dwell among us? 23 And now you are cursed: there shall not fail of you a slave, or a hewer of wood, or a drawer of water to me and my God. 24 They answered Joshua, saying: It was reported to us what the Lord your God charged his servant Moses, to give you this land and to destroy us and all that dwelt on it from before you; and we feared very much for our lives because of you and therefore we did this thing. 25 And now, behold, we are in your power; do to us as it is pleasing to you and as it seems good to you.

26 Aand they did so to them; and Joshua rescued them in that day out of the hands of the children of Israel and they did not kill them. 27 Joshua made them in that day hewers of wood and drawers of water to the whole congregation and for the altar of God: therefore the inhabitants of Gabaon became hewers of wood and drawers of water for the altar of God until this day, even for the place which the Lord should choose.

30 Then Joshua built an altar to the Lord God of Israel in mount Gebal, 31 as Moses the servant of the Lord commanded the children of Israel, as it was written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up: He offered there whole-burnt-offerings to the Lord and a piece offering. Joshua wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel. 33 All Israel and their elders and their judges and their scribes, passed on one side and on the other, before the ark; and the priests and the levites took up the ark of the covenant of the Lord; and the stranger and the native were there, who were half of them near mount Gebal, as Moses the servant of the Lord commanded at first, to bless the people.

34 And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses. 35 There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all men and the women and the children of

Israel and the strangers that joined themselves to Israel.

10

10:1 When Adoni-bezec king of Jerusalem heard that Joshua had taken Gai and had destroyed it, as he did to Jericho and its king, even so they did to Gai and its king and that the inhabitants of Gabaon had gone over to Joshua and Israel; 2 then they were greatly terrified by them, for the king knew that Gabaon was a great city, as one of the chief cities and all its men were mighty. 3 So Adoni-bezec king of Jerusalem sent to Elam king of Hebron and to Phidon king of Jerimuth and to Jephtha king of Lachis and to Dabin king of Odollam, saying: 4 Come up to this place to me and help me, Let us take Gabaon; for the Gabaonites have gone over to Joshua and to the children of Israel. 5 The five kings of the Jebusites went up, the king of Jerusalem and the king of Chebron and the king of Jerimuth and the king of Lachis and the king of Odollam, they and all their people; and encamped around Gabaon and besieged it.

6 The inhabitants of Gabaon sent to Joshua into the camp to Galgala, saying: Slack not your hands from your servants: come up quickly to us and help us and rescue us; for all the kings of the Amorites who dwell in the hill country are gathered together against us. 7 Joshua went up from Galgala, he and all the people of war with him, every one mighty in strength.

8 The Lord said to Joshua, Fear them not, for I have delivered them into your hands; there shall not one of them be left before you.

9 When Joshua came suddenly upon them, he had advanced all the night out of Galgala. 10 The Lord struck them with terror before the children of Israel; and the Lord destroyed them with a great slaughter at Gabaon; and they pursued them by the way of the going up of Oronin and they stroke them to Azeca and to Makeda. 11 When they fled from the face of the children of Israel at the descent of Oronin, then the Lord cast upon them hailstones from heaven to Azeca; and they were more that died by the hailstones, than those whom the children of Israel killed with the sword in the battle.

12 Then Joshua spoke to the Lord, in the day in which the Lord delivered the Amorite into the power of Israel when he destroyed them in Gabaon and they were destroyed from before the children of Israel: and Joshua said: Let the sun stand over against Gabaon and the moon over against the valley of Ælon. 13 The sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day. 14 And there was not such a day either before or after, so that God should hearken to a man, because the Lord fought on the side of Israel.

15 16 These five kings fled and hid themselves in a cave that is in Makeda. 17 It was told Joshua, saying: The five kings have been found hid in the cave that is in Makeda. 18 Joshua said: Roll stones to the mouth of the cave and set men to watch over them. 19 But do not you stand, but pursue after your enemies and attack the rear of them and do not suffer them to enter into their cities; for the Lord our God has delivered them into our hands. 20 It came to pass when Joshua and all Israel ceased destroying them utterly with a very great slaughter, that those who escaped took refuge in the strong cities.

21 All the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue.

22 Joshua said: Open the cave and bring out these five kings out of the cave. 23 They brought out the five kings out of the cave, the king of Jerusalem and the king of Chebron and the king of Jerimuth and the king of Lachis and the king of Odollam. 24

When they brought them out to Joshua, then Joshua called together all Israel and the chiefs of the army that went with him, saying to them, Come forward and set your feet on their necks; and they came and set their feet on their necks. 25 Joshua said to them: Do not fear them, neither be cowardly; be courageous and strong, for thus the Lord will do to all your enemies, against whom you fight. 26 Joshua killed them and hanged them on five trees; and they hung upon the trees until the evening. 27 It came to pass toward the setting of the sun, Joshua commanded and they took them down from the trees and cast them into the cave into which they had fled for refuge and rolled stones to the cave, which remain till this day.

28 They took Makeda on that day and killed the inhabitants with the edge of the sword and they utterly destroyed every living thing that was in it; and there was none left in it that was preserved and had escaped; and they did to the king of Makeda, as they did to the king of Jericho.

29 Joshua and all Israel with him departed out of Makeda to Lebna and besieged Lebna. 30 The Lord delivered it into the hands of Israel: and they took it and its king and killed the inhabitants with the edge of the sword and every thing breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.

31 Joshua and all Israel with him departed from Lebna to Lachis, He encamped about it and besieged it. 32 The Lord delivered Lachis into the hands of Israel; and they took it on the second day and they put the inhabitants to death with the edge of the sword and utterly destroyed it, as they had done to Lebna. 33 Then Elam the king of Gazer went up to help Lachis; and Joshua stroke him and his people with the edge of the sword, until there was not left to him one that was preserved and escaped.

34 Joshua and all Israel with him departed from Lachis to Odollam, He besieged it and took it. 35 The Lord delivered it into the hand of Israel; He took it on that day and killed the inhabitants with the edge of the sword and killed every thing breathing in it, as they did to Lachis.

36 Joshua and all Israel with him departed to Chebron and encamped about it. 37 He stroke it with the edge of the sword and all the living creatures that were in it; there was no one preserved: they destroyed it and all things in it, as they did to Odollam.

38 Joshua and all Israel returned to Dabir; and they encamped about it; 39 and they took it and its king and its villages: He stroke it with the edge of the sword and they destroyed it and every thing breathing in it; and they did not leave in it any one that was preserved: as they did to Chebron and her king, so they did to Dabir and her king.

40 Joshua stroke all the land of the hill country and Nageb and the plain country and Asedoth and her kings, they did not leave of them one that was saved: and they utterly destroyed every thing that had the breath of life, as the Lord God of Israel commanded, 41 from Cades Barne to Gaza, all Gosom, as far as Gabaon. 42 Joshua stroke, once for all, all their kings and their land, because the Lord God of Israel fought on the side of Israel.

11

11:1 When Jabis the king of Asor heard, he sent to Jobab king of Maron and to the king of Symoon and to the king of Aziph, 2 and to the kings who were by the great Sidon, to the hill country and to Araba opposite Keneroth and to the plain and to Phenaeddor, 3 and to the C'anaanites on the coast eastward and to the Amorites on the coast and the Chettites and the Pherezites and the Jebusites in the mountain and the Evites and those dwelling under mount Aermon in the

land Massyma. 4 They and their kings with them went forth, as the sand of the sea in multitude and horses and very many chariots. 5 All the kings assembled in person and came to the same place and encamped at the waters of Maron to war with Israel.

6 The Lord said to Joshua, Be not afraid of them, for tomorrow at this time I will put them to flight before Israel: you shall hough their horses and burn their chariots with fire 7 Joshua and all the men of war came upon them at the water of Maron suddenly; and they attacked them in the hill country. 8 The Lord delivered them into the power of Israel; and they stroke them and pursued them to great Sidon and to Maseron and to the plains of Massoch eastward; and they destroyed them till there was not one of them left that survived. 9 Joshua did to them, as the Lord commanded him: he houghed their horses and burned their chariots with fire.

10 Joshua returned at that time and took Asor and her king; now Asor in former time was the chief of these kingdoms. 11 They killed with the sword all that breathed in it and utterly destroyed them all and there was no living thing left in it; and they burnt Asor with fire. 12 Joshua took all the cities of the kingdoms and their kings and killed them with the edge of the sword; and utterly killed them, as Moses the servant of the Lord commanded. 13 But all the walled cities Israel burnt not; but Israel burnt Asor only. 14 The children of Israel took all its spoils to themselves; and they killed all the men with the edge of the sword, until he destroyed them; they left not one of them breathing. 15 As the Lord commanded his servant Moses, even so Moses commanded Joshua; and so Joshua did, he transgressed no precept of all that Moses commanded him.

16 Joshua took all the hill country and all the land of Nageb and all the land of Gosom and the plain country and that toward the west and the mountain of Israel and the low country by the mountain; 17 from the mountain of Chelcha and that which goes up to Seir and as far as Balagad and the plains of Lebanon, under mount Aermon; He took all their kings and destroyed and killed them. 18 And for many days Joshua waged war with these kings.

19 And there was no city which Israel took not; they took all in war. 20 For it was of the Lord to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, that mercy should not be granted to them, but that they should be utterly destroyed, as the Lord said to Moses.

21 Joshua came at that time and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabir and from Anaboth and from all the race of Israel and from all the mountain of Juda with their cities; and Joshua utterly destroyed them. 22 There was not any one left of the Enakim by the children of Israel, only there was left of them in Gaza and in Gath and in Aseldo.

23 Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division according to their tribes; and the land ceased from war.

12

12:1 These are the kings of the land, whom the children of Israel killed and inherited their land beyond Jordan from the east, from the valley of Arnon to the mount of Aermon and all the land of Araba on the east. 2 Seon king of the Amorites, who dwelt in Esebon, ruling from Arnon, which is in the valley, on the side of the valley and half of Galaad as far as Jaboc, the borders of the children of Ammon. 3 And Araba as far as the sea of Chenereth eastward and as far as the sea of Araba; the salt sea eastward by the way to Asimoth, from Thaeman under Asedoth Phasga. 4 And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of the giants 5 ruling from mount Aermon and from Secchai and over all the land

of Basan to the borders of Gergesi and Machi and the half of Galaad of the borders of Seon king of Esebon. 6 Moses the servant of the Lord and the children of Israel stroke them; and Moses gave them by way of inheritance to Ruben and Gad and to the half tribe of Manasse. 7 These are the kings of the Amorites, whom Joshua and the children of Israel killed beyond Jordan by the sea of Balagad in the plain of Lebanon and as far as the mountain of Chelcha, as men go up to Seir: and Joshua gave it to the tribes of Israel to inherit according to their portion; 8 in the mountain and in the plain and in Araba and in Asedoth and in the wilderness and Nageb; the Chettite and the Amorite and the C'anaanite and the Pherezite and the Evite and the Jebusite.

9 The king of Jericho and the king of Gai, which is near Baethel; 10 the king of Jerusalem, the king of Chebron, 11 the king of Jerimuth, the king of Lachis; 12 the king of Ælam, the king of Gazer; 13 the king of Dabir, the king of Gader: 14 the king of Hermath, the king of Ader; 15 the king of Lebna, the king of Odollam, 16 (12:15A) the king of Elath, 17 (12:15B) the king of Taphut, the king of Opher, 18 (12:15C) the king of Ophec of Aroc, 19 (12:15D) the king of Asom, 20 (12:15E) the king of Symoon, the king of Mambroth, the king of Aziph, 21 (12:15F) the king of Cades, the king of Zachac, 22 (12:15G) the king of Maredoth, the king of Jecom of Chermel, 23 the king of Odollam belonging to Phennealdor, the king of Gei of Galilee: 24 the king of Thersa: all these were twenty-nine kings.

13

13:1 Joshua was old and very advanced in years; and the Lord said to Joshua, You are advanced in years and there is much land left to inherit. 2 And this is the land that is left: the borders of the Phylistines, the Gesirite and the C'anaanite, 3 from the wilderness before Egypt, as far as the borders of Accaron on the left of the C'anaanites the land is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza and of Azotus and of Ascalon and of Geth and of Accaron and to the Evite; 4 from Thaeman even to all the land of C'anaan before Gaza and the Sidonians as far as Aphec, as far as the borders of the Amorites. 5 All the land of Galiath of the Phylistines and all Lebanon eastward from Galgal, under the mountain Aermon as far as the entering in of Emath; 6 every one that inhabits the hill country from Lebanon as far as Masereth Memphomaim. All the Sidonians, I will destroy them from before Israel; but do you give them by inheritance to Israel, as I charged you.

7 And now divide this land by the nine tribes and to the half tribe of Manasse. 8 From Jordan to the great sea westward you shall give it them: the great sea shall be the boundary. But to the two tribes and to the half tribe of Manasse, to Ruben and to Gad Moses gave an inheritance beyond Jordan: Moses the servant of the Lord gave it to them eastward, 9 from Aroer, which is on the bank of the brook of Arnon and the city in the midst of the valley and all Misor from Maedaban. 10 All the cities of Seon king of the Amorites, who reigned from Esebon to the coasts of the children of Ammon; 11 and the region of Galaad and the borders of the Gesirites and the Machatites, the whole mount of Aermon and all the land of Basan to Acha. 12 All the kingdom of Og in the region of Basan, who reigned in Astaroth and in Edrain: he was left of the giants; and Moses stroke him and destroyed him. 13 But the children of Israel destroyed not the Gesirite and the Machatite and the C'anaanite; and the king of the Gesiri and the Machatite dwelt among the children of Israel until this day.

14 Only no inheritance was given to the tribe of Levi: the Lord God of Israel, he is their inheritance, as the Lord said to them; and this is the division which Moses made to the

children of Israel in Araboth Moab, on the other side of Jordan, by Jericho.

15 Moses gave the land to the tribe of Ruben according to their families. 16 And their borders were from Aroer, which is opposite the brook of Arnon and theirs is the city that is in the valley of Arnon; and all Misor, 17 to Esebon and all the cities in Misor and Daebon and Baemon-Baal and the house of Meelboth; 18 and Basan and Bakedmoth and Maephaad, 19 and Kariathaim and Sebama and Serada and Zion in mount Enab; 20 and Baethphogor and Asedoth Phasga and Baetthasinoth, 21 and all the cities of Misor and all the kingdom of Seon king of the Amorites, whom Moses stroke, even him and the princes of Madian and Evi and Roboc and Sur and Ur and Robe prince of the spoils of Zion and the inhabitants of Zion.

22 And Balaam the son of Baeor the prophet they killed in the battle.

23 The borders of Ruben were—even Jordan was the boundary; this is the inheritance of the children of Ruben according to their families, these were their cities and their villages.

24 Moses gave inheritance to the sons of Gad according to their families. 25 And their borders were Jazer, all the cities of Galaad and half the land of the children of Ammon to Araba, which is before Arad. 26 And from Esebon to Araboth by Massepha and Botanim and Maan to the borders of Daebon, 27 and Enadom and Othargai and Baenthanabra and Soccotha and Saphan and the rest of the kingdom of Sean king of Esebon: and Jordan shall be the boundary as far as part of the sea of Chenereth beyond Jordan eastward. 28 This is the inheritance of the children of Gad according to their families and according to their cities: according to their families they will turn their backs before their enemies, because their cities and their villages were according to their families.

29 Moses gave to half the tribe of Manasse according to their families. 30 And their borders were from Maan and all the kingdom of Basan and all the kingdom of Og king of Basan and all the villages of Jair, which are in the region of Basan, sixty cities: 31 and the half of Galaad and in Astaroth and in Edrain, royal cities of Og in the land of Basan, Moses gave to the sons of Machir the sons of Manasse, even to the half-tribe sons of Machir the sons of Manasse, according to their families. 32 These are they whom Moses caused to inherit beyond Jordan in Araboth Moab, beyond Jordan by Jericho eastward.

14

14:1 These are they of the children of Israel that received their inheritance in the land of C'anaan, to whom Eleazar the priest and Joshua the sonof Naue and the heads of the families of the tribes of the children of Israel, gave inheritance. 2 They inherited according to their lots, as the Lord commanded by the hand of Joshua to the nine tribes and the half tribe, on the other side of Jordan. 3 But to the Levites he gave no inheritance among them. 4 For the sons of Joseph were two tribes, Manasse and Ephraim; and there was none inheritance in the land given to the Levites, only cities to dwell in and their suburbs separated for the cattle and their cattle. 5 As the Lord commanded Moses, so did the children of Israel; and they divided the land.

6 The children of Juda came to Joshua in Galgal and Chaleb the son of Jephone the Kenezite said to him: You know the word that the Lord spoke to Moses the man of God concerning me and you in Cades Barne. 7 For I was forty years old when Moses the servant of God sent me out of Cades Barne to spy out the land; and I returned him an answer according to his mind. 8 My brothers that went up with me turned away the heart of the people, but I applied my self to follow the Lord my God. 9 Moses swore on that day, saying: The land on which you have gone up, it shall be your inheritance and your children's for ever, because

you have applied yourself to follow the Lord our God. 10 And now the Lord has kept me alive as he said: this is the forty-fifth year since the Lord spoke that word to Moses; and Israel journeyed in the wilderness; and now, behold, I am this day eighty-five years old. 11 I am still strong this day, as when the Lord sent me: just so strong am I now to go out and to come in for war. 12 And now I ask of you this mountain, as the Lord said in that day; for you heard this word on that day; and now the Enakim are there, cities great and strong: if then the Lord should be with me, I will utterly destroy them, as the Lord said to me.

13 Joshua blessed him and gave Chebron to Chaleb the son of Jephone the son of Kenez for an inheritance. 14 Therefore Chebron became the inheritance of Chaleb the son of Jephone the Kenezite until this day, because he followed the commandment of the Lord God of Israel. 15 The name of Chebron before was the city Argob, it is the metropolis of the Enakim: and the land rested from war.

15

15:1 The borders of the tribe of Juda according to their families were from the borders of Idumea from the wilderness of sin, as far as Cades southward.

2 And their borders were from the south as far as a part of the salt sea from the high country that extends southward. 3 They proceed before the ascent of Acrabin and go out round Sena and go up from the south to Cades Barne; and go out to Asoron and proceed up to Sarada and go out by the way that is west of Cades. 4 They go out to Selmona and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries southward.

5 And their boundaries eastward are all the salt sea as far as Jordan; and their borders from the north and from the border of the sea and from part of Jordan— 6 the borders go up to Baethaglaam and they go along from the north to Baetharaba and the borders go on up to the stone of Baeon the son of Ruben. 7 The borders continue on to the fourth part of the valley of Achor and go down to Galgal, which is before the approach of Adammin, which is southward in the valley and terminate at the water of the fountain of the sun; and their going forth shall be the fountain of Rogel. 8 The borders go up to the valley of Ennom, behind Jebus southward; this is Jerusalem: and the borders terminate at the top of the mountain, which is before the valley of Ennom toward the sea, which is by the side of the land of Raphain northward. 9 The border going forth from the top of the mountain terminates at the fountain of the water of Naphtho and terminates at mount Ephron; and the border will lead to Baal; this is the city of Jarim. 10 The border will go round from Baal to the sea and will go on to the mount of Assar behind the city of Jarin northwards; this is Chaslon: and it will come down to the city of Sun and will go on to the south. 11 The border terminates behind Accaron northward and the borders will terminate at Socchoth and the borders will go on to the south and will terminate at Lebna and the issue of the borders will be at the sea; and their borders shall be toward the sea, the great sea shall be the boundary. 12 These are the borders of the children of Juda around according to their families.

13 And to Chaleb the son of Jephone he gave a portion in the midst of the children of Juda by the command of God; and Joshua gave him the city of Arboc the metropolis of Enac; this is Chebron. 14 And Chaleb the son of Jephone destroyed for there the three sons of Enac, Susi and Tholami and Achima. 15 And Chaleb went up for there to the inhabitants of Dabir; and the name of Dabir before was the city of Letters.

16 And Chaleb said: whoever shall take and destroy the city of Letters and

master it, to him will I give my daughter Ascha to wife. 17 And Gothoniel the son of Chenez the brother of Chaleb took it; He gave him Ascha his daughter to wife. 18 It came to pass as she went out that she counselled him, saying: I will ask of my father a field; and she cried from off her ass; and Chaleb said to her: What is it? 19 And she said to him: Give me a blessing, for you have set me in the land of Nageb; give me Botthanis: He gave her Gonaethla the upper and Gonaethla the lower.

20 This is the inheritance of the tribe of the children of Juda. 21 And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness and Baeseleel and Ara and Asor, 22 and Icam and Regma and Aruel, 23 and Cades and Asorionain and Maenam, 24 and Balmaenan and their villages, 25 and the cities of Aseron, this is Asor, 26 and Sen and Salmaa and Molada, 27 and Seri and Baephalath, 28 and Cholaseola and Beersabee; and their villages and their hamlets, 29 Bala and Bacoc and Asom, 30 and Elboudad and Baethel and Herma, 31 and Sekelac and Macharim and Sethennac, 32 and Labos and Sale and Eromoth; twenty-nine cities and their villages.

33 In the plain country Astaol and Raa and Assa, 34 and Ramen and Tano and Iluthoth and Maeani, 35 and Jermuth and Odollam and Membra and Saocho and Jazeca. 36 And Sacarim and Gadera and its villages; fourteen cities and their villages; 37 Senna and Adasan and Magadalgad, 38 and Dalad and Maspha and Jachareel, 39 and Basedoth and Ideadalea; 40 and Chabra and Maches and Maachos, 41 and Geddor and Bagadiel and Noman and Machedan: sixteen cities and their villages; 42 Lebna and Ithac and Anoch, 43 and Jana and Nasib, 44 and Keilam and Akiezi and Kezib and Bathesar and Ælom: ten cities and their villages; 45 Accaron and her villages and their hamlets: 46 from Accaron, Gemna and all the cities that are near Asedoth; and their villages. 47 Asiedoth and her villages and her hamlets; Gaza and its villages and its hamlets as far as the river of Egypt and the great sea is the boundary.

48 And in the hill country Samir and Jether and Socha, 49 and Renna and the city of Letters, this is Dabir; 50 and Anon and Es and Man and Æsam, 51 and Gosom and Chalu and Channa and Gelom: eleven cities and their villages; 52 Ærem and Remna and Soma, 53 and Jemain and Baethachu and Phacua, 54 and Euma and the city Arboc, this is Chebron and Soraith: nine cities and their villages: 55 Maor and Chermel and Ozib and Itan, 56 and Jariel and Aricam and Zacanaim, 57 and Gabaa and Thamnatha; nine cities and their villages; 58 Ælua and Bethsur and Geddon, 59 and Magaroth and Baethanam and Thecum; six cities and their villages; (15:60) Theco and Ephratha, this is Baethleem and Phagor and Ætan and Culon and Tatam and Thobes and Carem and Galem and Thether and Manocho: eleven cities and their villages, 60 Cariathbaal, this is the city of Jarim and Sotheba: two cities and their villages: 61 and Baddargeis and Tharabaam and Ænon; 62 and Æochioza and Naphlazon and the cities of Sadon and Ancades; seven cities and their villages.

63 The Jebusite dwelt in Jerusalem and the children of Juda do you think not destroy them; and the Jebusites dwelt in Jerusalem to this day.

16

16:1 The borders of the children of Joseph were from Jordan by Jericho eastward; and they will go up from Jericho to the hill country, to the wilderness, to Baethel Luza. 2 They will go out to Baethel and will proceed to the borders of Achatarothi. 3 They will go across to the sea to the borders of Aptalim, as far as the borders of Baethoron the lower and the going forth of them shall be to the sea. 4 The sons of Joseph, Ephraim and Manasse, took their inheritance.

5 The borders of the children of Ephraim were according to their families and the borders of their inheritance were eastward to Ataroth and Eroc as far as Baethoron the upper and Gazara. 6 The borders will proceed to the sea to Icasmon north of Therma; they will go round eastward to Thenasa and Selles and will pass on eastward to Janoca, 7 and to Macho and Ataroth and these are their villages; and they will come to Jericho and will issue at Jordan. 8 The borders will proceed from Tapho to the sea to Chelcana; and their termination will be at the sea; this is the inheritance of the tribe of Ephraim according to their families.

9 The cities separated to the sons of Ephraim were in the midst of the inheritance of the sons of Manasse, all the cities and their villages. 10 And Ephraim did not destroy the C'anaanite who dwelt in Gazer; and the C'anaanite dwelt in Ephraim until this day, until Pharaoh the king of Egypt went up and took it and burnt it with fire; and the C'anaanites and Pherezites and the dwellers in Gaza they destroyed and Pharaoh gave them for a dowry to his daughter.

17

17:1 The borders of the tribe of the children of Manasse, (for he was the first-born of Joseph,) assigned to Machir the first-born of Manasse the father of Galaad, for he was a warrior, were in the land of Galaad and of Basan. 2 And there was land assigned to the other sons of Manasse according to their families; to the sons of Jezi and to the sons of Kelez and to the sons of Jeziel and to the sons of Sychem and to the sons of Symarim and to the sons of Opher: these are the males according to their families.

3 And Salpaad the sons of Opher had no sons but daughters: and these are the names of the daughters of Salpaad; Maala and Nua and Egla and Melcha and Thersa. 4 They stood before Eleazar the priest and before Joshua and before the rulers, saying: God gave a charge by the hand of Moses, to give us an inheritance in the midst of our brothers: so there was given to them by the command of the Lord an inheritance among the brothers of their father. 5 And their lot fell to them from Anassa and to the plain of Labec of the land of Galaad, which is beyond Jordan. 6 For the daughters of the sons of Manasse inherited a portion in the midst of their brothers and the land of Galaad was assigned to the remainder of the sons of Manasse.

7 The borders of the sons of Manasse were Delanath, which is before the sons of Anath and it proceeds to the borders even to Jamin and Jassib to the fountain of Thaphthoth. 8 It shall belong to Manasse and Thapheth on the borders of Manasse shall belong to the sons of Ephraim. 9 The borders shall go down to the valley of Carana southward by the valley of Jariel, (there is a turpentine tree belonging to Ephraim between that and the city of Manasse:) and the borders of Manasse are northward to the brook; and the sea shall be its termination. 10 Southward the land belongs to Ephraim and northward to Manasse; and the sea shall be their cost; and northward they shall border upon Aseb and eastward upon Issachar. 11 And Manasses shall have in the portion of Issachar and Aser Baethsan and their villages and the inhabitants of Dor and its villages and the inhabitants of Mageddo and its villages and the third part of Mapheta and its villages.

12 The sons of Manasse were not able to destroy these cities; and the C'anaanite began to dwell in that land. 13 It came to pass that when the children of Israel were strong, they made the C'anaanites subject, but they did not utterly destroy them.

14 The sons of Joseph answered Joshua, saying: Why then have you caused us to inherit one inheritance and one line? Whereas I am a great people

and God has blessed me. 15 Joshua said to them: If you be a great people, go up to the forest and clear the land for yourself, If mount Ephraim be too little for you. 16 They said: The mount of Ephraim does not please us and the C'anaanite dwelling in it in Baethsan and in its villages and in the valley of Jezrael, has choice cavalry and iron. 17 Joshua said to the sons of Joseph, If you are a great people and have great strength, you shall not have only one inheritance. 18 For you shall have the wood, for there is a wood and you shall clear it and the land shall be yours; even when you shall have utterly destroyed the C'anaanite, for he has chosen cavalry; yet you are stronger than he.

18

18:1 All the congregation of the children of Israel were assembled at SeBehold and there they pitched the tabernacle of witness; and the land was subdued by them.

2 The sons of Israel remained, even those who had not received their inheritance, seven tribes. 3 Joshua said to the sons of Israel, How long will you be slack to inherit the land, which the Lord our God has given you? 4 Appoint of yourselves three men of each tribe, Let them rise up and go through the land, Let them describe it before me, as it will be proper to divide it. 5 They came to him: He divided to them seven portions, saying: Juda shall stand to them a border southward and the sons of Joseph shall stand to them northward. 6 And do you divide the land into seven parts and bring the description to this place to me and I will give you a lot before the Lord our God. 7 For the sons of Levi have no part among you; for the priesthood of the Lord is his portion; and Gad and Ruben and the half tribe of Manasse, have received their inheritance beyond Jordan eastward, which Moses the servant of the Lord gave to them.

8 The men rose up and went; and Joshua charged the men who went to explore the land, saying: Go and explore the land and come to me and I will bring you forth a lot here before the Lord in Selo. 9 They went and explored the land: and they viewed it and described it according to the cities, seven parts in a book and brought the book to Joshua. 10 Joshua cast the lot for them in Selo before the Lord.

11 The lot of the tribe of Benjamin came forth first according to their families: and the borders of their lot came forth between the children of Juda and the children of Joseph.

12 And their borders were northward: the borders shall go up from Jordan behind Jericho northward and shall go up to the mountain westward and the issue of it shall be Baethon of Mabdara. 13 The borders will go forth for there to Luz, behind Luz, from the south of it; this is Baethel: and the borders shall go down to Maatarob Orech, to the hill country, which is southward of Baethoron the lower.

14 The borders shall pass through and proceed to the part that looks toward the sea, on the south, from the mountain in front of Baethoron southward and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Juda; this is the part toward the west.

15 The south side on the part of Cariath-Baal; and the borders shall go across to Gasin, to the fountain of the water of Naphtho. 16 The borders shall extend down on one side, this is in front of the forest of Sonnam, which is on the side of Emec Raphain northward and it shall come down to Gaeenna behind Jebusai southward: it shall come down to the fountain of Rogel. 17 The borders shall go across to the fountain of Baethsamys: 18 and shall proceed to Galiloth, which is in front by the going up of Æthamin; and they shall come down to the stone of Baeon of the sons of Ruben; and shall pass over behind Baetharaba northward and shall go

down to the borders behind the sea northward. 19 The termination of the borders shall be at the creek of the salt sea northward to the side of Jordan southward: these are their southern borders.

20 Jordan shall be their boundary on the east: this is the inheritance of the children of Benjamin, these are their borders around according to their families.

21 The cities of the children of Benjamin according to their families were Jericho and Bethagaeo and the Amecasis, 22 and Baethabara and Sara and Besana, 23 and Æein and Phara and Ephratha, 24 and Carapha and Cephira and Moni and Gabaa, twelve cities and their villages: 25 Gabaon and Rama and Beerotha; 26 and Massema and Miron and Amoke; 27 and Phira and Caphan and Nacan and Selecan and Thareela, 28 and Jebus (this is Jerusalem); and Gabaoth, Jarim, thirteen cities and their villages; this is the inheritance of the sons of Benjamin according to their families.

19

19:1 The second lot came out for the children of Symeon; and their inheritance was in the midst of the lots of the children of Juda. 2 And their lot was Beersabee and Samaa and Caladam, 3 and Arsola and Bola and Jason, 4 and Erthula and Bula and Herma, 5 and Sikelac and Baethmachereb and Sarsusin, 6 and Batharoth and their fields, thirteen cities and their villages. 7 Eremmon and Thalcha and Jether and Asan; four cities and their villages, 8 around their cities as far as Balec as men go to Bameth southward: this is the inheritance of the tribe of the children of Symeon according to their families. 9 The inheritance of the tribe of the children of Symeon was a part of the lot of Juda, for the portion of the children of Juda was greater than theirs; and the children of Symeon inherited in the midst of their lot.

10 The third lot came out to Zabulon according to their families: the bounds of their inheritance shall be— Esedekgola shall be their border, 11 the sea and Magelda and it shall reach to Baetharaba in the valley, which is opposite Jekman. 12 The border returned from Sedduc in a contrary direction eastward from Baethsamys, to the borders of Chaselothaith and shall pass on to Dabiroth and shall proceed upward to Phangai. 13 And for there it shall come round in the opposite direction eastward to Gebere to the city of Catasem and shall go on to Remmonaa Matharaoza. 14 The borders shall come round northward to Amoth and their going out shall be at Gaephael, 15 and Catanath and Nabaal and Symoon and Jericho and Baethman. 16 This is the inheritance of the tribe of the sons of Zabulon according to their families, these cities and their villages.

17 The fourth lot came out to Issachar. 18 And their borders were Jazel and Chasaloth and Sunam, 19 and Agin and Ziona and Reeroth, 20 and Anachereth and Dabiron and Kison and Rebes, 21 and Remmas and Jeon and Tomman and Æmarec and Bersaphes. 22 The boundaries shall border upon Gaethbor and upon Salim westward and Baethsamys; and the extremity of his bounds shall be Jordan. 23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 The fifth lot came out to Aser according to their families. 25 And their borders were Exeleketh and Aleph and Baethok and Keaph, 26 and Elimelech and Amiel and Maasa and the lot will border on Carmel westward and on Zion and Labanath. 27 It will return westward from Baethegeneth and will join Zabulon and Ekgai and Phthaeel northwards and the borders will come to Saphthaebaethme and Inael and will go on to Chobamasomel, 28 and Elbon and Raab and Ememaon and Canthan to great Sidon. 29 The borders shall turn back to Rama and to the fountain of Masphassat and the

Tyrians; and the borders shall return to Jasiph and their going forth shall be the sea and Apoleb and Echozob, 30 and Archob and Aphec and Raau. 31 This is the inheritance of the tribe of the sons of Aser according to their families, the cities and their villages.

32 The sixth lot came out to Nephthali. 33 And their borders were Moolam and Mola and Besemiin and Arme and Naboc and Jephthamai, as far as Dodam; and their goings out were Jordan. 34 The coasts will return westward by Athabor and will go out for there to Jacana and will border on Zabulon southward and Aser will join it westward and Jordan eastward.

35 The walled cities of the Tyrians, Tyre and Omathadaketh and Kenereth, 36 and Armaith and Areal and Asor, 37 and Cades and Assari and the well of Asor; 38 and Keroe and Megalaarim and Baetthame and Thessamys. 39 This is the inheritance of the tribe of the children of Nephthali.

40 The seventh lot came out to Dan. 41 And their borders were Sarath and Asa and the cities of Sammaus, 42 and Salamin and Ammon and Silatha, 43 and Elon and Thamnatha and Accaron; 44 and Alcatha and Begethon and Gebeelan, 45 and Azor and Banaebacat and Gethremmon. 46 And westward of Hieracon the border was near to Joppa. 47 This is the inheritance of the tribe of the children of Dan, according to their families, these are their cities and their villages: and the children of Dan did not drive out the Amorite who afflicted them in the mountain; and the Amorite would not suffer them to come down into the valley, but they forcibly took from them the border of their portion.

48 The sons of Dan went and fought against Lachis and took it and stroke it with the edge of the sword; and they dwelt in it and called the name of it Lasendan: and the Amorite continued to dwell in Edom and in Salamin: and the hand of Ephraim prevailed against them and they became tribute to them.

49 They proceeded to take possession of the land according to their borders and the children of Israel gave an inheritance to Joshua the son of Naue among them, 50 by the command of God and they gave him the city which he asked for, Thamnasarach, which is in the mount of Ephraim; He built the city and dwelt in it.

51 These are the divisions which Eleazar the priest divided by lot and Joshua the son of Naue and the heads of families among the tribes of Israel, according to the lots, in Selo before the Lord by the doors of the tabernacle of testimony and they went to take possession of the land.

20

20:1 The Lord spoke to Joshua, saying: 2 Speak to the children of Israel, saying: Assign the cities of refuge, of which I spoke to you by Moses. 3 Even a refuge to the slayer who has stricken a man unintentionally; and the cities shall be to you a refuge and the slayer shall not be put to death by the avenger of blood, until he has stood before the congregation for judgment.

4 Joshua separated Cades in Galilee in the mount Nephthali and Sychem in the mount Ephraim and the city of Arboc; this is Chebron, in the mountain of Juda.

5 And beyond Jordan he appointed Bosor in the wilderness in the plain out of the tribe of Ruben and Aremoth in Galaad out of the tribe of Gad and Gaulon in the country of Basan out of the tribe of Manasse.

6 These were the cities selected for the sons of Israel and for the stranger abiding among them, that every one who strikes a soul unintentionally should flee to that place, that he should not die by the hand of the avenger of blood, until he should stand before the congregation for judgment.

21

21:1 The heads of the families of the sons of Levi drew near to Eleazar the priest and to Joshua the son of Naue and to the heads of families of the tribes of Israel. 2 They spoke to them in Selo in the land of C'anaan, saying: The Lord gave commandment by Moses to give us cities to dwell in and the country around for our cattle. 3 So the children of Israel gave to the Levites in their inheritance by the command of the Lord the cities and the country round.

4 The lot came out for the children of Caath; and the sons of Aaron, the priests the Levites, had by lot thirteen cities out of the tribe of Juda and out of the tribe of Symeon and out of the tribe of Benjamin.

5 And to the sons of Caath that were left were given by lot ten cities, out of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasse.

6 The sons of Gedson had thirteen cities, out of the tribe of Issachar and out of the tribe of Aser and out of the tribe of Nephthali and out of the half tribe of Manasse in Basan.

7 The sons of Merari according to their families had by lot twelve cities, out of the tribe of Ruben and out of the tribe of Gad and out of the tribe of Zabulon.

8 The children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded Moses, by lot.

9 The tribe of the children of Juda and the tribe of the children of Symeon and part of the tribe of the children of Benjamin gave these cities and they were assigned 10 to the sons of Aaron of the family of Caath of the sons of Levi, for the lot fell to these. 11 They gave to them Cariatharboc the metropolis of the sons of Enac; this is Chebron in the mountain country of Juda and the suburbs round it. 12 But the lands of the city and its villages Joshua gave to the sons of Chaleb the son of Jephonne for a possession.

13 And to the sons of Aaron he gave the city of refuge for the slayer, Chebron and the suburbs belonging to it; and Lemna and the suburbs belonging to it; 14 and Ælom and its suburbs; and Tema and its suburbs; 15 and Gella and its suburbs; and Dabir and its suburbs; 16 and Asa and its suburbs; and Tany and its suburbs; and Baethsamys and its suburbs: nine cities from these two tribes. 17 And from the tribe of Benjamin, Gabaon and its suburbs; and Gatheth and its suburbs; 18 and Anathoth and its suburbs; and Gamala and its suburbs; four cities. 19 All the cities of the sons of Aaron the priests, thirteen.

20 And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given their priests' city, 21 out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Sychem and its suburbs and Gazara and its appendages and its suburbs; 22 and Baethoron and its suburbs: four cities: 23 and the tribe of Dan, Helcothaim and its suburbs; and Gethedan and its suburbs: 24 and Ælon and its suburbs; and Getheremmon and its suburbs: four cities. 25 And out of the half tribe of Manasse, Tanach and its suburbs; and Jebatha and its suburbs; two cities. 26 In all were given ten cities and the suburbs of each belonging to them, to the families of the sons of Caath that remained.

27 Joshua gave to the sons of Gedson the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan and its suburbs; and Bosora and its suburbs; two cities. 28 And out of the tribe of Issachar, Kison and its suburbs; and Debba and its suburbs; 29 and Remmath and its suburbs; and the well of Letters and its suburbs; four cities. 30 And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs; 31 and Chelcat and its suburbs; and Raab and its suburbs; four cities. 32 And of the tribe of Nephthali,

the city set apart for the slayer, Cades in Galilee and its suburbs; and Nemmath and its suburbs; and Themmon and its suburbs; three cities. 33 All the cities of Gedson according to their families were thirteen cities.

34 And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabulon, Maan and its suburbs; and Cades and its suburbs, 35 and Sella and its suburbs: three cities. 36 And beyond Jordan over against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor in the wilderness; Miso and its suburbs; and Jazer and its suburbs; and Decmon and its suburbs; and Mapha and its suburbs; four cities. 37 And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad and its suburbs; Camin and its suburbs; and Esbon and its suburbs; and Jazer and its suburbs: the cities were four in all. 38 All these cities were given to the sons of Merari according to the families of those who were left out of the tribe of Levi; and their limits were the twelve cities.

39 All the cities of the Levites in the midst of the possession of the children of Israel, were forty-eight cities, 40 and their suburbs around these cities: a city and the suburbs around the city to all these cities: and Joshua ceased dividing the land by their borders: and the children of Israel gave a portion to Joshua because of the commandment of the Lord: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim; and Joshua built the city and dwelt in it: and Joshua took the knives of stone, by which he circumcised the children of Israel that were born in the desert by the way and put them in Thamnasachar.

41 So the Lord gave to Israel all the land which he swore to give to their fathers: and they inherited it and dwelt in it. 42 The Lord gave them rest round about, as he swore to their fathers: not one of all their enemies maintained his ground against them; the Lord delivered all their enemies into their hands. 43 There failed not one of the good things which the Lord spoke to the children of Israel; all came to pass.

22

22:1 Then Joshua called together the sons of Ruben and the sons of Gad and the half tribe of Manasse, 2 and said to them: you have heard all that Moses the servant of the Lord commanded you and you have listened to my voice in all that he commanded you. 3 You have not deserted your brothers these many days: until this day you have kept the commandment of the Lord your God. 4 And now the Lord our God has given our brothers rest, as he told them: now then return and depart to your homes and to the land of your possession, which Moses gave you on the other side Jordan. 5 But take great heed to do the commands and the law, which Moses the servant of the Lord commanded you to do; to love the Lord our God, to walk in all his ways, to keep his commands and to cleave to him and serve him with all your mind and with all your soul. 6 Joshua blessed them and dismissed them; and they went to their homes.

7 And to one half the tribe of Manasse Moses gave a portion in the land of Basan and to the other half Joshua gave a portion with his brothers on the other side of Jordan westward: and when Joshua sent them away to their homes, then he blessed them. 8 They departed with much wealth to their houses and they divided the spoil of their enemies with their brothers; very much cattle and silver and gold and iron and much raiment.

9 So the sons of Ruben and the sons of Gad and the half tribe of Manasse, departed from the children of Israel in Selo in the land of C'anaan, to go away into Galaad, into the land of their possession, which they inherited by the command of the Lord, by the hand of Moses.

10 They came to Galaad of Jordan, which is in the land of C'anaan: and the children of Ruben and the children of Gad and the half tribe of Manasse built there an altar by Jordan, a great altar to look at. 11 The children of Israel heard say, Behold, the sons of Ruben and the sons of Gad and the half tribe of Manasse have built an altar at the borders of the land of C'anaan at Galaad of Jordan, on the opposite side to the children of Israel. 12 All the children of Israel gathered together to SeBehold, so as to go up and fight against them.

13 The children of Israel sent to the sons of Ruben and the sons of Gad and to the sons of the half tribe of Manasse into the land of Galaad, both Phinees the son of Eleazar the son of Aaron the priest, 14 and ten of the chiefs with him; there was one chief of every household out of all the tribes of Israel; (the heads of families are the captains of thousands in Israel.) 15 They came to the sons of Ruben and to the sons of Gad and to the half tribe of Manasse into the land of Galaad; and they spoke to them, saying: 16 Thus says the whole congregation of the Lord, What is this transgression that you have transgressed before the God of Israel, to turn away today from the Lord, in that you have built for yourselves an altar, so that you should be apostates from the Lord? 17 Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a plague among the congregation of the Lord? 18 You have this day revolted from the Lord; and it shall come to pass if you revolt this day from the Lord, that tomorrow there shall be wrath upon all Israel. 19 And now if the land of your possession be too little, cross over to the land of the possession of the Lord, where the tabernacle of the Lord dwells and receive you an inheritance among us; and do not become apostates from God, neither do you apostatize from the Lord, because of your having built an altar apart from the altar of the Lord our God. 20 Behold! did not Achar the son of Zara commit a trespass taking of the accursed thing and there was wrath on the whole congregation of Israel? He himself died alone in his own sin.

21 The sons of Ruben and the sons of Gad and the half tribe of Manasse answered and spoke to the captains of the thousands of Israel, saying: 22 God even God is the Lord and God even God himself knows and Israel he shall know; if we have transgressed before the Lord by apostasy, let him not deliver us this day. 23 If we have built to ourselves an altar, so as to apostatize from the Lord our God, so as to offer upon it a sacrifice of whole-burnt-offerings, so as to offer upon it a sacrifice of peace-offering, —the Lord shall require it.

24 But we have done this for the sake of precaution concerning this thing, saying: for fear that hereafter your sons should say to our sons, What have you to do with the Lord God of Israel? 25 Whereas the Lord has set boundaries between us and you, even Jordan and you have no portion in the Lord: so your sons shall alienate our sons, that they should not worship the Lord. 26 And we gave orders to do thus, to build this altar, not for burnt-offerings, nor for meat-offerings; 27 but that this may be a witness between you and us and between our posterity after us, that we may do service to the Lord before him, with our burnt-offerings and our meat-offerings and our peace-offerings: so your sons shall not say to our sons, hereafter, you have no portion in the Lord. 28 And we said: If ever it should come to pass that they should speak so to us, or to our posterity hereafter; then shall they say, Behold the likeness of the altar of the Lord, which our fathers made, not for the sake of burnt-offerings, nor for the sake of meat-offerings, but it is a witness between you and us and between our sons. 29 Far be it from us therefore that we should turn away from the Lord this day so as to apostatize from the Lord, so as that we should build an altar for burnt-

offerings and for peace-offerings, besides the altar of the Lord which is before his tabernacle.

30 And Phinees the priest and all the chiefs of the congregation of Israel who were with him heard the words which the children of Ruben and the children of Gad and the half tribe of Manasse spoke; and it pleased them. 31 And Phinees the priest said to the sons of Ruben and to the sons of Gad and to the half of the tribe of Manasse, Today we know that the Lord is with us, because you have not trespassed grievously against the Lord and because you have delivered the children of Israel out of the hand of the Lord. 32 So Phinees the priest and the princes departed from the children of Ruben and from the children of Gad and from the half tribe of Manasse out of Galaad into the land of C'anaan to the children of Israel; and reported the words to them. 33 It pleased the children of Israel; and they spoke to the children of Israel and blessed the God of the children of Israel and told them to go up no more to war against the others to destroy the land of the children of Ruben and the children of Gad and the half tribe of Manasse: so they dwelt upon it.

34 Joshua gave a name to the altar of the children of Ruben and the children of Gad and the half tribe of Manasse; and said: It is a testimony in the midst of them, that the Lord is their God.

23

23:1 It came to pass after many days after the Lord had given Israel rest from all his enemies round about, that Joshua was old and advanced in years. 2 Joshua called together all the children of Israel and their elders and their chiefs and their judges and their officers; and said to them: I am old and advanced in years. 3 You have seen all that the Lord our God has done to all these nations before us; for it is the Lord your God who has fought for you. 4 See, that I have given to you these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and some I have destroyed; and the boundaries shall be at the great sea westward.

5 The Lord our God, he shall destroy them before us, until they utterly perish; He shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and you shall inherit their land, as the Lord our God said to you. 6 Do you therefore strive diligently to observe and do all things written in the book of the law of Moses, that you turn not to the right hand or to the left; 7 that you go not in among these nations that are left; and the names of their gods shall not be named among you, neither shall you serve them, neither shall you bow down to them. 8 But you shall cleave to the Lord our God, as you have done until this day. 9 The Lord shall destroy them before you, even great and strong nations; and no one has stood before us until this day. 10 One of you have chased a thousand, for the Lord our God, he fought for you, as he said to us.

11 And take you great heed to love the Lord our God. 12 If you shall turn aside and attach yourselves to these nations that are left with you and make marriages with them and become mingled with them and they with you, 13 know that the Lord will no more destroy these nations from before you; and they will be to you snares and stumbling-blocks and nails in your heels and darts in your eyes, until you be destroyed from off this good land, which the Lord your God has given you.

14 But I hasten to go the way of death, as all that are upon the earth also do: and you know in your heart and in your soul, that not one word has fallen to the ground of all the words which the Lord our God has spoken respecting all that concerns us; there has not one of them failed. 15 It shall come to pass, that as all the good things have come upon us which the

Lord God will bring upon you all the evil things, until he shall have destroyed you from off this good land, which the Lord has given you, 16 when you transgress the covenant of the Lord our God, which he has charged us and go and serve other gods and bow down to them.

24

24:1 Joshua gathered all the tribe of Israel to SeBehold and convoked their elders and their officers and their judges and set them before God.

2 Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond the river, even Thara, the father of Abra'am and the father of Nachor; and they served other gods. 3 I took your father Abra'am from the other side of the river and I guided him through all the land and I multiplied his seed; 4 and I gave to him Isaac and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt and became there a great and populous and mighty nation: and the Egyptians afflicted them. 5 I stroke Egypt with the wonders that I accomplished among them. 6 And afterwards God brought out our fathers from Egypt and you entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea. 7 And we cried aloud to the Lord; He put a cloud and darkness between us and the Egyptians, He brought the sea upon them and covered them; and your eyes have seen all that the Lord did in the land of Egypt; and you were in the wilderness many days.

8 He brought us into the land of the Amorites that dwelt beyond Jordan and the Lord delivered them into our hands; and you inherited their land and utterly destroyed them from before you.

9 And Balac, king of Moab, son of Sepphor, rose up and made war against Israel and sent and called Balaam to curse us. 10 But the Lord your God would not destroy you; He greatly blessed us and rescued us out of their hands and delivered them to us. 11 You crossed over Jordan and came to Jericho; and the inhabitants of Jericho fought against us, the Amorite and the C'anaanite and the Pherezite and the Evite and the Jebusite and the Chettite and the Gergesite and the Lord delivered them into our hands. 12 He sent forth the hornet before you; He drove them out from before you, even twelve kings of the Amorites, not with your sword, nor with your bow.

13 He gave you a land on which you did not labor and cities which you did not build and you were settled in them; and you eat of vineyards and oliveyards which you did not plant.

14 And now fear the Lord and serve him in righteousness and justice; and remove the strange gods, which our fathers served beyond the river and in Egypt; and serve the Lord. 15 But if it seem not good to you to serve the Lord, choose to yourselves this day whom you will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites, among whom you dwell upon their land: but I and my house will serve the Lord, for he is holy.

16 The people answered and said: Far be it from us to forsake the Lord, so as to serve other gods. 17 The Lord our God, he is God; he brought up us and our fathers from Egypt and kept us in all the way by which we walked and among all the nations through whom we passed. 18 The Lord cast out the Amorite and all the nations that inhabited the land from before us: yes, we will serve the Lord, for he is our God.

19 Joshua said to the people, Indeed you will not be able to serve the Lord, for God is holy; He being jealous will not forgive your sins and your transgressions. 20 Whenever you shall forsake the Lord and serve other gods, then he shall come upon you and afflict you and consume you, because he has

done you good. 21 The people said to Joshua, No, but we will serve the Lord.

22 Joshua said to the people, you are witnesses against yourselves, that you have chosen the Lord to serve him. 23 And now take away the strange gods that are among you and set your heart right toward the Lord God of Israel. 24 The people said to Joshua, We will serve the Lord and we will hearken to his voice.

25 So Joshua made a covenant with the people on that day and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel. 26 He wrote these words in the book of the laws of God: and Joshua took a great stone and set it up under the oak before the Lord. 27 Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by the Lord; for he has spoken to you this day; and this stone shall be among you for a witness in the last days, whenever you shall deal falsely with the Lord my God. 28 Joshua dismissed the people and they went every man to his place.

29 It came to pass after these things that Joshua the son of Naue the servant of the Lord died, at the age of a hundred and ten years. 30 They buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala when he brought them out of Egypt, as the Lord appointed them; and there they are to this day. 31 Israel served the Lord all the days of Joshua and all the days of the elders that lived as long as Joshua and all that knew all the works of the Lord which he accomplished for Israel.

32 The children of Israel brought up the bones of Joseph out of Egypt and buried them in Sicima, in the portion of the land which Jacob bought of the Amorites who dwelt in Sicima for a hundred ewe-lambs; He gave it to Joseph for a portion.

33 It came to pass afterwards that Eleazar the high-priest the son of Aaron died and was buried in Gabaar of Phinees his son, which he gave him in mount Ephraim.

In that day, the children of Israel took the ark of God and carried it about among them; and Phinees exercised the priest's office in the room of Eleazar his father till he died, He was buried in his own place Gabaar: but the children of Israel departed every one to their place and to their own city: and the children of Israel worshiped Astarte and Astaroth and the gods of the nations around them; and the Lord delivered them into the hands of Eglom king of Moab He ruled over them eighteen years.

JUDGES
(KPITAI)

1

1:1 It came to pass after the death of Joshua, that the children of Israel enquired of the Lord, saying: Who shall go up for us first against the C'anaanites, to fight against them? 2 The Lord said: Judas shall go up: behold, I have delivered the land into his hand. 3 Judas said to his brother Symeon, Come up with me into my lot, Let us array ourselves against the C'anaanites and I also will go with you into your lot: and Symeon went with him. 4 Judas went up; and the Lord delivered the C'anaanite and the Pherezite into their hands and they stroke them in Bezek to the number of ten thousand men. 5 They overtook Adonibezek in Bezek and fought against him; and they stroke the C'anaanite and the Pherezite. 6 And Adonibezek fled and they pursued after him and took him and cut off his thumbs and his great toes. 7 And Adonibezek said: Seventy kings, having their thumbs and their great toes cut off, gathered their food under my table: as I therefore have done, so God has recompensed me: and they brought him to Jerusalem, He died there.

8 The children of Judas fought against Jerusalem and took it and stroke with the edge of the sword and they burnt the city with fire. 9 And afterwards the children of Judas went down to fight with the C'anaanite dwelling in the hill country and the south and the plain country. 10 Judas went to the C'anaanite who dwelt in Chebron; and Chebron came out against him; [[and the name of Chebron before was Cariatharbocsepher:]] and they stroke Sessi and Achiman and Tholmi, children of Enac. 11 They went up for there to the inhabitants of Dabir; but the name of Dabir was before Cariathsepher, the city of Letters.

12 And Chaleb said: whoever shall strike the city of Letters and shall first take it, I will give to him Ascha my daughter to wife. 13 And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife. 14 It came to pass as she went in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, You have sent me forth into a south land: and Chaleb said to her: What is your request? 15 And Ascha said to him: Give me, I pray you, a blessing, for you have sent me forth into a south land and you shall give me the ransom of water: and Chaleb gave her according to her heart the ransom of the upper springs and the ransom of the low springs.

16 The children of Jothor the Kenite the father-in-law of Moses went up from the city of palm-trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad and they dwelt with the people.

17 Judas went with Symeon his brother and stroke the C'anaanite that inhabited Sepheth and they utterly destroyed them; and they called the name of the city Anathema. 18 But Judas did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, nor Azotus nor the lands around it. 19 The Lord was with Judas, He inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them. 20 They gave Chebron to Chaleb, as Moses said; and for there he inherited the three cities of the children of Enac.

21 But the children of Benjamin did not take the inheritance of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.

22 The sons of Joseph, they also went up to Baethel; and the Lord was

with them. 23 They encamped and surveyed Baethel: and the name of the city before was Luza.

24 The spies looked and behold, a man went out of the city and they took him; and they said to him: Show us the way into the city and we will deal mercifully with you. 25 He showed them the way into the city; and they stroke the city with the edge of the sword; but they let go the man and his family. 26 The man went into the land of Chettin and built there a city and called the name of it Luza; this is its name until this day.

27 And Manasse did not drive out the inhabitants of Baethsan, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her towns; nor the inhabitants of Dor, nor her suburbs, nor her towns; nor the inhabitant of Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblaam, nor her suburbs, nor her towns; and the C'anaanite began to dwell in this land. 28 It came to pass when Israel was strong, that he made the C'anaanite tributary, but did not utterly drive them out. 29 And Ephraim did not drive out the C'anaanite that dwelt in Gazer; and the C'anaanite dwelt in the midst of him in Gazer and became tributary. 30 And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domana: and the C'anaanite dwelt in the midst of them and became tributary to them.

31 And Aser did not drive out the inhabitants of Accho and that people became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai, nor Ereo. 32 And Aser dwelt in the midst of the C'anaanite who inhabited the land, for he do you think not drive him out. 33 And Nephthali did not drive out the inhabitants of Baethsamys, nor the inhabitants of Baethanach; and Nephthali dwelt in the midst of the C'anaanite who inhabited the land: but the inhabitants of Bethsamys and of Baetheneth became tributary to them. 34 The Amorite drove out the children of Dan into the mountains, for they did not suffer them to come down into the valley. 35 The Amorite began to dwell in the mountain of shells, in which are bears and foxes, in Myrsinon and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorite, He became tributary to them. 36 The border of the Amorite was from the going up of Acrabin, from the rock and upwards.

2

2:1 An angel of the Lord went up from Galgal to the place of weeping and to Baethel and to the house of Israel and said to them: Thus says the Lord, I brought you up out of Egypt and I brought you into the land which I swore to your fathers; and I said: I will never break my covenant that I have made with you. 2 You shall make no covenant with those who dwell in this land, neither shall you worship their gods; but you shall destroy their graven images, you shall pull down their altars: but you hearkened not to my voice, for you did these things. 3 I said: I will not drive them out from before you, but they shall be for a distress to you and their gods shall be to you for an offence. 4 It came to pass when the angel of the Lord spoke these words to all the children of Israel, that the people lifted up their voice and wept. 5 They named the name of that place Weepings; and they sacrificed there to the Lord.

6 Joshua dismissed the people and they went every man to his inheritance, to inherit the land. 7 The people served the Lord all the days of Joshua and all the days of the elders that lived many days with Joshua, as many as knew all the great work of the Lord, what things he had accomplished in Israel.

8 Joshua the son of Naue, the servant of the Lord, died, a hundred and ten years old. 9 They buried him in the border of his inheritance, in

Thamnathares, in mount Ephraim, on the north of the mountain of Gaas. 10 All that generation were laid to their fathers: and another generation rose up after them, who knew not the Lord, nor yet the work which he accomplished in Israel. 11 The children of Israel accomplished evil before the Lord and served Baalim. 12 They forsook the Lord God of their fathers, who brought them out of the land of Egypt and walked after other gods, of the gods of the nations around them; and they worshiped them. 13 They provoked the Lord and forsook him and served Baal and the Astartes.

14 The Lord was very angry with Israel; He gave them into the hands of the spoilers and they spoiled them; He sold them into the hands of their enemies around and they do you think not any longer resist their enemies, 15 among whoever they went; and the hand of the Lord was against them for evil, as the Lord spoke and as the Lord swore to them; He greatly afflicted them.

16 The Lord raised up judges and the Lord save them out of the hands of those who spoiled them: and yet they hearkened not to the judges, 17 for they went a whoring after other gods and worshiped them; and they turned quickly out of the way in which their fathers walked to hearken to the words of the Lord; they did not so. 18 And because the Lord raised them up judges, so the Lord was with the judge and saved them out of the hand of their enemies all the days of the judge; for the Lord was moved at their groaning because of those who besieged them and afflicted them. 19 It came to pass when the judge died, that they went back and again corrupted themselves worse than their fathers to go after other gods to serve them an to worship them: they abandoned not their devices nor their stubborn ways.

20 The Lord was very angry with Israel and said: Since this nation has forsaken my covenant which I commanded their fathers and has not listened to my voice, 21 therefore I will not any more cast out a man of the nations before their face, which Joshua the son of Naue left in the land. The Lord left them, 22 to test Israel with them, whether they would keep the way of the Lord, to walk in it, as their fathers kept it, or no. 23 So the Lord will leave these nations, so as not to cast them out suddenly; He delivered them not into the hand of Joshua.

3

3:1 These are the nations which the Lord left to prove Israel with them, all that had not known the wars of C'anaan. 2 Only for the sake of the generations of Israel, to teach them war, only the men before them knew them not. 3 The five lordships of the Phylistines and every C'anaanite and the Sidonian and the Evite who dwelt in Lebanon from the mount of Aermon to Laboemath. 4 And this was done in order to prove Israel by them, to know whether they would obey the commands of the Lord, which he charged their fathers by the hand of Moses.

5 The children of Israel dwelt in the midst of the C'anaanite and the Chettite and the Amorite and the Pherezite and the Evite and the Jebusite. 6 They took their daughters for wives to themselves and they gave their daughters to their sons and served their gods. 7 The children of Israel did evil in the sight of the Lord and forgot the Lord their God and served Baalim and the groves. 8 The Lord was very angry with Israel and sold them into the hand of Chusarsathaim king of Syria of the rivers: and the children of Israel served Chusarsathaim eight years.

9 The children of Israel cried to the Lord; and the Lord raised up a savior to Israel, He saved them, Gothoniel the son of Kenez, the brother of Chaleb younger than himself. 10 The Spirit of the Lord came upon him, He judged Israel; He went out to war against Chusarsathaim: and the Lord delivered

into his hand Chusarsathaim king of Syria of the rivers and his hand prevailed against Chusarsathaim. 11 The land was quiet forty years; and Gothoniel the son of Kenez died.

12 The children of Israel continued to do evil before the Lord: and the Lord strengthened Eglom king of Moab against Israel, because they had done evil before the Lord. 13 He gathered to himself all the children of Ammon and Amalec and went and stroke Israel and took possession of the city of Palm-trees. 14 The children of Israel served Eglom the king of Moab eighteen years.

15 The children of Israel cried to the Lord; He raised up to them a savior, Aod the son of Gera a son of Jemeni, a man who used both hands alike: and the children of Israel sent gifts by his hand to Eglom king of Moab. 16 And Aod made himself a dagger of two edges, of a span long, He girded it under his cloak upon his right thigh. 17 He went and brought the presents to Eglom king of Moab and Eglom was a very handsome man.

18 It came to pass when Aod had made an end of offering his gifts, that he dismissed those who brought the gifts. 19 He himself returned from the quarries that are by Galgal; and Aod said: I have a secret errand to you, O king! and Eglom said to him: Be silent: He sent away from his presence all who waited upon him. 20 And Aod went in to him; He sat in his own upper summer chamber quite alone; and Aod said: I have a message from God to you, O king: and Eglom rose up from his throne near him. 21 It came to pass as he arose, that Aod stretched forth his left hand and took the dagger off his right thigh and plunged it into his belly; 22 and drove in also the haft after the blade and the fat closed in upon the blade, for he drew not out the dagger from his belly.

23 And Aod went out to the porch and passed out by the appointed guards and shut the doors of the chamber upon him and locked them. 24 He went out: and Eglom's servants came and saw and behold, the doors of the upper chamber were locked; and they said: Does he not uncover his feet in the summer-chamber? 25 They waited till they were ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key and opened them; and, behold, their lord was fallen down dead upon the earth.

26 And Aod escaped while they were in a tumult and no one paid attention to him; He passed the quarries and escaped to Setirotha.

27 It came to pass when Aod came into the land of Israel, that he blew the horn in mount Ephraim and the children of Israel came down with him from the mountain, He was before them. 28 He said to them: Come down after me, for the Lord God has delivered our enemies, even Moab, into our hand; and they went down after him and seized on the fords of Jordan before Moab, He did not suffer a man to pass over. 29 They stroke Moab on that day about ten thousand men, every lusty person and every mighty man; and not a man escaped. 30 So Moab was humbled in that day under the hand of Israel and the land had rest eighty years; and Aod judged them till he died.

31 And after him rose up Samegar the son of Dinach and stroke the Philistines to the number of six hundred men with a ploughshare such as is drawn by oxen; He too delivered Israel.

4

4:1 The children of Israel continued to do evil against the Lord; and Aod was dead. 2 The Lord sold the children of Israel into the hand of Jabin king of C'anaan, who ruled in Asor; and the chief of his host was Sisara, He dwelt in Arisoth of the Gentiles. 3 The children of Israel cried to the Lord, because he had nine hundred chariots

of iron; He mightily oppressed Israel twenty years.

4 Debbora, a prophetess, the wife of Lapidoth, —she judged Israel at that time.

5 And she sat under the palm-tree of Debbora between Rama and Baethel in mount Ephraim; and the children of Israel went up to her for judgment.

6 Debbora sent and called Barac the son of Abineem out of Cades Nephthali and she said to him: Has not the Lord God of Israel commanded you? And you shall depart to mount Thabor and shall take with yourself ten thousand men of the sons of Nephthali and of the sons of Zabulon.

7 I will bring to you to the torrent of Kison Sisara the captain of the host of Jabin and his chariots and his multitude and I will deliver them into your hands.

8 And Barac said to her: If you will go with me, I will go; and if you will not go, I will not go; for I know not the day on which the Lord prospers his messenger with me. 9 And she said: I will surely go with you; but know that your honor shall not attend on the expedition on which you go, for the Lord shall sell Sisara into the hands of a women: and Debbora arose and went with Barac out of Cades. 10 And Barac called Zabulon and Nephthali out of Cades and there went up at his feet ten thousand men and Debbora went up with him.

11 And Chaber the Kenite had removed from Caina, from the sons of Jobab the father-in-law of Moses and pitched his tent by the oak of the covetous ones, which is near Kedes.

12 It was told Sisara that Barac the son of Abineem was gone up to mount Thabor. 13 And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.

14 Debbora said to Barac, Rise up, for this is the day on which the Lord has delivered Sisara into your hand, for the Lord shall go forth before you: and Barac went down from mount Thabor and ten thousand men after him. 15 The Lord discomfited Sisara and all his chariots and all his army, with the edge of the sword before Barac: and Sisara descended from off his chariot and fled on his feet. 16 And Barac pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left. 17 And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend: for there was peace between Jabin king of Asor and the house of Chaber the Kenite. 18 Jael went, out to meet Sisara and said to him: Turn aside, my lord, turn aside to me, fear not: He turned aside to her into the tent; and she covered him with a mantle.

19 And Sisara said to her: Give me, I pray you, a little water to drink, for I am thirsty: and she opened a bottle of milk and gave him to drink and covered him. 20 And Sisara said to her: Stand now by the door of the tent and it shall come to pass if any man come to you and ask of you and say, Is there any man here? Then you shall say, There is not. 21 Jael the wife of Chaber took a pin of the tent and took a hammer in her hand and went secretly to him and fastened the pin in his temple and it went through to the earth, He fainted away and darkness fell upon him He died. 22 And, behold, Barac was pursuing Sisara: and Jael went out to meet him, He said to him: Come and I will show you the man whom you seekest: He went in to her; and, behold, Sisara was fallen dead and the pin was in his temple. 23 So God routed Jabin king of C'anaan in that day before the children of Israel.

24 The hand of the children of Israel prevailed more and more against Jabin king of C'anaan, until they utterly destroyed Jabin king of C'anaan.

5

5:1 Debbora and Barac son of Abineem sang in that day, saying:

2 A revelation was made in Israel when the people were made willing: Praise you the Lord. 3 Hear, you kings and hearken, rulers: I will sing, it is I who will sing to the Lord, it is I, I will sing a psalm to the Lord the god of Israel. 4 O Lord, in your going forth on Seir when you went forth out of the land of Edom, the earth quaked and the heaven dropped dews and the clouds dropped water. 5 The mountains were shaken before the face of the Lord Eloi, this Sinai before the face of the Lord God of Israel. 6 In the days of Samegar son of Anath, in the days of Jael, they deserted the ways and went in by-ways; they went in crooked paths. 7 The mighty men in Israel failed, they failed until Debbora arose, until she arose a mother in Israel. 8 They chose new gods; then the cities of rulers fought; there was not a shield or spear seen among forty thousand in Israel.

9 My heart inclines to the orders given in Israel; you that are willing among the people, bless the Lord. 10 you that mount a she-ass at noon-day, you that sit on the judgment-seat and walk by the roads of those who sit in judgment by the way; declare 11 you that are delivered from the noise of disturbers among the drawers of water; there shall they relate righteous acts: O Lord, increase righteous acts in Israel: then the people of the Lord went down to the cities. 12 Awake, awake, Debbora; awake, awake, utter a song: arise, Barac and lead your captivity captive, son of Abineem. 13 Then went down the remnant to the strong, the people of the Lord went down for him among the mighty ones from me.

14 Ephraim rooted them out in Amalec, behind you was Benjamin among your people: the inhabitants of Machir came down with me searching out the enemy and from Zabulon came those who draw with the scribe's pen of record. 15 And princess in Issachar were with Debbora and Barac, thus she sent Barac on his feet in the valleys into the portions of Ruben; great pangs reached to the heart. 16 Why did they sit between the sheep-folds to hear the bleating of flocks for the divisions of Ruben? There were great searchings of heart. 17 Galaad is on the other side of Jordan where he pitched his tents; and why does Dan remain in ships? Aser sat down on the sea-coasts, He will tabernacle at his ports. 18 The people Zabulon exposed their soul to death and Nephthali came to the high places of their land.

19 Kings set themselves in array, then the kings of C'anaan fought in Thanaach at the water of Mageddo; they took no gift of money. 20 The stars from heaven set themselves in array, they set themselves to fight with Sisara out of their paths. 21 The brook of Kison swept them away, the ancient brook, the brook Kison: my mighty soul will trample him down. 22 When the hoofs of the horse were entangled, his mighty ones earnestly hasted 23 to curse Meroz: Curse you it, said the angel of the Lord; cursed is every one that dwells in it, because they came not to the help of the Lord, to his help among the mighty.

24 Blessed among women be Jael wife of Chaber the Kenite; let her be blessed above women in tents. 25 He asked for water, she gave him milk in a dish; she brought butter of princes. 26 She stretched forth her left hand to the nail and her right to the hand workman's hammer and she stroke Sisara with it, she nailed through his head and stroke him; she nailed through his temples. 27 He rolled down between her feet; he fell and lay between her feet; he bowed and fell: where he bowed, there he fell dead. 28 The mother of Sisara looked down through the window out of the loophole, saying: Why was his chariot ashamed? Why did the wheels of his chariots come to a halt? 29 Her wise ladies answered her and she returned answers to herself, saying: 30 Will they not find him dividing the spoil? He will

surely be gracious to every man: there are spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they are the spoils for his neck. 31 Thus let all your enemies perish, O Lord: and those who love him shall be as the going forth of the sun in his strength.

32 The land had rest forty years.

6

6:1 The children of Israel did evil in the sight of the Lord and the Lord gave them into the hand of Madiam seven years. 2 The hand of Madiam prevailed against Israel: and the children of Israel made for themselves because of Madiam the caves in the mountains and the dens and the holes in the rocks. 3 It came to pass when the children of Israel sowed, that Madiam and Amalec went up and the children of the east went up together with them. 4 They encamped against them and destroyed their fruits until they came to Gaza; and they left not the support of life in the land of Israel, not even ox or ass among the herds. 5 For they and their stock came up and their tents were with them, as the locust in multitude and there was no number to them and their camels; and they came to the land of Israel and laid it waste. 6 Israel was greatly impoverished because of Madiam. 7 The children of Israel cried to the Lord because of Madiam.

8 The Lord sent a prophet to the children of Israel; He said to them: Thus says the Lord God of Israel, I am he that brought you up out of the land of Egypt and I brought you up out of the house of your . 9 I delivered you out of the hand of Egypt and out of the hand of all that afflicted you and I cast them out before you; and I gave you their land. 10 I said to you, I am the Lord your God: you shall not fear the gods of the Amorites, in whose land you dwell; but you hearkened not to my voice.

11 An angel of the Lord came and sat down under the fir tree, which was in Ephratha in the land of Joas father of Esdri; and Gedeon his son was threshing wheat in a wine-press in order to escape from the face of Madiam. 12 The angel of the Lord appeared to him and said to him: The Lord is with you, you mighty in strength. 13 And Gedeon said to him: Be gracious with me, my Lord: but if the Lord is with us, why have these evils found us? And where are all his miracles, which our fathers have related to us, saying: Did not the Lord bring us up out of Egypt? And now he has cast us out and given us into the hand of Madiam. 14 The angel of the Lord turned to him and said: Go in this your strength and you shall save Israel out of the hand of Madiam: behold, I have sent you. 15 And Gedeon said to him: Be gracious with me, my Lord: by which means shall I save Israel? Behold, my thousand is weakened in Manasse and I am the least in my father's house. 16 The angel of the Lord said to him: The Lord shall be with you and you shall strike Madiam as one man. 17 And Gedeon said to him: If now I have found mercy in your eyes and you will do this day for me all that you have spoken of with me, 18 depart not hence until I come to you and I will bring forth an offering and offer it before you: He said: I will remain until you return.

19 And Gedeon went in and prepared a kid of the goats and an ephah of fine flour unleavened; He put the flesh in the basket and poured the broth into the pot and brought them forth to him under the turpentine tree and drew near. 20 The angel of God said to him: Take the flesh and the unleavened cakes and put them on that rock and pour out the broth close by: He did so. 21 The angel of the Lord stretched out the end of the rod that was in his hand and touched the flesh and the unleavened bread; and fire came up out of the rock and consumed the flesh and the unleavened bread and

the angel of the Lord vanished from his sight.

22 And Gedeon saw that he was an angel of the Lord; and Gedeon said: Ah, ah, Lord my God! for I have seen the angel of the Lord face to face. 23 The Lord said to him: Peace be to you, fear not, you shall not die.

24 And Gedeon built there an altar to the Lord and called it The peace of the Lord, until this day, as it is still in Ephratha of the father of Esdri. 25 It came to pass in that night, that the Lord said to him: Take the young bullock which your father has, even the second bullock of seven years old and you shall destroy the altar of Baal which your father has and the grove which is by it you shall destroy. 26 You shall build an altar to the Lord your God on the top of this Maozi in the ordering it and you shall take the second bullock and shall offer up whole-burnt-offerings with the wood of the grove, which you shall destroy. 27 And Gedeon took ten men of his servants and did as the Lord spoke to him: and it came to pass, as he feared the house of his father and the men of the city if he should do it by day, that he did it by night.

28 The men of the city rose up early in the morning; and behold, the altar of Baal had been demolished and the grove by it had been destroyed; and they saw the second bullock, which Gedeon offered on the altar that had been built. 29 And a man said to his neighbor, Who has done this thing? And they enquired and searched and learnt that Gedeon the son of Joas had done this thing. 30 The men of the city said to Joas, Bring out your son, Let him die, because he has destroyed the altar of Baal and because he has destroyed the grove that is by it. 31 And Gedeon the son of Joas said to all the men who rose up against him, Do you now plead for Baal, or will you save him? Whoever will plead for him, let him be slain this morning: if he be a god let him plead for himself, because one has thrown down his altar. 32 He called it in that day Jerobaal, saying: Let Baal plead thereby, because his altar has been thrown down.

33 All Madiam and Amalek and the sons of the east gathered themselves together and encamped in the valley of Jezrael. 34 The Spirit of the Lord came upon Gedeon, He blew with the horn and Abiezer came to help after him. 35 And Gedeon sent messengers into all Manasse and into Aser and into Zabulon and into Nephthali; He went up to meet them.

36 And Gedeon said to God, If you will save Israel by my hand, as you have said: 37 behold, I put the fleece of wool in the threshing-floor: if there be dew on the fleece only and drought on all the ground, I shall know that you will save Israel by my hand, as you have said. 38 It was so: He rose up early in the morning and wrung the fleece and dew dropped from the fleece, a bowl full of water. 39 And Gedeon said to God, Let not, I pray you, your anger be kindled with me and I will speak yet once; I will even yet make one trial more with the fleece: let now the drought be upon the fleece only, Let there be dew on all the ground. 40 And God did so in that night; and there was drought on the fleece only and on all the ground there was dew.

7

7:1 Jerobaal rose early, the same is Gedeon and all the people with him and encamped at the fountain of Arad; and the camp of Madiam was to the north of him, reaching from Gabaathamorai, in the valley.

2 The Lord said to Gedeon, The people with you are many, so that I may not deliver Madiam into their hand, for fear that at any time Israel boast against me, saying: My hand has saved me. 3 And now speak in the ears of the people, saying: Who is afraid and fearful? Let him turn and depart from mount Galaad: and there returned of the people twenty-two thousand and ten thousand were left. 4 The Lord said to Gedeon, The people is yet numerous;

bring them down to the water and I will purge them there for you: and it shall come to pass that of whoever I shall say to you, This one shall go with you, even he shall go with you; and of whoever I shall say to you, This one shall not go with you, even he shall not go with you. 5 He brought the people down to the water; and the Lord said to Gedeon, whoever shall lap of the water with his tongue as if a dog should lap, you shall set him apart and also whoever shall bow down upon his knees to drink. 6 The number of those who lapped with their hand to their mouth was three hundred men; and all the rest of the people bowed upon their knees to drink water. 7 The Lord said to Gedeon, I will save you by the three hundred men that lapped and I will give Madiam into your hand; and all the rest of the people shall go every one to his place. 8 They took the provision of the people in their hand and their horns; He sent away every man of Israel each to his tent, He strengthened the three hundred; and the army of Madiam were beneath him in the valley.

9 It came to pass in that night that the Lord said to him: Arise, go down into the camp, for I have delivered it into your hand. 10 If you are afraid to go down, go down you and your servant Phara into the camp. 11 You shall hear what they shall say and afterwards your hands shall be strong and you shall go down into the camp: He went down and Phara his servant to the extremity of the companies of fifty, which were in the camp. 12 And Madiam and Amalec and all the children of the east were scattered in the valley, as the locust for multitude; and there was no number to their camels, but they were as the sand on the seashore for multitude.

13 And Gedeon came and behold a man was relating to his neighbor a dream, He said: Behold, I have dreamed a dream and behold, a cake of barley bread rolling into the camp of Madiam and it came as far as a tent and stroke it and it fell and it turned it up and the tent fell. 14 And his neighbor answered and said: This is none other than the sword of Gedeon, son of Joas, a man of Israel: God has delivered Madiam and all the host into his hand.

15 It came to pass when Gedeon heard the account of the dream and the interpretation of it, that he worshiped the Lord and returned to the camp of Israel and said: Rise, for the Lord has delivered the camp of Madiam into our hand. 16 He divided the three hundred men into three companies and put horns in the hands of all and empty pitchers and torches in the pitchers: 17 He said to them: you shall look at me and so shall you do; and behold, I will go into the beginning of the host and it shall come to pass that as I do, so shall you do. 18 I will sound with the horn and all you with me shall sound with the horn around the whole camp and you shall say, For the Lord and Gedeon.

19 And Gedeon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards and sounded with the horns and they broke the pitchers that were in their hands, 20 and the three companies sounded with the horns and broke the pitchers and held the torches in their left hands and in their right hands their horns to sound with; and they cried out, A sword for the Lord and for Gedeon. 21 And every man stood in his place around the host; and all the host ran and sounded an alarm and fled. 22 They sounded with the three hundred horns; and the Lord set every man's sword in all the host against his neighbor. 23 The host fled as far as Bethseed Tagaragatha Abel-meula to Tabath; and the men of Israel from Nephthali and from Aser and from all Manasse, came to help and followed after Madiam.

24 And Gedeon sent messengers into all mount Ephraim, saying: Come down to meet Madiam and take to yourselves the water as far as Baethera and Jordan: and every man of Ephraim

cried out and they took the water before hand to Baethera and Jordan. 25 They took the princess of Madiam, even Oreb and Zeb; and they killed Oreb in Sur Oreb and they killed Zeb in Jakephzeph; and they pursued Madiam and brought the heads of Oreb and Zeb to Gedeon from beyond Jordan.

8

8:1 The men of Ephraim said to Gedeon, What is this that you have done to us, in that you did not call us when you went to fight with Madiam? And they chode with him sharply. 2 He said to them: What have I now done in comparison of you? Is not the gleaning of Ephraim better than the vintage of Abiezer? 3 The Lord has delivered into your hand the princes of Madiam, Oreb and Zeb; and what do you think I do in comparison of you? Then was their spirit calmed toward him when he spoke this word.

4 And Gedeon came to Jordan and went over, himself and the three hundred with him, hungry, yet pursuing. 5 He said to the men of Socchoth, Give, I pray you, bread to feed this people that follow me; because they are faint and behold, I am following after Zebee and Salmana, kings of Madiam. 6 The princes of Socchoth said: Are the hands of Zebee and Salmana now in your hand, that we should give bread to your host? 7 And Gedeon said: Therefore when the Lord gives Zebee and Salmana into my hand, then will I tear your flesh with the thorns of the wilderness and the Barkenim. 8 He went up for there to Phanuel and spoke to them likewise: and the men of Phanuel answered him as the men of Socchoth had answered him. 9 And Gedeon said to the men of Phanuel when I return in peace, I will break down this tower.

10 And Zebee and Salmana were in Carcar and their host was with them, about fifteen thousand, all that were left of all the host of the aliens; and those who fell were a hundred and twenty thousand men that drew the sword. 11 And Gedeon went up by the way of those who dwelt in tents, eastward of Nabai and Jegebal; He stroke the host and the host was secure. 12 And Zebee and Salmana fled; He pursued after them and took the two kings of Madiam, Zebee and Salmana and discomfited all the army.

13 And Gedeon the son of Joas returned from the battle, down from the battle of Ares. 14 He took prisoner a young boy of the men of Socchoth and questioned him; He wrote to him the names of the princes of Socchoth and of their elders, seventy-seven men. 15 And Gedeon came to the princes of Socchoth and said: Behold Zebee and Salmana, about whom you reproached me, saying: Are the hands of Zebee and Salmana now in your hand, that we should give bread to your men that are faint? 16 He took the elders of the city with the thorns of the wilderness and the Barkenim and with them he tore the men of the city. 17 He overthrew the tower of Phanuel and killed the men of the city.

18 He said to Zebee and Salmana, Where are the men whom you killed in Thabor? And they said: As you, so were they, according to the likeness of the son of a king. 19 And Gedeon said: They were my brothers and the sons of my mother: as the Lord lives, if you had preserved them alive, I would not have slain you. 20 He said to Jether his first-born, Rise and kill them; but the boy drew not his sword, for he was afraid, for he was yet very young. 21 And Zebee and Salmana said: Rise you and fall upon us, for your power is as that of a man; and Gedeon arose and killed Zebee and Salmana: He took the round ornaments that were on the necks of their camels.

22 The men of Israel said to Gedeon, Rule, my lord, over us, both you and your son and your son's son; for you have saved us out of the hand of Madiam. 23 And Gedeon said to them: I will not rule and my son shall not rule among you; the Lord shall rule

over you. 24 And Gedeon said to them: I will make a request of you and do you give me every man an earring out of his spoils: for they had golden earrings, for they were Ismaelites. 25 They said: We will certainly give them: He opened his garment and each man cast an earring of his spoils. 26 The weight of the golden earrings which he asked, was a thousand and seven hundred pieces of gold, besides the crescents and the chains and the garments and the purple cloths that were on the kings of Madiam and besides the chains that were on the necks of their camels. 27 And Gedeon made an ephod of it, an set it in his city in Ephratha; and all Israel went to that place a whoring after it and it became a stumbling-block to Gedeon and his house.

28 And Madiam, was straitened before the children of Israel and they did not lift up their head any more; and the land had rest forty years in the days of Gedeon. 29 Jerobaal the son of Joas went and sat in his house. 30 And Gedeon had seventy sons begotten of his body, for he had many wives. 31 And his concubine was in Sychem and she also bore him a son and gave him the name Abimelech. 32 And Gedeon son of Joas died in his city, He was buried in the tomb of Joas his father in Ephratha of Abi-Esdri.

33 It came to pass when Gedeon was dead, that the children of Israel turned and went a whoring after Baalim and made for themselves a covenant with Baal that he should be their god. 34 The children of Israel remembered not the Lord their God who had delivered them out of the hand of all that afflicted them round about. 35 They did not deal mercifully with the house of Jerobaal, (the same is Gedeon) according to all the good which he did to Israel.

9

9:1 And Abimelech son of Jerobaal went to Sychem to his mother's brothers; He spoke to them and to all the kindred of the house of his mother's father, saying: 2 Speak, I pray you, in the ears of all the men of Sychem, saying: Which is better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? And remember that I am your bone and your flesh. 3 And his mother's brothers spoke concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said: He is our brother. 4 They gave him seventy pieces of silver out of the house of Baalberith; and Abimelech hired for himself vain and cowardly men and they went after him. 5 He went to the house of his father to Ephratha and killed his brothers the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

6 All the men of Sicima and all the house of BethmaaBehold, were gathered together and they went and made Abimelech king by the oak of Sedition, which was at Sicima.

7 It was reported to Joatham, He went and stood on the top of mount Garizin and lifted up his voice and wept and said to them: Hear me, you men of Sicima and God shall hear you.

8 The trees went forth on a time to anoint a king over them; and they said to the olive, Reign over us. 9 But the olives said to them: Shall I leave my fatness, with which men shall glorify God and go to be promoted over the trees? 10 The trees said to the fig-tree, Come, reign over us. 11 But the fig-tree said to them: Shall I leave my sweetness an my good fruits and go to be promoted over the trees? 12 The trees said to the vine, Come, reign over us. 13 The vine said to them: Shall I leave my wine that cheers God and men and go to be promoted over the trees? 14 Then all the trees said to the bramble, Come you and reign over us. 15 The bramble said to the trees, If you in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Lebanon.

16 And now, if you have done it in truth and integrity and have made Abimelech king and if you have accomplished well with Jerobaal and with his house and if you have done to him according to the reward of his hand, 17 as my father fought for you and put his life in jeopardy and delivered you out of the hand of Madiam; 18 and you are risen up this day against the house of my father and have slain his sons, being seventy men, upon one stone and have made Abimelech the son of his bondwoman king over the men of Sicima, because he is your brother: 19 if then you have done truly and faithfully with Jerobaal and with his house this day, rejoice you in Abimelech, Let him also rejoice over you: 20 but if not, let fire come out from Abimelech and devour the men of Sicima and the house of Bethmaalo; Let fire come out from the men of Sicima and from the house of BethmaaBehold and devour Abimelech.

21 Joatham fled and ran away and went as far as Baeer and dwelt there out of the way of his brother Abimelech.

22 And Abimelech reigned over Israel three years. 23 And God sent an evil spirit between Abimelech and the men of Sicima; and the men of Sicima dealt treacherously with the house of Abimelech: 24 to bring the injury done to the seventy sons of Jerobaal and to lay their blood upon their brother Abimelech, who killed them and upon the men of Sicima, because they strengthened his hands to kill his brothers. 25 The men of Sicima set liers in wait against him on the top of the mountains and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

26 And Gaal son of Jobel came and his brothers and passed by Sicima and the men of Sicima trusted in him. 27 They went out into the field and gathered their grapes and trod them and made merry; and they brought the grapes into the house of their god and ate and drank and cursed Abimelech. 28 And Gaal the son of Jobel said: Who is Abimelech and who is the son of Sychem, that we should serve him? Is he not the son of Jerobaal and is not Zebul his steward, his servant with the son of Emmor the father of Sychem? And why should we serve him? 29 And would that this people were under my hand! then would I remove Abimelech and I would say to him, Multiply your host and come out.

30 And Zebul the ruler of the city heard the words of Gaal the son of Jobel, He was very angry. 31 He sent messengers to Abimelech secretly, saying: Behold, Gaal the son of Jobel and his brothers have come to Sychem; and behold, they have besieged the city against you. 32 And now rise up by night, you and the people with you and lay wait in the field. 33 It shall come to pass in the morning at sunrising, you shall rise up early and draw toward the city; and behold, he and the people with him will come forth against you and you shall do to him according to your power. 34 And Abimelech and all the people with him rose up by night and formed an ambuscade against Sychem in four companies. 35 And Gaal the son of Jobel went forth and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade. 36 And Gaal the son of Jobel saw the people and said to Zebul, Behold, a people comes down from the top of the mountains: and Zebul said to him: You see the shadow of the mountains as men. 37 And Gaal continued to speak and said: Behold, a people comes down westward from the part bordering on the middle of the land and another company comes by the way of Helon Maonenim. 38 And Zebul said to him: And where is your mouth as you spoke, Who is Abimelech that we should serve him? Is not this the people whom you despisedst? Go forth now and set the battle in array against him. 39 And Gaal went forth before the men of Sychem and set the battle in array against Abimelech. 40 And Abimelech pursued him, He fled from before him;

and many fell down slain as far as the door of the gate.

41 And Abimelech entered into Arema and Zebul cast out Gaal and his brothers, so that they should not dwell in Sychem.

42 It came to pass on the second day that the people went out into the field and one brought word to Abimelech. 43 He took the people and divided them into three companies and formed an ambush in the field; He looked, and, behold, the people went forth out of the city, He rose up against them and stroke them. 44 And Abimelech and the chiefs of companies that were with him rushed forward and stood by the door of the gate of the city; and the two other companies rushed forward upon all that were in the field and stroke them. 45 And Abimelech fought against the city all that day and took the city and killed the people that were in it and destroyed the city and sowed it with salt.

46 All the men of the tower of Sychem heard and came to the gathering of Baethel-berith. 47 It was reported to Abimelech, that all the men of the tower of Sychem were gathered together. 48 And Abimelech went up to the mount of Selmon and all the people that were with him; and Abimelech took an axe in his hand and cut down a branch of a tree and took it and laid it on his shoulders; and said to the people that were with him, What you see me doing, do quickly as I. 49 They cut down likewise even every man a branch and went after Abimelech and laid them against the place of gathering and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sicima, about a thousand men and women.

50 And Abimelech went out of Baethel-berith and encamped against Thebes and took it. 51 And there was a strong tower in the midst of the city; and to that place all the men and the women of the city fled and shut the door without them and went up on the roof of the tower. 52 And Abimelech drew near to the tower and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire. 53 And a woman cast a piece of a millstone upon the head of Abimelech and broke his skull. 54 He cried out quickly to the young man his armor-bearer and said to him: Draw your sword and kill me, for fear that at any time they should say, A woman killed him: and his young man thrust him through He died. 55 The men of Israel saw that Abimelech was dead; and they went each to his place.

56 So God requited the wickedness of Abimelech, which he accomplished against his father, in slaying his seventy brothers. 57 All the wickedness of the men of Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

10

10:1 And after Abimelech Thola the son of Phua rose up to save Israel, being the son of his father's brother, a man of Issachar; He dwelt in Samir in mount Ephraim. 2 He judged Israel twenty-three years and died and was buried in Samir.

3 And after him arose Jair of Galaad, He judged Israel twenty-two years. 4 He had thirty-two sons riding on thirty-two colts and they had thirty-two cities; and they called them Jair's towns until this day in the land of Galaad. 5 Jair died and was buried in Rhamnon.

6 The children of Israel did evil again in the sight of the Lord and served Baalim and Astaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Phylistines; and they forsook the Lord and did not serve him. 7 The Lord was very angry with Israel and sold them into the hands of the Phylistines and into the hand of the children of Ammon. 8 They afflicted and bruised the children of Israel at

that time eighteen years, all the children of Israel beyond Jordan in the land of the Amorite in Galaad. 9 The children of Ammon went over Jordan to fight with Juda and Benjamin and with Ephraim; and the children of Israel were greatly afflicted.

10 The children of Israel cried to the Lord, saying: We have sinned against you, because we have forsaken God and served Baalim. 11 The Lord said to the children of Israel, Did I not save you from Egypt and from the Amorite and from the children of Ammon and from the Phylistines, 12 and from the Sidonians and Amalec and Madiam, who afflicted you? And you cried to me and I saved you out of their hand? 13 Yet you forsook me and served other gods; therefore I will not save you any more. 14 Go and cry to the gods whom you have chosen to yourselves, Let them save you in the time of your affliction. 15 The children of Israel said to the Lord, We have sinned: do you to us according to all that is good in your eyes; only deliver us this day. 16 They put away the strange gods from the midst of them and served the Lord only and his soul was pained for the trouble of Israel.

17 The children of Ammon went up and encamped in Galaad; and the children of Israel were gathered together and encamped on the hill. 18 The people the princes of Galaad said every man to his neighbor, Who is he that shall begin to fight against the children of Ammon? He shall even be head over all that dwell in Galaad.

11

11:1 Jephthae the Galaadite was a mighty man; He was the son of a harlot, who bore Jephthae to Galaad. 2 The wife of Galaad bore him sons; and the sons of his wife grew up and they cast out Jephthae and said to him: You shall not inherit in the house of our father, for you are the son of a concubine.

3 Jephthae fled from the face of his brothers and dwelt in the land of Tob; and vain men gathered to Jephthae and went out with him.

4 It came to pass when the children of Ammon prepared to fight with Israel, 5 that the elders of Galaad went to fetch Jephthae from the land of Tob. 6 They said to Jephthae, Come and be our head and we will fight with the sons of Ammon. 7 Jephthae said to the elders of Galaad, Did you not hate me and cast me out of my father's house and banish me from you? And why then are you come to me now when you want me? 8 The elders of Galaad said to Jephthae, Therefore have we now turned to you, that you should go with us and fight against the sons of Ammon and be our head over all the inhabitants of Galaad. 9 Jephthae said to the elders of Galaad, If you turn me back to fight with the children of Ammon and the Lord should deliver them before me, then will I be your head. 10 The elders of Galaad said to Jephthae, The Lord be witness between us, if we shall not do according to your word.

11 Jephthae went with the elders of Galaad and the people made him head and ruler over them: and Jephthae spoke all his words before the Lord in Massepha.

12 Jephthae sent messengers to the king of the children of Ammon, saying: What have I to do with you, that you have come against me to fight in my land? 13 The king of the children of Ammon said to the messengers of Jephthae, Because Israel took my land when he went up out of Egypt, from Arnon to Jaboc and to Jordan: now then return them peaceably and I will depart.

14 Jephthae again sent messengers to the king of the children of Ammon, 15 and said to him: Thus says Jephthae, Israel took not the land of Moab, nor the land of the children of Ammon; 16 for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph and came to Cades. 17 Israel sent messengers to the king of

Edom, saying: I will pass, if it please you, by your land: and the king of Edom complied not: and Israel also sent to the king of Moab, He did not consent; and Israel sojourned in Cades. 18 They journeyed in the wilderness and surrounded the land of Edom and the land of Moab: and they came by the east of the land of Moab, an encamped in the country beyond Arnon and came not within the borders of Moab, for Arnon is the border of Moab. 19 Israel sent messengers to Seon king of the Amorite, king of Esbon and Israel said to him: Let us pass, we pray you, by your land to our place. 20 And Seon did not trust Israel to pass by his coast; and Seon gathered all his people and they encamped at Jasa; He set the battle in array against Israel. 21 The Lord God of Israel delivered Seon and all his people into the hand of Israel and they stroke him; and Israel inherited all the land of the Amorite who dwelt in that land, 22 from Arnon and to Jaboc and from the wilderness to Jordan. 23 And now the Lord God of Israel has removed the Amorite from before his people Israel and shall you inherit his land? 24 will you not inherit those possessions which Chamos your god shall cause you to inherit; and shall not we inherit the land of all those whom the Lord our God has removed from before you? 25 And now are you any better than Balac son of Sepphor, king of Moab? Did he indeed fight with Israel, or indeed make war with him, 26 when Israel dwelt in Esebon and in its coasts and in the land of Aroer and in its coasts and in all the cities by Jordan, three hundred years? And why then did you not recover them in that time? 27 And now I have not sinned against you, but you wrong me in preparing war against me: may the Lord the Judge judge this day between the children of Israel and the children of Ammon.

28 But the king of the children of Ammon hearkened not to the words of Jephthae, which he sent to him. 29 The spirit of the Lord came upon Jephthae, He passed over Galaad and Manasse and passed by the watch-tower of Galaad to the other side of the children of Ammon.

30 Jephthae vowed a vow to the Lord and said: If you will indeed deliver the children of Ammon into my hand, 31 then it shall come to pass that whoever shall first come out of the door of my house to meet me when I return in peace from the children of Ammon, he shall be the Lord's: I will offer him up for a whole-burnt-offering. 32 Jephthae advanced to meet the sons of Ammon to fight against them; and the Lord delivered them into his hand. 33 He stroke them from Aroer till one comes to Arnon, in number twenty cities and as far as Ebelcharmim, with a very great destruction: and the children of Ammon were straitened before the children of Israel.

34 Jephthae came to Massepha to his house; and behold, his daughter came forth to meet him with timbrels and dances; and she was his only child, he had not another son or daughter. 35 It came to pass when he saw her, that he rent his garments and said: Ah, ah, my daughter, you have indeed troubled me and you were the cause of my trouble; and I have opened my mouth against you to the Lord and I shall not be able to return from it. 36 And she said to him: Father, have you opened your mouth to the Lord? Do to me accordingly as the word went out of your mouth, in that the Lord has accomplished vengeance for you on your enemies of the children of Ammon. 37 And she said to her father, Let my father now do this thing: let me alone for two months and I will go up and down on the mountains and I will bewail my virginity, I and my companions. 38 He said: Go: He sent her away for two months; and she went and her companions and she bewailed her virginity on the mountains.

39 It came to pass at the end of the two months that she returned to her father; He performed upon her his vow which he vowed; and she knew no man: 40 and it was an ordinance in Israel, That the daughters of Israel went from year to year to bewail the daughter of

Jephthae the Galaadite for four days in a year.

12

12:1 The men of Ephraim assembled themselves and passed on to the north and said to Jephthae, Why then did you go over to fight with the children of Ammon and did not call us to go with you? We will burn your house over you with fire. 2 Jephthae said to them: I and my people and the children of Ammon were very much engaged in war; and I called for you and you did not save me out of their hand. 3 I saw that you were no helper and I put my life in my hand and passed on to the sons of Ammon; and the Lord delivered them into my hand: and why then are you come up against me this day to fight with me?

4 Jephthae gathered all the men of Galaad and fought with Ephraim; and the men of Galaad stroke Ephraim, because those who were escaped of Ephraim said: you are of Galaad in the midst of Ephraim and in the midst of Manasse. 5 And Galaad took the fords of Jordan before Ephraim; and those who escaped of Ephraim said to them: Let us go over: and the men of Galaad said: are you an Ephrathite? He said: No. 6 Then they said to him: Say now Stachys; He did not rightly pronounce it so: and they took him and killed him at the fords of Jordan; and there fell at that time of Ephraim two and forty thousand.

7 Jephthae judged Israel six years; and Jephthae the Galaadite died and was buried in his city Galaad.

8 And after him Abaissan of Bethleem judged Israel. 9 He had thirty sons and thirty daughters, whom he sent forth; He brought in thirty daughters for his sons from without; He judged Israel seven years. 10 And Abaissan died and was buried in Bethleem.

11 And after him Ælom of Zabulon judged Israel ten years. 12 And Ælom of Zabulon died and was buried in Ælom in the land of Zabulon.

13 And after him Abdon the son of Ellel, the Pharathonite, judged Israel. 14 He had forty sons and thirty grandsons, that rode upon seventy colts: He judged Israel eight years. 15 And Abdon the son of Ellel, the Pharathonite, died and was buried in Pharathon in the land of Ephraim in the mount of Amalec.

13

13:1 The children of Israel yet again committed iniquity before the Lord; and the Lord delivered them into the hand of the Phylistines forty years.

2 And there was a man of Saraa, of the family of the kindred of Dan and his name was Manoe and his wife was barren and bore not. 3 An angel of the Lord appeared to the woman and said to her: Behold, you are barren and have not born; yet you shall conceive a son. 4 And now be very cautious and drink no wine nor strong drink and eat no unclean thing; 5 for behold, you are with child and shall bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; He shall begin to save Israel from the hand of the Phylistines.

6 The woman went in and spoke to her husband, saying: A man of God came to me and his appearance was as of an angel of God, very dreadful; and I did not ask him from where he was, He did not tell me his name. 7 He said to me: Behold, you are with child and shall bring forth a son; and now drink no wine nor strong drink and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death.

8 And Manoe prayed to the Lord and said: I pray you, O Lord my lord, concerning the man of God whom you sent; let him now come to us once more and teach us what we shall do to the child about to be born.

9 The Lord heard the voice of Manoe and the angel of God came yet again to the woman; and she sat in the field and Manoe her husband was not with her. 10 The woman hasted and ran and brought word to her husband and said to him: Behold the man who came in the other day to me has appeared to me.

11 And Manoe arose and followed his wife and came to the man and said to him: are you the man that spoke to the woman? And the angel said: I am. 12 And Manoe said: Now, shall your word come to pass: what shall be the ordering of the child and our dealings with him? 13 The angel of the Lord said to Manoe, Of all things concerning which I spoke to the woman, she shall beware. 14 She shall eat of nothing that comes of the vine yielding wine, Let her not drink wine or strong liquor, Let her not eat anything unclean: all things that I have charged her she shall observe.

15 And Manoe said to the angel of the Lord, Let us detain you here and prepare before you a kid of the goats. 16 The angel of the Lord said to Manoe, If you should detain me, I will not eat of your bread; and if you would offer a whole-burnt-offering, to the Lord you shall offer it: for Manoe knew not that he was an angel of the Lord. 17 And Manoe said to the angel of the Lord, What is your name, that when your word shall come to pass, we may glorify you? 18 The angel of the Lord said to him: Why do you thus ask after my name; whereas it is wonderful? 19 And Manoe took a kid of the goats and its meat-offering and offered it on the rock to the Lord; and the angel accomplished a distinct work and Manoe and his wife were looking on. 20 It came to pass when the flame went up above the altar toward heaven, that the angel of the Lord went up in the flame; and Manoe and his wife were looking and they fell upon their face to the earth.

21 The angel appeared no more to Manoe and to his wife: then Manoe knew that this was an angel of the Lord. 22 And Manoe said to his wife, We shall surely die, because we have seen God. 23 But his wife said to him: If the Lord were pleased to kill us, he would not have received of our hand a whole-burnt-offering and a meat-offering; He would not have shown us all these things, neither would he has caused us to hear all these things as at this time.

24 The woman brought forth a son and she called his name Sampson; and the child grew and the Lord blessed him. 25 The Spirit of the Lord began to go out with him in the camp of Dan and between Saraa and Esthaol.

14

14:1 And Sampson went down to Thamnatha and saw a woman in Thamnatha of the daughters of the Philistines. 2 He went up and told his father and his mother and said: I have seen a woman in Thamnatha of the daughters of the Phylistines; and now take her to me for a wife. 3 And his father and his mother said to him: Are there no daughters of your brothers and is there not a woman of all my people, that you go to take a wife of the uncircumcised Philistines?

And Sampson said to his father, Take her for me, for she is right in my eyes. 4 And his father and his mother knew not that it was of the Lord, that he sought to be revenged on the Philistines: and at that time the Philistines lorded it over Israel. 5 And Sampson and his father and his mother went down to Thamnatha, He came to the vineyard of Thamnatha; and behold, a young lion roared in meeting him. 6 The spirit of the Lord came powerfully upon him, He crushed him as he would have crushed a kid of the goats and there was nothing in his hands: He told not his father and his mother what he had done. 7 They went down and spoke to the woman and she was pleasing in the eyes of Sampson.

8 And after some time he returned to take her, He turned aside to see the

carcass of the lion; and behold, a swarm of bees and honey were in the mouth of the lion. 9 He took it into his hands and went on eating, He went to his father and his mother and gave to them and they did eat; but he told them not that he took the honey out of the mouth of the lion.

10 And his father went down to the woman and Sampson made there a banquet for seven days, for so the young men are used to do. 11 It came to pass when they saw him, that they took thirty guests and they were with him.

12 And Sampson said to them: I propound you a riddle: if you will indeed tell it me and discover it within the seven days of the feast, I will you give thirty sheets and thirty changes of raiment. 13 If you cannot tell it me, you shall give me thirty napkins and thirty changes of apparel: and they said to him: Propound your riddle and we will hear it. 14 He said to them: Meat came forth of the eater and sweetness out of the strong: and they do you think not tell the riddle for three days.

15 It came to pass on the fourth day, that they said to the wife of Sampson, Deceive now your husband, Let him tell you the riddle, for fear that we burn you and your father's house with fire: did you invite us to do us violence? 16 And Sampson's wife wept before him and said: you do but hate me and love me not; for the riddle which you have propounded to the children of my people you have not told me: and Sampson said to her: If I have not told it to my father and my mother, shall I tell it to you? 17 And she wept before him the seven days, during which their banquet lasted: and it came to pass on the seventh day, that he told her, because she troubled him; and she told it to the children of her people. 18 The men of the city said to him on the seventh day, before sunrise, What is sweeter than honey? And what is stronger than a lion? And Sampson said to them: If you had not ploughed with my heifer, you would not have known my riddle. 19 The Spirit of the Lord came upon him powerfully, He went down to Ascalon and destroyed of the inhabitants thirty men and took their garments and gave the changes of raiment to those who told the riddle; and Sampson was very angry and went up to the house of his father. 20 The wife of Sampson was given to one of his friends, with whom he was on terms of friendship.

15

15:1 It came to pass after a time, in the days of wheat harvest, that Sampson visited his wife with a kid and said: I will go in to my wife even into the chamber: but her father did not suffer him to go in. 2 And her father spoke, saying: I said that you did surely hate her and I gave her to one of your friends: is not her younger sister better than she? Let her be to you instead of her.

3 And Sampson said to them: Even for once am I guiltless with regard to the Philistines, in that I do mischief among them. 4 And Sampson went and caught three hundred foxes and took torches and turned tail to tail and put a torch between two tails and fastened it. 5 He set fire to the torches and sent the foxes into the corn of the Philistines; and every thing was burnt from the threshing floor to the standing corn and even to the vineyard and olives. 6 The Philistines said: Who has done these things? And they said: Sampson the son-in-law of the Thamnite, because he has taken his wife and given her to one of his friends; and the Philistines went up and burnt her and her father's house with fire.

7 And Sampson said to them: Though you may have dealt thus with her, truly I will be avenged of you and afterwards I will cease. 8 He stroke them leg on thigh with a great overthrow; and went down and dwelt in a cave of the rock Etam.

9 The Philistines went up and encamped in Juda and spread themselves abroad in Lechi. 10 The

men of Juda said: Why are you come up against us? And the Philistines said: We have come up to bind Sampson and to do to him as he has done to us. 11 The three thousand men of Juda went down to the hole of the rock Etam and they said to Sampson, Do you know not that the Philistines rule over us? And what is this that you have done to us? And Sampson said to them: As they did to me, so have I done to them. 12 They said to him: We have come down to bind you to deliver you into the hand of the Philistines: and Sampson said to them: Swear to me that you will not fall upon me yourselves. 13 They spoke to him, saying: No, but we will only bind you fast and deliver you into their hand and will by no means kill you: and they bound him with two new ropes and brought him from that rock.

14 They came to Lechi: and the Philistines shouted and ran to meet him: and the Spirit of the Lord came mightily upon him and the ropes that were upon his arms became as tow which is burnt with fire; and his bonds were consumed from off his hands. 15 He found the jaw-bone of an ass that had been cast away, He put forth his hand and took it and stroke with it a thousand men. 16 And Sampson said: With the jaw-bone of an ass I have utterly destroyed them, for with the jaw-bone of an ass I have stricken a thousand men. 17 It came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; He called that place the Lifting of the jaw-bone.

18 He was very thirsty and wept before the Lord and said: You have been well pleased to grant this great deliverance by the hand of your servant and new shall I die for thirst and fall into the hand of the uncircumcised? 19 And God broke open a hollow place in the jaw and there came for there water, He drank; and his spirit returned He revived: therefore the name of the fountain was called 'The well of the invoker,' which is in Lechi, until this day.

20 He judged Israel in the days of the Philistines twenty years.

16

16:1 And Sampson went to Gaza and saw there a harlot and went in to her. 2 It was reported to the Gazites, saying: Sampson has come to this place: and they surrounded him and laid wait for him all night in the gate of the city and they were quiet all the night, saying: Let us wait till the dawn appear and we will kill him. 3 And Sampson slept till midnight and rose up at midnight and took hold of the doors of the gate of the city with the two posts and lifted them up with the bar and laid them on his shoulders, He went up to the top of the mountain that is before Chebron and laid them there.

4 It came to pass after this that he loved a woman in Alsorech and her name was Dalida. 5 The princess of the Philistines came up to her and said to her: Beguile him and see by which his great strength is and by which we shall prevail against him and bind him to humble him; and we will give you each eleven hundred pieces of silver.

6 Dalida said to Sampson, Tell me, I pray you, by which is your great strength and by which you shall be bound that you may be humbled. 7 And Sampson said to her: If they bind me with seven moist cords that have not been spoiled, then shall I be weak and be as one of ordinary men. 8 The princess of the Philistines brought to her seven moist cords that had not been spoiled and she bound him with them. 9 The liers in wait remained with her in the chamber; and she said to him: the Philistines are upon you, Sampson: He broke the cords as if any one should break a thread of tow when it has touched the fire and his strength was not known.

10 Dalida said to Sampson, Behold, you have cheated me and told me lies; now then tell me by which you shall be bound. 11 He said to her: If they should bind me fast with new ropes with which work has not been done, then shall I be weak and shall be as another man. 12 Dalida took new ropes and

bound him with them and the liers in wait came out of the chamber and she said: The Philistines are upon you, Sampson: He broke them off his arms like a thread.

13 Dalida said to Sampson, Behold, you have deceived me and told me lies; tell me, I entreat you, by which you may be bound: He said to her: If you should weave the seven locks of my head with the web and should fasten them with the pin into the wall, then shall I be weak as another man. 14 It came to pass when he was asleep, that Dalida took the seven locks of his head and wove them with the web and fastened them with the pin into the wall and she said: The Philistines are upon you, Sampson: He awoke out of his sleep and carried away the pin of the web out of the wall.

15 Dalida said to Sampson, How do you say, I love you when your heart is not with me? This third time you have deceived me and have not told me where is your great strength. 16 It came to pass as she pressed him sore with her words continually and straitened him, that his spirit failed almost to death. 17 Then he told her all his heart and said to her: A razor has not come upon my head, because I have been a holy one of God from my mother's womb; if then I should be shaven, my strength will depart from me and I shall be weak and I shall be as all other men.

18 Dalida saw that he told her all his heart and she sent and called the princess of the Philistines, saying: Come up yet this once; for he has told me all his heart. The chiefs of the Philistines went up to her and brought the money in their hands. 19 Dalida made Sampson sleep upon her knees; and she called a man, He shaved the seven locks of his head and she began to humble him and his strength departed from him. 20 Dalida said: The Philistines are upon you, Sampson: He awoke out of his sleep and said: I will go out as at former times and shake myself; He knew not that the Lord was departed from him. 21 The Philistines took him and put out his eyes and brought him down to Gaza and bound him with fetters of brass; He ground in the prison-house. 22 The hair of his head began to grow as before it was shaven.

23 The chiefs of the Philistines met to offer a great sacrifice to their god Dagon and to make merry; and they said: God has given into our hand our enemy Sampson. 24 The people saw him and sang praises to their god; for our god, said they, has delivered into our hand our enemy, who wasted our land and who multiplied our slain. 25 When their heart was merry, then they said: Call Sampson out of the prison-house, Let him play before us: and they called Sampson out of the prison-house, He played before them; and they stroke him with the palms of their hands and set him between the pillars. 26 And Sampson said to the young man that held his hand, Suffer me to feel the pillars on which the house rests and I will stay myself upon them. 27 The house was full of men and woman and there were all the chiefs of the Philistines and on the roof were about three thousand men and woman looking at the sports of Sampson.

28 And Sampson wept before the Lord and said: O Lord, my lord, remember me, I pray you and strengthen me, O God, yet this once and I will seek retaliation for one recompense to the Philistines for my two eyes. 29 And Sampson took hold of the two pillars of the house on which the house stood and leaned on them and laid hold of one with his right hand and the other with his left. 30 And Sampson said: Let my wife perish with the Philistines: He bowed himself mightily; and the house fell upon the princes and upon all the people that were in it: and the dead whom Sampson killed in his death were more than those whom he killed in his life.

31 And his brothers and his father's house went down and they took him; and they went up and buried him between Saraa and Esthaol in the tomb

of his father Manoe; He judged Israel twenty years.

17

17:1 And there was a man of mount Ephraim and his name was Michaias. 2 He said to his mother, The eleven hundred pieces of silver which you took of yourself and about which you cursed me and spoke in my ears, behold, the silver is with me; I took it: and his mother said: Blessed be my son of the Lord. 3 He restored the eleven hundred pieces of silver to his mother; and his mother said: I had wholly consecrated the money to the Lord out of my hand for my son, to make a graven and a molten image and now I will restore it to you. 4 But he returned the silver to his mother and his mother took two hundred pieces of silver and gave them to a silversmith, He made it a graven and a molten image; and it was in the house of Michaias. 5 The house of Michaias was to him the house of God, He made an ephod and theraphin, He consecrated one of his sons, He became to him a priest.

6 And in those days there was no king in Israel; every man did that which was right in his own eyes.

7 And there was a young man in Bethleem of the tribe of Juda, He was a Levite, He was sojourning there. 8 The man departed from Bethleem the city of Juda to sojourn in whatever place he might find; He came as far as mount Ephraim and to the house of Michaias to accomplish his journey. 9 And Michaias said to him: Where do you come from? He said to him: I am a Levite of Bethleem Juda and I go to sojourn in any place I may find. 10 And Michaias said to him: Dwell with me and be to me a father and a priest; and I will give you ten pieces of silver by the year and a change of raiment and your living. 11 The Levite went and began to dwell with the man; and the young man was to him as one of his sons. 12 And Michaias consecrated the Levite, He became to him a priest, He was in the house of Michaias. 13 And Michaias said: Now, I know that the Lord will do me good, because a Levite has become my priest.

18

18:1 In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel. 2 The sons of Dan sent from their families five men of valour, from Saraa and from Esthaol, to spy out the land and to search it; and they said to them: Go and search out the land. They came as far as the mount of Ephraim to the house of Michaias and they dwelt there, 3 in the house of Michaias and they recognised the voice of the young man the Levite and turned in to that place; and said to him: Who brought you in to this place? And what do you in this place? And what have you here? 4 He said to them: Thus and thus did Michaias to me, He hired me and I became his priest. 5 They said to him: Enquire now of God and we shall know whether our way will prosper, on which we are going. 6 The priest said to them: Go in peace; your way in which you go, is before the Lord.

7 The five men went on and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as is the manner of the Sidonians and there is no one ing or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians and they have no with any one. 8 The five men came to their brothers to Saraa and Esthaol and said to their brothers, Why sit you here idle? 9 They said: Arise, Let us go up against them, for we have seen the land, and, behold, it is very good, yet you are still: delay not to go, an to enter in to possess the land. 10 Whenever you shall go, you shall come in upon a people secure and the land is extensive, for God has given it into your hand; a place where there is

no want of anything that the earth affords.

11 And there departed for there of the families of Dan, from Saraa and from Esthaol, six hundred men, girded with weapons of war. 12 They went up and encamped in Cariathiarim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, it is behind Cariathiarim.

13 They went on for there to the mount of Ephraim and came to the house of Michaias. 14 The five men who went to spy out the land of Laisa answered and said to their brothers, you know that there is in this place an ephod and theraphin and a graven and a molten image; and now consider what you shall do. 15 They turned aside there and went into the house of the young man, the Levite, even into the house of Michaias and asked him how he was. 16 The six hundred men of the sons of Dan who were girded with their weapons of war stood by the door of the gate. 17 The five men who went to spy out the land went up and entered into the house of Michaias and the priest stood. 18 They took the graven image and the ephod and the theraphin and the molten image; and the priest said to them: What are you doing? 19 They said to him: Be silent, lay your hand upon your mouth and come with us and be to us a father and a priest: is it better for you to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel? 20 The heart of the priest was glad, He took the ephod and the theraphin and the graven image and the molten image and went in the midst of the people.

21 So they turned and departed and put their children and their property and their baggage before them.

22 They went some distance from the house of Michaias, and, behold, Michaias and the men in the houses near Michaias' house, cried out and overtook the children of Dan. 23 The children of Dan turned their face and said to Michaias, What is the matter with you that you have cried out? 24 And Michaias said: Because you have taken my graven image which I made and my priest and are gone; and what have I remaining? And what is this that you say to me, Why cry you? 25 The children of Dan said to him: Let not your voice be heard with us, for fear that angry men run upon you and take away your life and the lives of your house. 26 The children of Dan went their way; and Michaias saw that they were stronger than himself, He returned to his house.

27 The children of Dan took what Michaias had made and the priest that he had and they came to Laisa, to a people quiet and secure; and they stroke them with the edge of the sword and burnt the city with fire. 28 And there was no deliverer, because the city is far from the Sidonians and they have no with men and it is in the valley of the house of Raab; and they built the city and dwelt in it. 29 They called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamais before.

30 The children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of the nation. 31 They set up for themselves the graven image which Michaias made, all the days that the house of God was in Selom; and it was so in those days that there was no king in Israel.

19

19:1 And there was a Levite sojourning in the sides of mount Ephraim, He took to himself a concubine from Bethleem Juda. 2 And his concubine departed from him and went away from him to the house of her father to Bethleem Juda and she was there four months.

3 And her husband rose up and went after her to speak kindly to her, to recover her to himself; He had his

young man with him and a pair of asses; and she brought him into the house of her father; and the father of the young women saw him and was well pleased to meet him. 4 And his father-in-law, the father of the young women, constrained him, He stayed with him for three days; and they ate and drank and dwelt there. 5 It came to pass on the fourth day that they rose early, He stood up to depart; and the father of the young women said to his son-in-law, Strengthen your heart with a morsel of bread and afterwards you shall go. 6 So they two sat down together and ate and drank: and the father of the young women said to her husband, Spend the night here, Let your heart be merry. 7 The man rose up to depart; but his father-in-law constrained him, He stayed and dwelt there.

8 He rose early in the morning on the fifth day to depart; and the father of the young women said: Strengthen now your heart and quit yourself as a soldier till the day decline; and the two ate. 9 The man rose up to depart, he and his concubine and his young man; but his father-in-law the father of the young women said to him: Behold now, the day has declined toward evening; dwell here, an let your heart rejoice; and you shall rise early tomorrow for your journey and you shall go to your habitation. 10 But the man would not dwell there, but he arose and departed and came to the part opposite Jebus, (this is Jerusalem,) and there was with him a pair of donkeys saddled and his concubine was with him.

11 They came as far as Jebus: and the day had far advanced and the young man said to his master, Come, I pray you, Let us turn aside to this city of the Jebusites, Let us dwell in it. 12 And his master said to him: We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gabaa. 13 He said to his young man, Come, Let us draw near to one of the places and we will dwell in Gabaa or in Rama. 14 They passed by and went on and the sun went down upon them near to Gabaa, which is in Benjamin. 15 They turned aside for there to go in to dwell in Gabaa; and they went in and sat down in the street of the city and there was no one who conducted them into a house to dwell.

16 And behold, an old man came out of the field from his work in the evening; and the man was of mount Ephraim, He sojourned in Gabaa and the men of the place were sons of Benjamin. 17 He lifted up his eyes and saw a traveller in the street of the city; and the old man said to him: Where go you and where do you come from? 18 He said to him: We are passing by from Bethleem Juda to the sides of mount Ephraim: I am there and I went as far as Bethleem Juda and I am going home and there is no man to take me into his house. 19 Yet is there straw and food for our asses and bread and wine for me and my handmaid and the young man with your servants; there is no want of anything. 20 The old man said: Peace be to you; only be every want of your upon me, only do you by no means dwell in the street. 21 He brought him into his house and made room for his asses; and they washed their feet and ate and drank.

22 They were comforting their heart, when, behold, the men of the city, sons of transgressors, surrounded the house, knocking at the door: and they spoke to the old man the owner of the house, saying: Bring out the man who came into your house, that we may know him. 23 The master of the house came out to them and said: No, brothers, do not you wrong, I pray you, after this man has come into my house; do not you this folly. 24 Behold my daughter a virgin and the man's concubine: I will bring them out and humble you them and do to those who which is good in your eyes; but to this man do not this folly. 25 But the men would not consent to hearken to him; so the man laid hold of his concubine and brought her out to them; and they knew her and abused her all night till

the morning, Let her go when the morning dawned.

26 The woman came toward morning and fell down at the door of the house where her husband was, until it was light. 27 And her husband rose up in the morning and opened the doors of the house and went forth to go on his journey; and, behold, the woman his concubine had fallen down by the doors of the house and her hands were on the threshold. 28 He said to her: Rise, Let us go; and she answered not, for she was dead: He took her upon his ass and went to his place.

29 He took his sword and laid hold of his concubine and divided her into twelve parts and sent them to every coast of Israel. 30 It was so, that every one who saw it said: Such a day as this has not happened nor has been seen from the day of the going up of the children of Israel out of the land of Egypt until this day: take you counsel concerning it and speak.

20

20:1 All the children of Israel went out and all the congregation was gathered as one man, from Dan even to Bersabee and in the land of Galaad, to the Lord at Massepha. 2 All the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand footmen that drew sword. 3 The children of Benjamin heard that the children of Israel were gone up to Massepha: and the children of Israel came and said: Tell us, where did this wickedness take place? 4 The Levite, the husband of the woman that was slain, answered and said: I and my concubine went to Gabaa of Benjamin to dwell. 5 The men of Gabaa rose up against me and surrounded the house by night against me; they wished to kill me and they have humbled my concubine and she is dead. 6 I laid hold of my concubine and divided her in pieces and sent the parts into every coast of the inheritance of the children of Israel; for they have accomplished lewdness and abomination in Israel. 7 Behold, all you are children of Israel; and consider and take counsel here among yourselves.

8 All the people rose up as one man, saying: No one of us shall return to his tent and no one of us shall return to his house. 9 And now this is the thing which shall be done in Gabaa; we will go up against it by lot. 10 Moreover, we will take ten men for a hundred for all the tribes of Israel and a hundred for a thousand and a thousand for ten thousand, to take provision, to cause them to come to Gabaa of Benjamin, to do to it according to all the abomination, which they accomplished in Israel. 11 All the men of Israel were gathered to the city as one man.

12 The tribes of Israel sent men through the whole tribe of Benjamin, saying: What is this wickedness that has been accomplished among you? 13 Now, then give up the men the sons of transgressors that are in Gabaa and we will put them to death and purge out wickedness from Israel: but the children of Benjamin consented not to hearken to the voice of their brothers the children of Israel. 14 The children of Benjamin were gathered from their cities to Gabaa, to go forth to fight with the children of Israel. 15 The children of Benjamin from their cities were numbered in that day, twenty-three thousand, every man drawing a sword, besides the inhabitants of Gabaa, who were numbered seven hundred chosen men of all the people, able to use both hands alike; 16 All these do you think sling with stones at a hair and not miss. 17 The men of Israel, exclusive of Benjamin, were numbered four hundred thousand men that drew sword; all these were men of war.

18 They arose and went up to Baethel and enquired of God: and the children of Israel said: Who shall go up for us first to fight with the children of Benjamin? The Lord said: Juda shall go up first as leader. 19 The children of

Israel rose up in the morning and encamped against Gabaa.

20 They went out, all the men of Israel, to fight with Benjamin and engaged with them at Gabaa. 21 The sons of Benjamin went forth from Gabaa and they destroyed in Israel on that day two and twenty thousand men down to the ground.

22 The men of Israel strengthened themselves and again engaged in battle in the place where they had engaged on the first day. 23 The children of Israel went up and wept before the Lord till evening and enquired of the Lord, saying: Shall we again draw near to battle with our brothers the children of Benjamin? And the Lord said: Go up against them. 24 The children of Israel advanced against the children of Benjamin on the second day. 25 The children of Benjamin went forth to meet them from Gabaa on the second day and destroyed of the children of Israel yet further eighteen thousand men down to the ground: all these drew sword.

26 The children of Israel and all the people went up and came to Baethel; and they wept and sat there before the Lord; and they fasted on that day until evening and offered whole-burnt-offerings and perfect sacrifices, before the Lord, 27 for the ark of the Lord God was there in those days, 28 and Phinees the son of Eleazar the son of Aaron stood before it in those days; and the children of Israel enquired of the Lord, saying: Shall we yet again go forth to fight with our brothers the sons of Benjamin? And the Lord said: Go up, tomorrow I will give them into your hands. 29 The children of Israel set an ambush against Gabaa around it.

30 The children of Israel went up against the children of Benjamin on the third day and arrayed themselves against Gabaa as before. 31 The children of Benjamin went out to meet the people and were all drawn out of the city and began to strike and kill the people as before in the roads, of which one goes up to Baethel and one to Gabaa in the field, about thirty men of Israel. 32 The children of Benjamin said: They fall before us as at the first: but the children of Israel said: Let us flee and draw them out from the city into the roads; and they did so.

33 All the men rose up out of their places and engaged in Baal Thamar; and the liers in wait of Israel advanced from their place from Maraagabe. 34 And there came over against Gabaa ten thousand chosen men out of all Israel; and the fight was severe; and they knew not that evil was coming upon them. 35 The Lord stroke Benjamin before the children of Israel; and the children of Israel destroyed of Benjamin in that day a hundred and twenty-five thousand men: all these drew sword. 36 The children of Benjamin saw that they were stricken; and the men of Israel gave place to Benjamin, because they trusted in the ambuscade which they had prepared against Gabaa.

37 When they retreated, then the liers in wait rose up and they moved toward Gabaa and the whole ambush came forth and they stroke the city with the edge of the sword.

38 The children of Israel had a signal of battle with the liers in wait, that they should send up a signal of smoke from the city. 39 The children of Israel saw that the liers in wait had seized Gabaa and they stood in line of battle; and Benjamin began to strike down wounded ones among the men of Israel about thirty men; for they said: Surely they fall again before us, as in the first battle.

40 The signal went up increasingly over the city as a pillar of smoke; and Benjamin looked behind him and behold the destruction of the city went up to heaven.

41 The men of Israel turned back and the men of Benjamin hasted, because they saw that evil had come upon them. 42 They turned to the way of the wilderness from before the children of Israel and fled: but the battle overtook them and they from the

cities destroyed them in the midst of them.

43 They cut down Benjamin and pursued him from Nua closely till they came opposite Gabaa on the east. 44 And there fell of Benjamin eighteen thousand men: all these were men of might.

45 The rest turned and fled to the wilderness to the rock of Remmon; and the children of Israel picked off of them five thousand men; and the children of Israel went down after them as far as Gedan and they stroke of them two thousand men. 46 All that fell of Benjamin were twenty-five thousand men that drew sword in that day: all these were men of might. 47 The rest turned and fled to the wilderness to the rock of Remmon, even six hundred men; and they sojourned four months in the rock of Remmon.

48 The children of Israel returned to the children of Benjamin and stroke them with the edge of the sword from the city of Methla, even to the cattle and every thing that was found in all the cities: and they burnt with fire the cities they found.

21

21:1 Now, the children of Israel swore in Massephas, saying: No man of us shall give his daughter to Benjamin for a wife. 2 The people came to Baethel and sat there until evening before God: and they lifted up their voice and wept with a great weeping; 3 and said: Why then, O Lord God of Israel, has this come to pass, that today one tribe should be counted as missing from Israel? 4 It came to pass on the morrow that the people rose up early and built there an altar and offered up whole-burnt-offerings and peace offerings.

5 The children of Israel said: Who of all the tribes of Israel, went not up in the congregation to the Lord? For there was a great oath concerning those who went not up to the Lord to Massephas, saying: He shall surely be put to death.

6 The children of Israel relented toward Benjamin their brother and said: Today one tribe is cut off from Israel. 7 What shall we do for wives for the rest that remain? Whereas we have sworn by the Lord, not to give them of our daughters for wives. 8 They said: What one man is there of the tribes of Israel, who went not up to the Lord to Massephath? And, behold, no man came to the camp from Jabis Galaad to the assembly. 9 The people were numbered and there was not there a man from the inhabitants of Jabis Galaad.

10 The congregation sent to that place twelve thousand men of the strongest and they charged them, saying: Go you and strike the inhabitants of Jabis Galaad with the edge of the sword. 11 And this shall you do: every male and every woman that has known the lying with man you shall devote to destruction, but the virgins you shall save alive: and they did so.

12 They found among the inhabitants of Jabis Galaad four hundred young virgins, who had not known man by lying with him; and they brought them to Selom in the land of C'anaan.

13 All the congregation sent and spoke to the children of Benjamin in the rock Remmon and invited them to make peace. 14 And Benjamin returned to the children of Israel at that time and the children of Israel gave them the women whom they had save alive of the daughters of Jabis Galaad; and they were content.

15 The people relented for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 The elders of the congregation said: What shall we do for wives for those who remain? For the women have been destroyed out of Benjamin. 17 They said: There must be an inheritance of those who are escaped of Benjamin; and so a tribe shall not be

destroyed out of Israel. 18 For we shall not be able to give them wives of our daughters, because we swore among the children of Israel, saying: Cursed is he that gives a wife to Benjamin.

19 They said: Behold! now there is a feast of the Lord from year to year in Selom, which is on the north of Baethel, eastward on the way that goes up from Baethel to Sychem and from the south of Lebona. 20 They charged the children of Benjamin, saying: Go and lie in wait in the vineyards; 21 and you shall see; and Behold! if there come out the daughters of the inhabitants of Selom to dance in dances, then shall you go out of the vineyards and seize for yourselves every man a wife of the daughters of Selom and go you into the land of Benjamin. 22 It shall come to pass when their fathers or their brothers come to dispute with us, that we will say to them, Grant them freely to us, for we have not taken every man his wife in the battle: because you did not give to them according to the occasion, you transgressed.

23 The children of Benjamin did so; and they took wives according to their number from the dancers whom they seized: and they went and returned to their inheritance and built the cities and dwelt in them. 24 The children of Israel went for there at that time every man to his tribe and his kindred; and they went for there every man to his inheritance. 25 And in those days there was no king in Israel; every man did that which was right in his own sight.

RUTH
(POYΘ)

1

1:1 It came to pass when the judges ruled, that there was a famine in the land: and a man went from Bethleem Juda to sojourn in the land of Moab, he and his wife and his two sons. 2 The man's name was Elimelech and his wife's name Noemin and the names of his two sons Maalon and Chelaion, Ephrathites of Bethleem of Juda: and they came to the land of Moab and remained there.

3 And Elimelech the husband of Noemin died; and she was left and her two sons. 4 They took to themselves wives, women of Moab; the name of the one was Orpha and the name of the second Ruth; and they dwelt there about ten years. 5 And both Maalon and Chelaion died also; and the woman was left of her husband and her two sons.

6 And she rose up and her two daughters-in-law and they returned out of the country of Moab, for she heard in the country of Moab that the Lord had visited his people to give them bread. 7 And she went forth out of the place where she was and her two daughters-in-law with her: and they went by the way to return to the land of Juda.

8 And Noemin said to her daughter-in-law, Go now, return each to the house of her mother: the Lord deal mercifully with you, as you have dealt with the dead and with me. 9 The Lord grant you that you may find rest each of you in the house of her husband: and she kissed them; and they lifted up their voice and wept. 10 They said to her: We will return with you to your people.

11 And Noemin said: Return now, my daughters; and why do you go with me? Have I yet sons in my womb to be your husbands? 12 Turn now, my daughters, for I am too old to be married: for I said: Suppose I were married and should bear sons; 13 would you wait for them till they should be grown? Or would you refrain from being married for their sakes? Not so, my daughters; for I am grieved for you, that the hand of the Lord has gone forth against me.

14 They lifted up their voice and wept again; and Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.

15 And Noemin said to Ruth, Behold, your sister-in-law has returned to her people and to her gods; turn now you also after your sister-in-law. 16 And Ruth said: Entreat me not to leave you, or to return from following you; for whereever you go, I will go and wheresoever you dwellst, I will dwell; your people shall be my people and your God my God. 17 And wherever you diest, I will die and there will I be buried: the Lord do so to me and more also, if I leave you, for death only shall divide between me and you. 18 And Noemin seeing that she was determined to go with her, ceased to speak to her any more.

19 They went both of them until they came to Bethleem: and it came to pass when they arrived at Bethleem, that all the city rang with them and they said: Is this Noemin? 20 And she said to them: No, do not call me Noemin; call me 'Bitter,' for the Mighty One has dealt very bitterly with me. 21 I went out full and the Lord has brought me back empty: and why call you me Noemin, whereas the Lord has humbled me and the Mighty One has afflicted me?

22 So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethleem in the beginning of barley harvest.

2

2:1 And Noemin had a friend an acquaintance of her husband and the man was a mighty man of the kindred of Elimelech and his name was Booz. 2 And Ruth the Moabitess said to Noemin, Let me go now to the field and I will glean among the ears behind the man with whoever I shall find favor: and she said to her: Go, daughter. 3 And she went; and came and gleaned in the field behind the reapers; and she happened by chance to come on a portion of the land of Booz, of the kindred of Elimelech.

4 And, behold, Booz came from Bethleem and said to the reapers, The Lord be with you: and they said to him: The Lord bless you. 5 And Booz said to his servant who was set over the reapers, Whose is this young women? 6 And his servant who was set over the reapers answered and said: It is the Moabitish young women who returned with Noemin out of the land of Moab. 7 And she said: I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening and rested not even a little in the field.

8 And Booz said to Ruth, have you not heard, my daughter? Go not to glean in another field; and depart not you hence, join yourself here with my young womens. 9 Let your eyes be on the field where my men shall reap and you shall go after them: behold, I have charged the young men not to touch you: and when you shall thirst, then you shall go to the vessels and drink of that which the young men shall have drawn. 10 And she fell upon her face and did reverence to the ground and said to him: How is it that I have found grace in your eyes, that you should take notice of me, whereas I am a stranger?

11 And Booz answered and said to her: It has fully been told me how you have dealt with your mother-in-law after the death of your husband; and how you did leave your father and your mother and the land of your birth and came to a people whom you knew not before. 12 The Lord recompense your work; may a full reward be given you of the Lord God of Israel, to whom you have come to trust under his wings. 13 And she said: Let me find grace in your sight, my lord, because you have comforted me and because you have spoken kindly to your handmaid and behold, I shall be as one of your servants.

14 And Booz said to her: Now, it is time to eat; come to this place and you shall eat of the bread and you shall dip your morsel in the vinegar: and Ruth sat by the side of the reapers: and Booz handed her meal and she ate and was satisfied and left.

15 And she rose up to glean; and Booz charged his young men, saying: Let her even glean among the sheaves and reproach her not. 16 And do you by all means carry it for her and you shall surely let fall for her some of that which is heaped up; Let her eat and glean and rebuke her not. 17 So she gleaned in the field till evening and beat out that she had gleaned and it was about an ephah of barely.

18 And she took it up and went into the city: and her mother-in-law saw what she had gleaned and Ruth brought forth and gave to her the food which she had left from what she had been satisfied with. 19 And her mother-in-law said to her: Where have you gleaned today and where have you accomplished? Blessed be he that took notice of you. And Ruth told her mother-in-law where she had accomplished and said: The name of the man with whom I accomplished today is Booz. 20 And Noemin said to her daughter-in-law, Blessed is he of the Lord, because he has not failed in his mercy with the living and with the dead: and Noemin said to her: The man is near akin to us, he is one of our relations. 21 And Ruth said to her mother-in-law, yes, he said also to me, Keep close to my young womens, until the men shall have finished all my reaping.

22 And Noemin said to Ruth her daughter-in-law, It is well, daughter, that you went out with his young womens; thus they shall not meet you in another field. 23 And Ruth joined herself to the young womens of Booz to glean until they had finished the barley-harvest and the wheat-harvest.

3

3:1 And she dwelt with her mother-in-law: and Noemin her mother-in-law said to her: My daughter, shall I not seek rest for you, that it may be well with you? 2 And now is not Booz our kinsman, with whose young womens you wast? Behold, he winnows barley this night in the floor.

3 But do you wash and anoint yourself and put your raiment upon you and go up to the threshing-floor: do not discover yourself to the man until he has done eating and drinking. 4 It shall come to pass when he lies down, that you shall mark the place where he lies down and shall come and lift up the covering of his feet and shall lie down; He shall tell you what you shall do. 5 And Ruth said to her: All that you shall say, I will do.

6 And she went down to the threshing-floor and did according to all that her mother-in-law enjoined her. 7 And Booz ate and drank and his heart was glad, He came to lie down by the side of the heap of corn; and she came secretly and lifted up the covering of his feet. 8 It came to pass at midnight that the man was amazed and troubled and behold, a woman lay at his feet. 9 He said: Who are you? And she said: I am your handmaid Ruth; spread therefore your skirt over your handmaid, for you are a near relation. 10 And Booz said: Blessed be of the Lord God, my daughter, for you have made your latter kindness greater than the former, in that you followest not after young men, whether any be poor or rich. 11 And now fear not, my daughter, whatever you shall say I will do to you; for all the tribe of my people knows that you are a virtuous woman. 12 And now I am truly akin to you; nevertheless there is a kinsman nearer than I. 13 Dwell here for the night and it shall be in the morning, if he will do the part of a kinsman to you, well—let him do it: but if he will not do the part of a kinsman to you, I will do the kinsman's part to you, as the Lord lives; lie down till the morning.

14 And she lay at his feet until the morning; and she rose up before a man do you think know his neighbor; and Booz said: Let it not be known that a woman came into the floor.

15 He said to her: Bring the apron that is upon you: and she held it, He measured six measures of barley and put them upon her and she went into the city.

16 And Ruth went in to her mother-in-law and she said to her: My daughter! and Ruth told her all that the man had done to her. 17 And she said to her: He gave me these six measures of barley, for he said to me: Go not empty to your mother-in-law. 18 And she said: Sit still, my daughter, until you shall know how the matter will fall out; for the man will not rest until the matter be accomplished this day.

4

4:1 And Booz went up to the gate and sat there; and behold, the relative passed by, of whom Booz spoke: and Booz said to him: Turn aside, sit down here, such a one: He turned aside and sat down. 2 And Booz took ten men of the elders of the city and said: Sit you here; and they sat down.

3 And Booz said to the relative, The matter regards the portion of the field which was our brother Elimelech's which was given to Noemin, now returning out of the land of Moab; 4 and I said: I will inform you, saying: Buy it before those who sit and before the elders of my people: if you will redeem it, redeem it, but if you will not redeem it, tell me and I shall know; for

there is no one beside you to do the office of a kinsman and I am after you: He said: I am here, I will redeem it. 5 And Booz said: In the day of your buying the field of the hand of Noemin and of Ruth the Moabitess the wife of the deceased, you must also buy her, so as to raise up the name of the dead upon his inheritance. 6 The kinsman said: I shall not be able to redeem it for myself, for fear that I mar my own inheritance; do you redeem my right for yourself, for I shall not be able to redeem it.

7 And this was in former time the ordinance in Israel for redemption and for a bargain, to confirm every word: A man loosed his shoe and gave it to his neighbor that redeemed his right; and this was a testimony in Israel. 8 The kinsman said to Booz, Buy my right for yourself: He took off his shoe and gave it to him.

9 And Booz said to the elders and to all the people, you are this day witnesses, that I have bought all that was Elimelech's and all that belonged to Chelaion and Maalon, of the hand of Noemin. 10 Moreover, I have bought for myself for a wife Ruth the Moabitess, the wife of Maalon, to raise up the name of the dead upon his inheritance; so the name of the dead shall not be destroyed from among his brothers and from the tribe of his people: you are this day witnesses.

11 All the people who were in the gate said: We are witnesses: and the elders said: The Lord make your wife who goes into your house, as Rachel and as Lia, who both together built the house of Israel and accomplished mightily in Ephratha and there shall be a name to you in Bethleem. 12 Let your house be as the house of Phares, whom Thamar bore to Juda, of the seed which the Lord shall give you of this handmaid.

13 And Booz took Ruth and she became his wife, He went in to her; and the Lord gave her conception and she bore a son. 14 The woman said to Noemin, Blessed is the Lord, who has not suffered a redeemer to fail you this day, even to make your name famous in Israel. 15 He shall be to you a restorer of your soul and one to cherish your old age; for your daughter-in-law which has loved you, who is better to you than seven sons, has born him. 16 And Noemin took the child and laid it in her bosom and became a nurse to it.

17 The neighbors gave it a name, saying: A son has been born to Noemin; and they called his name Obed; this is the father of Jessae the father of David. 18 These are the generations of Phares: Phares begot Esrom: 19 Esrom begot Aram; and Aram begot Aminadab. 20 And Aminadab begot Naasson; and Naasson begot Salmon. 21 And Salmon begot Booz; and Booz begot Obed. 22 And Obed begot Jessae; and Jessae begot David.

I KINGDOMS (1 SAMUEL)
(ΒΑΣΙΛΕΙΩΝ Α)

1

1:1 There was a man of Armathaim Sipha, of mount Ephraim and his name was Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim. 2 He had two wives; the name of the one was Anna and the name of the second Phennana. And Phennana had children, but Anna had no child.

3 The man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and there were Heli and his two sons Ophni and Phinees, the priests of the Lord.

4 The day came and Helkana sacrificed and gave portions to his wife Phennana and her children. 5 And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord had closed her womb. 6 For the Lord gave her no child in her affliction and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child. 7 So she did year by year, in going up to the house of the Lord; and she was dispirited and wept and did not eat.

8 Helkana her husband said to her: Anna: and she said to him: Here am I, my lord: He said to her: What ails you that you weepest? And why do you not eat? And why do your heart strike you? Am I not better to you than ten children?

9 So Anna rose up after they had eaten in Selom and stood before the Lord: and Heli the priest was on a seat by the threshold of the temple of the Lord.

10 And she was very much grieved in spirit and prayed to the Lord and wept abundantly. 11 And she vowed a vow to the Lord, saying: O Lord God of Sabaoth, if you welt indeed look upon the humiliation of your handmaid and remember me and give to your handmaid a man-child, then will I indeed dedicate him to you till the day of his death; He shall drink no wine nor strong drink and no razor shall come upon his head.

12 It came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth. 13 And she was speaking in her heart and her lips moved, but her voice was not heard: and Heli accounted her a drunk woman. 14 The servant of Heli said to her: How long will you be drunk? Take away your wine from you and go out from the presence of the Lord. 15 And Anna answered and said: No, my lord, I live in a hard day and I have not drunk wine or strong drink and I pour out my soul before the Lord. 16 Count not your handmaid for a repulsive woman, for because of the abundance of my importunity I have continued my prayer until now. 17 Heli answered her: Go in peace: the God of Israel give you all your petition, which you have asked of him. 18 And she said: your handmaid has found favor in your eyes: and the woman went her way and entered into her lodging and ate and drank with her husband and her countenance was no more sad.

19 They rose early in the morning, worshiped the Lord and then went their way: Helkana went into his house at Armathaim and knew his wife Anna; and the Lord remembered her and she conceived. 20 It came to pass when the time had come, that she brought forth a son and called his name Samuel and said: Because I asked him of the Lord God of Sabaoth. 21 The man Helkana and all his house went up to offer in Selom the yearly sacrifice and his vows and all the tithes of his land. 22 However, Anna did not go up with him, for she said to her husband, I will not go up until the child goes up when I

have weaned him, He shall be presented before the Lord, He shall abide there continually. 23 And Helkana her husband said to her: Do that which is good in your eyes, abide still until you shall have weaned him; but may the Lord establish that which comes out of your mouth: and the woman tarried and suckled her son until she had weaned him.

24 And she went up with him to Selom with a calf of three years old and loaves and an ephah of fine flour and a bottle of wine: and she entered into the house of the Lord in Selom and the child with them. 25 They brought him before the Lord; and his father killed his offering which he offered from year to year to the Lord; He brought near the child and killed the calf; and Anna the mother of the child brought him to Heli. 26 And she said: I pray you, my lord, as your soul lives, I am the woman that stood in your presence with you while praying to the Lord. 27 For this child I prayed; and the Lord has given me my request that I asked of him. 28 I lend him to the Lord all his days that he lives, a loan to the Lord: and she said:

2

2:1 My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in your salvation. 2 For there is none holy as the Lord and there is none righteous as our God; there is none holy besides you. 3 Boast not and utter not high things; let not high-sounding words come out of your mouth, for the Lord is a God of knowledge and God prepares his own designs. 4 The bow of the mighty has become feeble and the weak have girded themselves with strength. 5 Those who were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven and she that abounded in children has become feeble. 6 The Lord kills and makes alive; he brings down to the grave and brings up. 7 The Lord makes poor and makes rich; he brings low and lifts up. 8 He lifts up the poor from the earth and raises the needy from the dunghill; to seat him with the princes of the people and causing them to inherit the throne of glory: 9 granting his petition to him that prays; He blesses the years of the righteous, for by strength cannot man prevail. 10 The Lord will weaken his adversary; the Lord is holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, Let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord and to execute judgment and justice in the midst of the earth. The Lord has gone up to the heavens and has thundered: he will judge the extremities of the earth, He gives strength to our kings and will exalt the horn of his Christ.

And she left him there before the Lord,11 and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest. 12 The sons of Heli the priest were evil sons, not knowing the Lord. 13 The priest's claim from every one of the people that sacrificed was this: the servant of the priest came when the flesh was in seething and a flesh-hook of three teeth was in his hand. 14 He struck it into the great caldron, or into the brazen vessel, or into the pot and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to the Lord in Selom. 15 And before the fat was burnt for a sweet savour, the servant of the priest would come and say to the man that sacrificed, Give flesh to roast for the priest and I will by no means take of you soaked flesh out of the caldron. 16 If the man that sacrificed said: First let the fat be burned, as it is fit and take for yourself of all things which your soul desires: then he would say, No, for you shall give it me now; and if not I will take it by force. 17 So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord.

18 And Samuel ministered before the Lord, a child girded with a linen ephod. 19 And his mother made him a little doublet and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice. 20 And Heli blessed Helcana and his wife, saying The Lord recompense to you seed of this woman, in return for the loan which you have lent to the Lord: and the man returned to his place.

21 The Lord visited Anna and she bore yet three sons and two daughters. The child Samuel grew before the Lord.

22 And Heli was very old, He heard what his sons did to the children of Israel. 23 He said to them: Why do you according to this thing, which I hear from the mouth of all the people of the Lord? 24 Nay my sons, for the report which I hear is not good; do not so, for the reports which I hear are not good, so that the people do not serve God. 25 If a man should at all sin against another, then shall they pray for him to the Lord; but if a man sin against the Lord, who shall entreat for him? But they hearkened not to the voice of their father, because the Lord would by all means destroy them. 26 The child Samuel advanced and was in favor with God and with men.

27 And a man of God came to Heli and said: Thus says the Lord, I plainly revealed myself to the house of your father when they were servants in Egypt to the house of Pharaoh. 28 I chose the house of your father out of all the tribes of Israel to minister to me in the priest's office, to go up to my altar and to burn incense and to wear an ephod. I gave to the house of your father all the offerings by fire of the children of Israel for food. 29 And why then have you looked upon my incense-offering and my meat-offering with a shameless eye and have honored your sons above me, so that they should bless themselves with the first-fruits of every sacrifice of Israel before me? 30 Therefore thus says the Lord God of Israel, I said: your house and the house of your father shall pass before me for ever: but now the Lord says, That be far from me; for I will only honor those who honor me, He that sets me at nought shall be despised.

31 Behold, the days come when I will destroy your seed and the seed of your father's house. 32 You shall not have an old man in my house for ever. 33 If I do not destroy a man of your from my altar, it shall be that his eyes may fail and his soul may perish; and every one that remains in your house shall fall by the sword of men.

34 And this which shall come upon your two sons Ophni and Phinees shall be a sign to you; in one day they shall both die. 35 I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, He shall walk before my anointed[1] for ever. 36 It shall come to pass that he that survives in your house, shall come to do obeisance[2] before him for a little piece of silver, saying: Put me into one of your priest's offices to eat bread.

3

3:1 The child Samuel ministered to the Lord before Heli the priest: and the word of the Lord was precious in those days, there was no distinct vision. 2 It came to pass at that time that Heli was sleeping in his place; and his eyes began to fail and do you think not see. 3 The lamp of God was burning before it was trimmed and Samuel slept in the temple, where was the ark of God. 4 The Lord called, Samuel, Samuel; He said: Behold, here am I. 5 He ran to Heli and said: Here am I, for you did call me: He said: I did not call you; return, go to sleep; He returned and went to sleep. 6 The Lord called again, Samuel, Samuel: He went to Heli the second time and said: Behold here am I, for you did call me: He said: I called

[1] Or "Christ"

[2] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

you not; return, go to sleep. 7 It was before Samuel knew the Lord and before the word of the Lord was revealed to him. 8 The Lord called Samuel again for the third time: He arose and went to Heli and said: Behold, I am here, for you did call me: and Heli perceived that the Lord had called the child. 9 He said: Return, child, go to sleep; and it shall come to pass if he shall call you, that you shall say, Speak for your servant hears: and Samuel went and lay down in his place. 10 The Lord came and stood and called him as before: and Samuel said: Speak, for your servant hears.

11 The Lord said to Samuel, Behold, I execute my words in Israel; whoever hears them, both his ears shall tingle. 12 In that day, I will raise up against Heli all things that I have said against his house; I will begin and I will make an end. 13 I have told him that I will be avenged on his house perpetually for the iniquities of his sons, because his sons spoke evil against God, He did not admonish them. 14 It shall not go on so; I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for with incense or sacrifices for ever.

15 And Samuel slept till morning and rose early in the morning and opened the doors of the house of the Lord; and Samuel feared to tell Heli the vision. 16 And Heli said to Samuel, Samuel, my son; He said: Behold, here am I. 17 He said: What was the word that was spoken to you? I pray you hide it not from me: may God do these things to you and more also, if you hide from me any thing of all the words that were spoken to you in your ears. 18 And Samuel reported all the words and hid them not from him. And Heli said: He is the Lord, he shall do that which is good in his sight.

19 And Samuel grew and the Lord was with him and there did not fall one of his words to the ground. 20 All Israel knew from Dan even to Bersabee, that Samuel was faithful as a prophet to the Lord. 21 The Lord manifested himself again in Selom, for the Lord revealed himself to Samuel; and Samuel was accredited to all Israel as a prophet to the Lord from one end of the land to the other: and Heli was very old and his sons kept advancing in wickedness and their way was evil before the Lord.

4

4:1 It came to pass in those days that the Philistines gathered themselves together against Israel to war; and Israel went out to meet them and encamped at Abenezer and the Philistines encamped in Aphec. 2 The Philistines prepare to fight with Israel and the battle was turned against them; and the men of Israel fell before the Philistines and there were stricken in the battle in the field four thousand men.

3 The people came to the camp and the elders of Israel said: Why has the Lord caused us to fall this day before the Philistines? Let us take the ark of our God out of Selom, Let it proceed from the midst of us and it shall save us from the hand of our enemies.

4 The people sent to Selom and they take for there the ark of the Lord who dwells between the cherubim: and both the sons of Heli, Ophni and Phinees, were with the ark. 5 It came to pass when the ark of the Lord entered into the camp, that all Israel cried out with a loud voice and the earth resounded. 6 The Philistines heard the cry and the Philistines said: What is this great cry in the camp of the Hebrews: and they understood that the ark of the Lord had come into the camp. 7 The Philistines feared and said: These are the Gods that have come to them into the camp. 8 Woe to us, O Lord, deliver us today for such a thing has not happened beforetime: woe to us, who shall deliver us out of the hand of these mighty Gods? These are the Gods that stroke Egypt with every plague and in the wilderness. 9 Strengthen yourselves and behave yourselves like men, O you Philistines,

that you may not serve the Hebrews as they have served us, but be men and fight with them.

10 They fought with them; and the men of Israel fall and they fled every man to his ten; and there was a very great slaughter; and there fell of Israel thirty thousand fighting men. 11 The ark of God was taken and both the sons of Heli, Ophni and Phinees, died.

12 And there ran a man of Benjamin out of the battle, He came to Selom on that day: and his clothes were rent and earth was upon his head. 13 He came, an behold, Heli was upon the seat by the gate looking along the way, for his heart was greatly alarmed for the ark of God: and the man entered into the city to bring tidings; and the city cried out. 14 And Heli heard the sound of the cry and said: What is the voice of this cry? And the men hasted and went in and reported to Heli. 15 Now, Heli was ninety years old and his eyes were fixed, He saw not. 16 And Heli said to those who stood around him, What is the voice of this sound? The man hasted and advanced to Heli and said to him: I am he that has come out of the camp and I have fled from the battle today: and Heli said: What is the even, my son? 17 They young man answered and said: The men of Israel fled from the face of the Philistines and there was a great slaughter among the people and both your sons are dead and the ark of God is taken. 18 It came to pass when he mentioned the ark of God, that he fell from the seat backward near the gate and his back was broken, He died, for he was an old man and heavy: He judged Israel twenty years.

19 And his daughter-in-law the wife of Phinees was with child, about to bring forth; and she heard the tidings, that the ark of God was taken and that her father-in-law and her husband were dead; and she wept and was delivered, for her pains came upon her. 20 And in her time she was at the point of death; and the women that stood by her, said to her: Fear not, for you have born a son: but she answered not and her heart did not regard it. 21 And she called the child Uaebarchaboth, because of the ark of God and because of her father-in-law and because of her husband. 22 They said: The glory of Israel is departed, since the ark of the Lord is taken.

5

5:1 The Philistines took the ark of God and brought it from Abenezer to Azotus. 2 The Philistines took the ark of the Lord and brought it into the house of Dagon and set it by Dagon. 3 The people of Azotus rose early and entered into the house of Dagon; and looked and behold, Dagon had fallen on his face before the ark of the Lord: and they lifted up Dagon and set him in his place. The hand of the Lord was heavy upon the Azotians, He plagued them, He stroke them in their secret parts, Azotus and her coasts. 4 It came to pass when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of the Lord; and the head of Dagon and both the palms of his hands were cut off each before the threshold and both the wrists of his hands had fallen on the floor of the porch; only the stump of Dagon was left. 5 Therefore the priests of Dagon and every one that enters into the house of Dagon, do not tread upon the threshold of the house of Dagon in Azotus until this day, for they step over.

6 The hand of the Lord was heavy upon Azotus, He brought evil upon them and it burst out upon them into the ships and mice sprang up in the midst of their country and there was a great and indiscriminate mortality in the city. 7 The men of Azotus saw that it was so and they said: The ark of the God of Israel shall not abide with us, for his hand is heavy upon us and upon Dagon our god. 8 They send and gather the lords of the Philistines to them and say, What shall we do to the ark of the God of Israel? And the Gittites say, Let the ark of God come

over to us; and the ark of the God of Israel came to Geth.

9 It came to pass after it went about to Geth, that the hand of the Lord comes upon the city, a very great confusion; He stroke the men of the city small and great and stroke them in their secret parts: and the Gittites made to themselves images of emerods.

10 They send away the ark of God to Ascalon; and it came to pass when the ark of God went into Ascalon, that the men of Ascalon cried out, saying: Why have you brought back the ark of the God of Israel to us, to kill us and our people? 11 They send and gather the lords of the Philistines and they said: Send away the ark of the God of Israel, Let it dwell in its place; Let it not kill us and our people. 12 For there was a very great confusion in all the city when the ark of the God of Israel entered there; and those, who lived and died not were stricken with emerods; and the cry of the city went up to heaven.

6

6:1 The ark was seven months in the country of the Philistines and their land brought forth swarms of mice. 2 The Philistines call their priests and their prophets and their enchanters, saying: What shall we do to the ark of the Lord? Teach us by which we shall send it away to its place. 3 They said: If you send away the ark of the covenant of the Lord God of Israel, do not on any account send it away empty, but by all means render to it an offering for the plague; and then shall you be healed and an atonement shall be made for you: should not his hand be thus stayed from off you? 4 They say, What is the offering for the plague which we shall return to it? And they said: 5 According to the number of the lords of the Philistines, five golden emerods, for the plague was on you and on your rulers and on the people; and golden mice, the likeness of the mice that destroy your land: and you shall give glory to the Lord, that he may lighten his hand from off you and from off your gods and from off your land. 6 And why do you harden your hearts, as Egypt and Pharaoh hardened their hearts? Was it not so when he mocked them, that they let the people go and they departed?

7 And now take wood and make a new wagon and take two cows, that have calved for the first time, without their calves; and do you yoke the cows to the wagon and lead away the calves from behind them home. 8 You shall take the ark and put it on the wagon; and you shall restore to it the golden articles for the trespass-offering in a coffer by the side of it: and you shall let it go and sent it away and you shall depart. 9 You shall see, if it shall go the way of its coasts along by Baethsamys, he has brought upon us this great affliction; and if not, then shall we know that his hand has not touched us, but this is a chance which has happened to us.

10 The Philistines did so; and they took two cows that had calved for the first time and yoked them to the waggon and shut up their calves at home. 11 They set the ark of the Lord and the coffer and the golden mice, on the waggon. 12 The cows went straight on the way to the way of Baethsamys, they went along one track; and labored and turned not aside to the right hand or to the left and the lords of the Philistines went after it as far as the coasts of Baethsamys. 13 The men of Baethsamys were reaping the wheat harvest in the valley; and they lifted up their eyes and saw the ark of the Lord and rejoiced to meet it. 14 The waggon entered into the field of Osee, which was in Baethsamys and they set there by it a great stone; and they split the wood of the waggon and offered up the cows for a whole-burnt-offering to the Lord. 15 The Levites brought up the ark of the Lord and the coffer with it and the golden articles upon it and placed them on the great stone and the men of Baethsamys offered whole-burnt-offerings and meat offerings on

that day to the Lord. 16 The five lords of the Philistines saw and returned to Ascalon in that day.

17 These are the golden emerods which the lords of the Philistines gave as a trespass-offering to the Lord; for Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one. 18 The golden mice according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced city to the village of the Pherezite and to the great stone, on which they placed the ark of the covenant of the Lord, that was in the field of Osee the Baethsamysite.

19 The sons of Jechonias were not pleased with the men of Baethsamys, because they saw the ark of the Lord; and the Lord stroke among them seventy men and fifty thousand men: and the people mourned, because the Lord had inflicted on the people, a very great plague. 20 The men of Baethsamys said: Who shall be able to pass before this holy Lord God? And to whom shall the ark of the Lord go up from us?

21 They send messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord, go down and take it home to yourselves.

7

7:1 The men of Cariathiarim come and bring up the ark of the covenant of the Lord: and they bring it into the house of Aminadab in the hill; and they sanctified Eleazar his son to keep the ark of the covenant of the Lord.

2 It came to pass from the time that the ark was in Cariathiarim, the days were multiplied and the time was twenty years; and all the house of Israel looked after the Lord. 3 And Samuel spoke to all the house of Israel, saying: If you do with all your heart return to the Lord, take away the strange gods from the midst of you and the groves and prepare your hearts to serve the Lord and serve him only; He shall deliver you from the hand of the Philistines. 4 The children of Israel took away Baalim and the groves of Astaroth and served the Lord only.

5 And Samuel said: Gather all Israel to Massephas and I will pray for you to the Lord. 6 They were gathered together to Massephas and they drew water and poured it out upon the earth before the Lord. They fasted on that day and said: We have sinned before the Lord. And Samuel judged the children of Israel in Massephath.

7 The Philistines heard that all the children of Israel were gathered together to Massephath: and the lords of the Philistines went up against Israel: and the children of Israel heard and they feared before the Philistines. 8 The children of Israel said to Samuel, Cease not to cry to the Lord your God for us, He shall save us out of the hand of the Philistines. 9 And Samuel took a sucking lamb and offered it up as a whole-burnt-offering with all the people to the Lord: and Samuel cried to the Lord for Israel and the Lord heard him. 10 And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and the Lord thundered with a mighty sound in that day upon the Philistines and they were confounded and overthrown before Israel. 11 The men of Israel went forth out of Massephas and pursued the Philistines and stroke them to the parts under Baethchor.

12 And Samuel took a stone and set it up between Massephath and the old city; He called the name of it Abenezer, stone of the helper; He said: To this place has the Lord helped us.

13 So the Lord humbled the Philistines and they did not anymore come into the border of Israel; and the hand of the Lord was against the Philistines all the days of Samuel. 14 The cities which the Philistines took from the children of Israel were restored; and they restored them to Israel from Ascalon to Azob: and they took the coast of Israel out of the hand

of the Philistines; and there was peace between Israel and the Amorite.

15 And Samuel judged Israel all the days of his life. 16 He went year by year and went round Baethel and Galgala and Massephath; He judged Israel in all these consecrated places. 17 And his return was to Armathaim, because there was his house; and there he judged Israel and built there an altar to the Lord.

8

8:1 It came to pass when Samuel was old, that he made his sons judges over Israel. 2 These are the names of his sons; Joel the first-born and the name of the second Abia, judges in Bersabee. 3 And his sons did not walk in his way; and they turned aside after gain and took gifts and perverted judgments.

4 The men of Israel gather themselves together and come to Armathaim to Samuel, 5 and they said to him: Behold, you are grown old and your sons walk not in your way; and now set over us a king to judge us, as also the other nations have.

6 The thing was evil in the eyes of Samuel when they said: Give us a king to judge us: and Samuel prayed to the Lord. 7 The Lord said to Samuel, Hear the voice of the people, in whatever they shall say to you; for they have not rejected you, but they have rejected me from reigning over them. 8 According to all their doings which they have done to me, from the day that I brought them out of Egypt until this day, even as they have deserted me and served other gods, so they do also to you. 9 And now hearken to their voice; only you shall solemnly testify to them and you shall describe to them the manner of the king who shall reign over them.

10 And Samuel spoke every word of the Lord to the people who asked of him a king. 11 He said: This shall be the manner of the king that shall rule over you: he shall take your sons and put them in his chariots and among his horsemen and running before his chariots, 12 and his manner shall be to make them to himself captains of hundreds and captains of thousands; and to reap his harvest and gather his vintage and prepare his instruments of war and the implements of his chariots.

13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take your fields and your vineyards and your good oliveyards and give them to his servants. 15 He will take the tithe of your seeds and your vineyards and give it to his eunuchs and to his servants. 16 He will take your servants and your handmaids and your good herds and your asses and will take the tenth of them for his works. 17 He will tithe your flocks; and you shall be his servants. 18 You shall cry out in that day because of your king whom you have chosen to yourselves and the Lord shall not hear you in those days, because you have chosen to yourselves a king. 19 But the people would not hearken to Samuel; and they said to him: No, but there shall be a king over us. 20 An we also will be like all the nations; and our king shall judge us and shall go out before us and fight our battles. 21 And Samuel heard all the words of the people and spoke them in the ears of the Lord. 22 The Lord said to Samuel, Hearken to their voice and appoint them a king. And Samuel said to the men of Israel, Let each man depart to his city.

9

9:1 And there was a man of the sons of Benjamin and his name was Kis, the son of Abiel, the son of Jared, the son of Bachir, the son of Aphec, the son of a Benjamite, a man of might. 2 And this man had a son and his name was Saul, of great stature, a goodly man; and there was not among the sons of Israel a goodlier than he, high above all the people from his shoulders and upward.

3 The donkeys of Kis the father of Saul were lost; and Kis said to Saul his son, Take with you one of the young men and arise and go seek the asses.

4 They went through mount Ephraim and they went through the land of Selcha and found them not: and they passed through the land of Segalim and they were not there: and they passed through the land of Jamin and found them not. 5 When they came to Siph, then Saul said to his young man that was with him, Come Let us return, for fear that my father leave the asses and take care for us. 6 The young man said to him: Behold now, there is a man of God in this city and the man is of high repute; all that he shall speak will surely come to pass: now then let us go, that he may tell us our way on which we have set out. 7 And Saul said to his young man that was with him, Behold, then, we will go; but what shall we bring the man of God? For the loaves are spent out of our vessels and we have nothing more with us that belongs to us to bring to the man of God. 8 The young man answered Saul again and said: Behold, there is found in my hand a fourth part of a shekel of silver; and you shall give it to the man of God, He shall tell us our way. 9 Now, before time in Israel every one in going to enquire of God said: Come Let us go to the seer; for the people beforetime called the prophet, the seer. 10 And Saul said to his servant, Well said: come Let us go: and they went to the city where the man of God was.

11 As they went up the ascent to the city, they find young womens come out to draw water and they say to them, Is the seer here? 12 The virgins answered them and they say to them, He is: behold, he is before you: now he is coming to the city, because of the day, for today there is a sacrifice for the people in Bama. 13 As soon as you shall enter into the city, so shall you find him in the city, before he goes up to Bama to eat; for the people will not eat until he comes in, for he blesses the sacrifice and afterwards the guests eat; now then go up, for you shall find him because of the holiday. 14 They go up to the city; and as they were entering into the midst of the city, behold, Samuel came out to meet them, to go up to Bama.

15 The Lord uncovered the ear of Samuel one day before Saul came to him, saying: 16 At this time tomorrow I will send to you a man out of the land of Benjamin and you shall anoint him to be ruler over my people Israel, He shall save my people out of the hand of the Philistines; for I have looked upon the humiliation of my people, for their cry has come to me. 17 And Samuel looked upon Saul and the Lord answered him, Behold the man of whom I spoke to you, this one shall rule over my people.

18 And Saul drew near to Samuel into the midst of the city and said: Tell me now which is the house of the seer? 19 And Samuel answered Saul and said: I am he: go up before me to Bama and eat with me today and I will send you away in the morning and I will tell you all that is in your heart. 20 And concerning your donkeys that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? Does it not to you and to your father's house? 21 And Saul answered and said: Am not I the son of a Benjamite, the least tribe of the people of Israel? And of the least family of the whole tribe of Benjamin? And why have you spoken to me according to this word?

22 And Samuel took Saul and his servant and brought them to the inn and set them there a place among the chief of those who were called, about seventy men. 23 And Samuel said to the cook, Give me the portion which I gave you, which I told you to set by you. 24 Now, the cook had boiled the shoulder, He set it before Saul; and Samuel said to Saul, Behold that which is left: set before you, an eat; for it is set you for a testimony in preference to the others; take of it: and Saul ate with Samuel on that day.

25 He went down from Bama into the city; and they prepared a lodging for Saul on the roof, He lay down.

26 An it came to pass when the morning dawned, that Samuel called Saul on the roof, saying: Rise up and I will dismiss you. And Saul arose, He and Samuel went out. 27 As they went down to a part of the city, Samuel said to Saul, Speak to the young man, Let him pass on before us; and do you stand as today and hearken to the word of God.

10

10:1 And Samuel took a vial of oil and poured it on his head and kissed him and said to him: Has not the Lord anointed you for a ruler over his people, over Israel? And you shall rule among the people of the Lord and you shall save them out of the hand of their enemies; and this shall be the sign to you that the Lord has anointed you for a ruler over his inheritance. 2 As soon as you shall have departed this day from me, you shall find two men by the burial-place of Rachel on the mount of Benjamin, exulting greatly; and they shall say to you, The donkeys are found which you went to seek; and, behold, your father has given up the matter of the asses, He is anxious for you, saying: What shall I do for my son? 3 You shall depart for there and shall go beyond that as far as the oak of Thabor and you shall find there three men going up to God to Baethel, one bearing three kids and another bearing three vessels of bread and another bearing a bottle of wine. 4 They shall ask you how you do and shall give you two presents of bread and you shall receive them of their hand. 5 And afterward you shall go to the hill of God, where is the encampment of the Philistines; there is Nasib the Philistine: an it shall come to pass when you shall have entered into the city, that you shall meet a band of prophets coming down from the Bama; and before them will be lutes and a drum and a pipe and a harp and they shall prophesy. 6 The Spirit of the Lord shall come upon you and you shall prophesy with them and shall be turned into another man. 7 It shall come to pass when these signs shall come upon you, —then do you whatsoever your hand shall find, because God is with you. 8 You shall go down in front of Galgal and behold, I come down to you to offer a whole-burnt-offering and peace-offerings: seven days shall you wait until I shall come to you and I will make known to you what you shall do.

9 It came to pass when he turned his back to depart from Samuel, God gave him another heart; and all these signs came to pass in that day. 10 He comes for there to the hill and behold a band of prophets opposite to him; and the Spirit of God came upon him, He prophesied in the midst of them. 11 All that had known him before came and saw and behold, he was in the midst of the prophets: and the people said every one to his neighbor, What is this that has happened to the son of Kis? Is Saul also among the prophets? 12 And one of them answered and said: Who is his father? And therefore it became a proverb, Is Saul also among the prophets? 13 He ceased prophesying and comes to the hill.

14 And his kinsman said to him and to his servant, Where went you? And they said: To seek the asses; and we saw that they were lost and we went in to Samuel. 15 And his kinsman said to Saul, Tell me, I pray you, What did Samuel say to you? 16 And Saul said to his kinsman, he truly told me that the donkeys were found. But the matter of the kingdom he told him not.

17 And Samuel summoned all the people before the Lord to Massephath. 18 He said to the children of Israel, Thus has the Lord God of Israel spoken, saying: I brought up the children of Israel out of Egypt and I rescued you out of the hand of Pharaoh king of Egypt and out of all the kingdoms that afflicted you. 19 You have this day rejected God, who is himself your Deliverer out of all your evils and afflictions; and you said: No,

but you shall set a king over us: and now stand before the Lord according to your tribes and according to your families.

20 And Samuel brought near all the tribes of Israel and the tribe of Benjamin is taken by lot. 21 He brings near the tribe of Benjamin by families and the family of Mattari is taken by lot: and they bring near the family of Mattari, man by man and Saul the son of Kis is taken; He sought him, but he was not found.

22 And Samuel asked yet again of the Lord, Will the man come to this place? And the Lord said: Behold, he is hid among the stuff. 23 He ran and took him for there, He set him in the midst of the people; He was higher than all the people by his shoulders and upwards.

24 And Samuel said to all the people, Have you seen whom the Lord has chosen to himself, that there is none like to him among you all? All the people took notice and said: Let the king live! 25 And Samuel told the people the manner of the king and wrote it in a book and set it before the Lord: and Samuel sent away all the people and each went to his place.

26 And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched. 27 But evil men said: Who is this man that shall save us? And they despised him and brought him no gifts.

11

11:1 It came to pass about a month after this, that Naas the Ammanite went up and encamped against Jabis Galaad: and all the men of Jabis said to Naas the Ammanite, Make a covenant with us and we will serve you. 2 Naas the Ammanite said to them: On these terms will I make a covenant with you, that I should put out all your right eyes and I will lay a reproach upon Israel. 3 The men of Jabis say to him, Allow us seven days and we will send messengers into all the coasts of Israel: if there should be no one to deliver us, we will come out to you.

4 The messengers came to Gabaa to Saul and they speak the words into the ears of the people; and all the people lifted up their voice and wept. 5 And, behold, Saul came after the early morning out of the field: and Saul said: Why does the people week? And they tell him the words of the men of Jabis. 6 The Spirit of the Lord came upon Saul when he heard these words and his anger was greatly kindled against them. 7 He took two cows and cut them in pieces and sent them into all the coasts of Israel by the hand of messengers, saying: Whoever comes not forth after Saul and after Samuel, so shall they do to his oxen: and a transport from the Lord came upon the people of Israel and they came out to battle as one man. 8 He reviews them at Bezec in Bama, every man of Israel six hundred thousand and the men of Juda seventy thousand.

9 He said to the messengers that came, Thus shall you say to the men of Jabis, Tomorrow you shall have deliverance when the sun is hot; and the messengers came to the city and told the men of Jabis and they rejoiced. 10 The men of Jabis said to Naas the Ammanite, Tomorrow we will come forth to you and you shall do to us what seems good in your sight.

11 It came to pass on the morrow, that Saul divided the people into three companies and they go into the midst of the camp in the morning watch and they stroke the children of Ammon until the day was hot; at it came to pass that those who were left were scattered and there were not left among them two together.

12 The people said to Samuel, Who has said that Saul shall not reign over us? Give up the men and we will put them to death. 13 And Saul said: No man shall die this day, for today the Lord has accomplished deliverance in Israel.

14 And Samuel spoke to the people, saying: Let us go to Galgala and there

renew the kingdom. 15 All the people went to Galgala and Samuel anointed Saul there to be king before the Lord in Galgala and there he offered meat-offerings and peace-offerings before the Lord: and Samuel and all Israel rejoiced exceedingly.

12

12:1 And Samuel said to all Israel, Behold, I have listened to your voice in all things that you have said to me and I have set a king over you. 2 And now, behold, the king goes before you; and I have grown old and shall rest; and, behold, my sons are among you; and, behold, I have gone about before you from my youth to this day. 3 Behold, here am I, answer against me before the Lord and before his anointed: whose calf have I taken? Or whose ass have I taken? Or whom of you have I oppressed? Or from whose hand have I taken a bribe, even to a sandal? Bear witness against me and I will make restitution to you. 4 They said to Samuel, You have not injured us and you have not oppressed us; and you have not afflicted us and you have not taken anything from any one's hand.

5 And Samuel said to the people, The Lord is witness among you and his anointed is witness this day, that you have not found anything in my hand: and they said: He is witness.

6 And Samuel spoke to the people, saying: The Lord who appointed Moses and Aaron is witness, who brought our fathers up out of Egypt. 7 And now stand still and I will judge you before the Lord; and I will relate to you all the righteousness of the Lord, the things which he has accomplished among you and your fathers. 8 When Jacob and his sons went into Egypt and Egypt humbled them, then our fathers cried to the Lord and the Lord sent Moses and Aaron; and they brought our fathers out of Egypt, He made them to dwell in this place. 9 They forgot the Lord their God, He sold them into the hands of Sisara captain of the host of Jabis king of Asor and into the hands of the Philistines and into the hands of the king of Moab; He fought with them. 10 They cried to the Lord and said: We have sinned, for we have forsaken the Lord and have served Baalim and the groves: and now deliver us out of the hand of our enemies and we will serve you. 11 He sent Jerobaal and Barac and Jephthae and Samuel and rescued us out of the hand of our enemies around and you dwelt in security. 12 You saw that Naas king of the children of Ammon came against you and you said: No, none but a king shall reign over us; whereas the Lord our God is our king.

13 And now behold the king whom you have chosen; and behold, the Lord has set a king over you. 14 If you should fear the Lord and serve him and hearken to his voice and not resist the mouth of the Lord and you and your king that reigns over you should follow the Lord, well. 15 But if you should not hearken to the voice of the Lord and you should resist the mouth of the Lord, then shall the hand of the Lord be upon you and upon your king.

16 And now stand still and see this great thing, which the Lord will do before your eyes. 17 Is it not wheat-harvest today? I will call upon the Lord, He shall send thunder and rain; and do you know and see, that your wickedness is great which you have accomplished before the Lord, having asked for yourselves a king.

18 And Samuel called upon the Lord and the Lord sent thunders and rain in that day; and all the people feared greatly the Lord and Samuel. 19 All the people said to Samuel, Pray for your servants to the Lord your God, Let us not die; for we have added to all our sins this iniquity, in asking for us a king.

20 And Samuel said to the people, Fear not: you have indeed accomplished all this iniquity; only turn not from following the Lord and serve the Lord with all your heart. 21 And turn not aside after the gods that are nothing, who will do nothing and will

not deliver you, because they are nothing. 22 For the Lord will not cast off his people for his great name's sake, because the Lord graciously took you to himself for a people. 23 And far be it from me to sin against the Lord in ceasing to pray for you: but I will serve the Lord and show you the good and the right way. 24 Only fear the Lord and serve him in truth and with all your heart, for you see what great things he has accomplished with you. 25 But if you continue to do evil, then shall you and your king be consumed.

13

13:1 2 And Saul chooses for himself three thousand men of the men of Israel: and there were with Saul two thousand who were in Machmas and in mount Baethel and a thousand were with Jonathan in Gabaa of Benjamin: He sent the rest of the people every man to his tent.

3 Jonathan stroke Nasib the Philistine that dwelt in the hill; and the Philistines hear of it and Saul sounds the trumpet through all the land, saying: The servants have despised us. 4 All Israel heard say, Saul has stricken Nasib the Philistine; now Israel had been put to shame before the Philistines; and the children of Israel went up after Saul in Galgala. 5 The Philistines gather together to war with Israel; and then come up against Israel thirty thousand chariots and six thousand horsemen and people as the sand by the seashore for multitude: and they come up and encamp in Machmas, opposite Baethoron southward.

6 The men of Israel saw that they were in a strait so that they do you think not draw nigh and the people hid themselves in caves and sheepfolds and rocks and ditches and pits. 7 And those who went over went over Jordan to the land of Gad and Galaad: and Saul was yet in Galgala and all the people followed after him in amazement. 8 He continued seven days for the appointed testimony, as Samuel told him and Samuel came not to Galgala and his people were dispersed from him. 9 And Saul said: Bring to this place victims, that I may offer whole-burnt-offerings and peace-offerings: He offered the whole-burnt-offering.

10 It came to pass when he had finished offering the whole-burnt-offering, that Samuel arrived and Saul went out to meet him and to bless him. 11 And Samuel said: What have you done? And Saul said: Because I saw how the people were scattered from me and you was not present as you purposed according to the set time of the days and the Philistines were gathered to Machmas. 12 Then I said: Now, will the Philistines come down to me to Galgala and I have not sought the face of the Lord: so I forced myself and offered the whole-burnt-offering. 13 And Samuel said to Saul, You have done foolishly; for you have not kept my command, which the Lord commanded you, as now the Lord would have confirmed your kingdom over Israel for ever. 14 But now your kingdom shall not stand to you and the Lord shall seek for himself a man after his own heart; and the Lord shall appoint him to be a ruler over his people, because you have not kept all that the Lord commanded you.

15 And Samuel arose and departed from Galgala and the remnant of the people went after Saul to meet him after the men of war when they had come out of Galgala to Gabaa of Benjamin. And Saul numbered the people that were found with him, about six hundred men. 16 And Saul and Jonathan his son and the people that were found with them, halted in Gabaa, of Benjamin; and they wept: and the Philistines had encamped in Machmas. 17 And men came forth to destroy out of the land of the Philistines in three companies; one company turning by the way of Gophera toward the land of Sogal, 18 and another company turning the way of Baethoron and another company turning by the way of Gabae that turns aside to Gai of Sabim.

19 And there was not found a smith in all the land of Israel, for the Philistines said: for fear that the Hebrews make themselves sword or spear. 20 All Israel went down to the Land of the Philistines to forge every one his reaping-hook and his tool and every one his axe and his sickle. 21 It was near the time of vintage: and their tools were valued at three shekels for a plough-share and there was the same rate for the axe and the sickle. 22 It came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was there found.

23 And there went out some from the camp of the Philistines to the place beyond Machmas.

14

14:1 When a certain day arrived, Jonathan the son of Saul said to the young man that bore his armor, Come, Let us go over to Messab of the Philistines that is on the other side yonder; but he told not his father. 2 And Saul sat on the top of the hill under the pomegranate tree that is in Magdon and there were with him about six hundred men. 3 And Achia son of Achitob, the brother of Jochabed the son of Phinees, the son of Heli, was the priest of God in Selom wearing an ephod: and the people knew not that Jonathan was gone. 4 And in the midst of the passage by which means Jonathan sought to pass over to the encampment of the Philistines, there was both a sharp rock on this side and a sharp rock on the other side: the name of the one was Bases and the name of the other Senna. 5 The one way was northward to one coming to Machmas and the other way was southward to one coming to Gabae.

6 Jonathan said to the young man that bore his armor, Come, let us go over to Messab of these uncircumcised, if perhaps the Lord may do something for us; for the Lord is not straitened to save by many or by few. 7 And his armor-bearer said to him: Do all that your heart inclines toward: behold, I am with you, my heart is as your heart. 8 Jonathan said: Behold, we will go over to the men and will come down suddenly upon them. 9 If they should say thus to us, Stand aloof there until we shall send you word; then we will stand still by ourselves and will not go up against them. 10 But if they should say thus to us, Come up to us; then will we go up, for the Lord has delivered them into our hands; this shall be a sign to us.

11 They both went in to Messab of the Philistines; and the Philistines said: Behold, the Hebrews come forth out of their Caves, where they had hidden themselves. 12 The men of Messab answered Jonathan and his armor-bearer and said: Come up to us and we will show you a thing: and Jonathan said to his armor-bearer, Come up after me, for the Lord has delivered them into the hands of Israel. 13 Jonathan went up on his hands and feet and his armor-bearer with him; and they looked on the face of Jonathan, He stroke them and his armor-bearer did strike them after him. 14 The first slaughter which Jonathan and his armor-bearer effected was twenty men, with darts and slings and pebbles of the field.

15 And there was dismay in the camp and in the field; and all the people in Messab and the spoilers were amazed; and they would not act and the land was terror-struck and there was dismay from the lord.

16 The watchmen of Saul beheld in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side. 17 And Saul said to the people with him, Number yourselves now and see who has gone out from you: and they numbered themselves and behold, Jonathan and his armor-bearer were not found. 18 And Saul said to Achia, Bring the ephod; for he wore the ephod in that day before Israel. 19 It came to pass while Saul

was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw your hands.

20 And Saul went up and all the people that were with him and they come to the battle: and, behold, every man's sword was against his neighbor, a very great confusion. 21 The servants who had been before with the Philistines, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan. 22 All the Israelites who were hidden in mount Ephraim heard also that the Philistines fled; and they also gather themselves after them to battle: and the Lord saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men. 23 The battle extended itself to every city in the mount Ephraim.

24 And Saul committed a great trespass of ignorance in that day, He lays a curse on the people, saying: Cursed is the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, though all the land was dining. 25 Jaal was a wood abounding in swarms of bees on the face of the ground. 26 The people went into the place of the bees, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of the Lord. 27 Jonathan had not heard when his father adjured the people; He reached forth the end of the staff that was in his hand, an dipped it into the honeycomb and returned his hand to his mouth and his eyes recovered their sight. 28 And one of the people answered and said: your father solemnly adjured the people, saying: Cursed is the man who shall eat bread today. The people were very faint, 29 and Jonathan knew it and said: My father has destroyed the land: see how my eyes have received sight now that I have tasted a little of this honey. 30 Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater.

31 And on that day he stroke some of the Philistines in Machmas; and the people were very weary. 32 The people turned to the spoil; and the people took flocks and herds and calves and killed them on the ground and the people ate with the blood. 33 It was reported to Saul, saying: The people have sinned against the Lord, eating with the blood: and Saul said: Out of Getthaim roll a great stone to me to this place. 34 And Saul said: Disperse yourselves among the people and tell them to bring to this place every one his calf and every one his sheep: Let them kill it on this stone and sin not against the Lord in eating with the blood: and the people brought each one that which was in his hand and they killed them there. 35 And Saul built an altar there to the Lord: this was the first altar that Saul built to the Lord.

36 And Saul said: Let us go down after the Philistines this night, Let us plunder among them till the day break, Let us not leave a man among them. They said: Do all that is good in your sight: and the priest said: let us draw near to this place to God.

37 And Saul enquired of God, If I go down after the Philistines, will you deliver them into the hands of Israel? He answered him not in that day.

38 And Saul said: Bring to this place all the chiefs of Israel and know and see by whom this sin has been committed this day. 39 For as the Lord lives who has saved Israel, if answer should be against my son Jonathan, he shall surely die. And there was no one that answered out of all the people. 40 He said to all the men of Israel, you shall be under subjection and I an Jonathan my son will be under subjection: and the people said to Saul, Do that which is good in your sight. 41 And Saul said: O Lord God of Israel, why have you not answered your servant this day? Is the iniquity in me,

or in Jonathan my son? Lord God of Israel, give clear manifestations; and if the lot should declare this, give, I pray you, to your people of Israel, give, I pray, holiness. Jonathan and Saul are taken and the people escaped.

42 And Saul said: Cast lots between me and my son Jonathan: whoever the Lord shall cause to be taken by lot, let him die: and the people said to Saul, This thing is not to be done: and Saul prevailed against the people and they cast lots between him and Jonathan his son and Jonathan is taken by lot. 43 And Saul said to Jonathan, Tell me what you have done: and Jonathan told him and said: I did indeed taste a little honey, with the end of my staff that was in my hand, and, Behold! I am to die. 44 And Saul said to him: God do so to me and more also, you shall surely die today. 45 The people said to Saul, Shall he that has accomplished this great salvation in Israel be put to death this day? As the Lord lives, there shall not fall to the ground one of the hairs of his head; for the people of God have accomplished successfully this day. The people prayed for Jonathan in that day, He died not. 46 And Saul went up from following the Philistines; and the Philistines departed to their place.

47 And Saul received the kingdom, by lot he inherits the office of ruling over Israel: He fought against all his enemies round about, against Moab and against the children of Ammon and against the children of Edom and against Baethaeor and against the king of Suba and against the Philistines: whereever he turned, he was victorious. 48 He accomplished valiantly and stroke Amalec and rescued Israel out of the hand of those who trampled on him.

49 The sons of Saul were Jonathan and Jessiu and Melchisa: and these were the names of his two daughters, the name of the first-born Merob and the name of the second Melchol. 50 The name of his wife was Achinoom, the daughter of Achimaa: and the name of his captain of the host was Abenner, the son of Ner, son of a kinsman of Saul. 51 And Kis was the father of Saul and Ner, the father of Abenezer, was son of Jamin, son of Abiel.

52 The war was violent against the Philistines all the days of Saul; and when Saul saw any mighty man and any valiant man, then he took them to himself.

15

15:1 And Samuel said to Saul, The Lord sent me to anoint you king over Israel: and now hear the voice of the Lord. 2 Thus said the Lord of Hosts, Now, will I take vengeance for what Amalec did to Israel when he met him in the way as he came up out of Egypt. 3 And now go and you shall strike Amalec and Hierim and all that belongs to him and you shall not save anything of him alive, but you shall utterly destroy him: and you shall devote him and all his to destruction and you shall spare nothing belonging to him; and you shall kill both man and woman and infant and suckling and calf and sheep and camel and ass.

4 And Saul summoned the people, He numbered them in Galgala, four hundred thousand regular troops and Juda thirty thousand regular troops. 5 And Saul came to the cities of Amalec and laid wait in the valley. 6 And Saul said to the Kinite, Go and depart out of the midst of the Amalekites, for fear that I put you with them; for you dealt mercifully with the children of Israel when they went up out of Egypt. So the Kinite departed from the midst of Amalec. 7 And Saul stroke Amalec from Evilat to Sur fronting Egypt. 8 He took Agag the king of Amalec alive, He killed all the people and Hierim with the edge of the sword. 9 And Saul and all the people saved Agag alive and the best of the flocks and of the herds and of the fruits, of the vineyards and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.

10 The word of the Lord came to Samuel, saying: 11 I have repented that I have made Saul to be king: for he has

turned back from following me and has not kept my word. And Samuel was grieved and cried to the Lord all night. 12 And Samuel rose early and went to meet Israel in the morning and it was told Saul, saying: Samuel has come to Carmel, He has raised up help for himself: He turned his chariot and came down to Galgala to Saul; and, behold, he was offering up a whole-burnt-offering to the Lord, the chief of the spoils which he brought out of Amalec.

13 And Samuel came to Saul: and Saul said to him: Blessed are you of the Lord: I have performed all that the Lord said. 14 And Samuel said: What then is the bleating of this flock in my ears and the sound of the oxen which I hear? 15 And Saul said: I have brought them out of Amalec, that which the people preserved, even the best of the sheep and of the cattle, that it might be sacrificed to the Lord your God and the rest have I utterly destroyed. 16 And Samuel said to Saul, Stay and I will tell you what the Lord has said to me this night: He said to him: Say on.

17 And Samuel said to Saul, are you not little in his eyes, though a leader of one of the tribes of Israel? And yet the Lord anointed you to be king over Israel. 18 The Lord sent you on a journey and said to you, Go and utterly destroy: you shall kill the sinners against me, even the Amalekites; and you shall war against them until you have consumed them. 19 And why did not you hearken to the voice of the Lord, but did haste to fasten upon the spoils and did that which was evil in the sight of the Lord? 20 And Saul said to Samuel, Because I listened to the voice of the people: yet I went the way by which the Lord sent me and I brought Agag the king of Amalec and I destroyed Amalec. 21 But the people took of the spoils the best flocks and herds out of that which was destroyed, to sacrifice before the Lord our God in Galgal. 22 And Samuel said: Does the Lord take pleasure in whole-burnt-offerings and sacrifices, as in hearing the words of the Lord? Behold, obedience is better than a good sacrifice and hearkening than the fat of rams. 23 For sin is as divination; idols bring on pain and grief. Because you have rejected the word of the Lord, the Lord also shall reject you from being king over Israel.

24 And Saul said to Samuel, I have sinned, in that I have transgressed the word of the Lord and your direction; for I feared the people and I listened to their voice. 25 And now remove, I pray you, my sin and turn back with me and I will worship the Lord your God. 26 And Samuel said to Saul, I will not turn back with you, for you have rejected the word of the Lord and the Lord will reject you from being king over Israel.

27 And Samuel turned his face to depart and Saul caught hold of the skirt of his garment and tore it. 28 And Samuel said to him: The Lord has rent your kingdom from Israel out of your hand this day and will give it to your neighbor who is better than you. 29 Israel shall be divided to two: and God will not turn nor repent, for he is not as a man to repent. 30 And Saul said: I have sinned; yet honor me, I pray you, before the elders of Israel and before my people; and turn back with me and I will worship the Lord your God. 31 So Samuel turned back after Saul, He worshiped the Lord.

32 And Samuel said: Bring me Agag the king of Amalec: and Agag came to him trembling; and Agag said Is death thus bitter? 33 And Samuel said to Agag, As your sword has bereaved women of their children, so shall your mother be made childless among women: and Samuel killed Agag before the Lord in Galgal.

34 And Samuel departed to Armathaim and Saul went up to his house at Gabaa. 35 And Samuel did not see Saul again till the day of his death, for Samuel mourned after Saul and the Lord repented that he had made Saul king over Israel.

16

16:1 The Lord said to Samuel, How long do you mourn for Saul, whereas I have rejected him from reigning over Israel? Fill your horn with oil and come, I will send you to Jessae, to Bethleem; for I have seen among his sons a king for me. 2 And Samuel said: How can I go? Whereas Saul will hear of it and kill me: and the Lord said: Take a heifer in your hand and you shall say, I am come to sacrifice to the Lord. 3 You shall call Jessae to the sacrifice and I will make known to you what you shall do; and you shall anoint him whom I shall mention to you.

4 And Samuel did all that the Lord told him; He came to Bethleem: and the elders of the city were amazed at meeting him and said: do you come peaceably, you Seer? 5 He said: Peaceably: I am come to sacrifice to the Lord. Sanctify yourselves and rejoice with me this day: He sanctified Jessae and his sons, He called them to the sacrifice. 6 It came to pass when they came in, that he saw Eliab and said: Surely the Lord's anointed is before him. 7 But the Lord said to Samuel, Look not on his appearance, nor on his stature, for I have rejected him; for God sees not as man looks; for man looks at the outward appearance, but God looks at the heart. 8 Jessae called Aminadab, He passed before Samuel: He said: Neither has God chosen this one. 9 Jessae caused Sama to pass by: He said: Neither has God chosen this one. 10 Jessae caused his seven sons to pass before Samuel: and Samuel said: the Lord has not chosen these.

11 And Samuel said to Jessae, have you no more sons? Jessae said: There is yet a little one; behold, he tends the flock. And Samuel said to Jessae, Send and fetch him for we may not sit down till he comes. 12 He sent and fetched him: He was ruddy, with beauty of eyes and very goodly to behold. The Lord said to Samuel, Arise and anoint David, for he is good. 13 And Samuel took the horn of oil and anointed him in the midst of his brothers: and the Spirit of the Lord came upon David from that day forward: and Samuel arose and departed to Armathaim.

14 The Spirit of the Lord departed from Saul and an evil spirit from the Lord tormented him. 15 And Saul's servants said to him: Behold now and evil spirit from the Lord torments you. 16 Let now your servants speak before you, Let them seek for our lord a man skilled to play on the harp; and it shall come to pass when an evil spirit comes upon you He shall play on his harp, that you shall be well, He shall refresh you. 17 And Saul said to his servants, Look now out for me a skillful player and bring him to me. 18 And one of his servants answered and said: Behold, I have seen a son of Jessae the Bethleemite, He understands playing on the harp and the man is prudent and a warrior and wise in speech and the man is handsome and the Lord is with him. 19 And Saul sent messengers to Jessae, saying: Send to me your son David who is with your flock. 20 Jessae took a jar of bread and a bottle of wine and one kid of the goats and sent them by the hand of his son David to Saul.

21 David went in to Saul and stood before him; He loved him greatly; He became his armor-bearer. 22 And Saul sent to Jessae, saying: Let David, I pray you, stand before me, for he has found grace in my eyes. 23 It came to pass when the evil spirit was upon Saul, that David took his harp and played with his hand: and Saul was refreshed and it was well with him and the evil spirit departed from him.

17

17:1 The Philistines gather their armies to battle and gather themselves to Socchoth of Judaea and encamp between Socchoth and Azeca Ephermen. 2 And Saul and the men of Israel gather together and they encamp in the valley and set the battle in array against the Philistines. 3 The Philistines stand on the mountain on

one side and Israel stands on the mountain on the other side and the valley was between them.

4 And there went forth a mighty man out of the army of the Philistines, Goliath, by name, out of Geth, his height was four cubits and a span. 5 He had a helmet upon his head, He wore a breastplate of chain armor; and the weight of his breastplate was five thousand shekels of brass and iron. 6 And greaves of grass were upon his legs and a brazen target was between his shoulders. 7 The staff of his spear was like a weaver's beam and the spear's head was formed of six hundred shekels of iron; and his armor-bearer went before him. 8 He stood and cried to the army of Israel and said to them: Why are you come forth to set yourselves in battle array against us? Am not I a Philistine and you He brews of Saul? Choose for yourselves a man, Let him come down to me. 9 If he shall be able to fight against me and shall strike me, then will we be your servants: but if I should prevail and strike him, you shall be our servants and serve us. 10 The Philistine said: Behold, I have defied the armies of Israel this very day: give me a man and we will both of us fight in single combat.

11 And Saul and all Israel heard these words of the Philistine and they were dismayed and greatly terrified.

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

32 David said to Saul, Let not, I pray you, the heart of my lord be dejected within him: your servant will go and fight with this Philistine. 33 And Saul said to David: You will not in anywise be able to go against this Philistine to fight with him, for you are a mere youth, He a man of war from his youth.

34 David said to Saul, your servant was tending the flock for his father; and when a lion came and a she-bear and took a sheep out of the flock, 35 then I went forth after him and stroke him and drew the spoil out of his mouth: and as he rose up against me, then I caught hold of his throat and stroke him and killed him. 36 Your servant stroke both the lion and the bear and the uncircumcised Philistine shall be as one of them: shall I not go and strike him and remove this day a reproach from Israel? For who is this uncircumcised one, who has defied the army of the living God? 37 The Lord who delivered me out of the paw of the lion and out the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David: Go and the Lord shall be with you.

38 And Saul clothed David with a military coat and put his brazen helmet on his head. 39 He girded David with his sword over his coat: He made trial walking with them once and again: and David said to Saul, I shall not be able to go with these, for I have not proved them: so they remove them from him. 40 He took his staff in his hand, He chose for himself five smooth stones out of the brook and put them in the shepherd's scrip which he had for his store and his sling was in his hand; He approached the Philistine. 41

42 And Goliath saw David and despised him; for he was a lad and ruddy, with a fair countenance. 43 The Philistine said to David: Am I as a dog, that you come against me with a staff and stones? ⌈and David said: No, but worse than a dog.⌉ The Philistine cursed David by his gods. 44 The Philistine said to David: Come to me and I will give your flesh to the birds of the air and to the beasts of the earth.

45 David said to the Philistine, You come to me with sword and with spear and with shield; but I come to you in the name of the Lord God of Hosts of the army of Israel, which you have defied 46 this day. The Lord shall deliver you this day into my hand; and I will kill you and take away your head from off you and will give your limbs and the limbs of the army of the Philistines this day to the birds of the sky and to the wild beasts of the earth; and all the earth shall know that there

is a God in Israel. 47 All this assembly shall know that the Lord delivers not by sword or spear, for the battle is the Lord's and the Lord will deliver you into our hands.

48 The Philistine arose and went to meet David. 49 David stretched out his hand to his scrip and took for there a stone and slang it and stroke the Philistine on his forehead and the stone penetrated through the helmet into his forehead, He fell upon his face to the ground. 50 51 David ran and stood upon him and took his sword and killed him and cut off his head: and the Philistines saw that their champion was dead and they fled.

52 The men of Israel and Juda arose and shouted and pursued them as far as the entrance to Geth and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Geth and to Accaron. 53 The men of Israel returned from pursuing after the Philistines and they destroyed their camp. 54 David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

18

18:1 2 3 4 5 6 And there came out women in dances to meet David out of all the cities of Israel, with timbrels and with rejoicing and with cymbals. 7 The women began the strain and said: Saul has stricken his thousands and David his ten thousands. 8 It seemed evil in the eyes of Saul concerning this matter, He said: To David they have given ten thousands and to me they have given thousands. 9 10 11

12 And Saul was alarmed on account of David. 13 He removed him from him and made him a captain of a thousand for himself; He went out and came in before the people. 14 David was prudent in all his ways and the Lord was with him. 15 And Saul saw that he was very wise, He was afraid of him. 16 All Israel and Juda loved David, because he came in and went out before the people. 17 18 19

20 And Melchol the daughter of Saul loved David; and it was told Saul and the thing was pleasing in his eyes. 21 And Saul said: I will give her to him and she shall be a stumbling-block to him. Now, the hand of the Philistines was against Saul. 22 And Saul charged his servants, saying: Speak you privately to David, saying: Behold, the king delights in you and all his servants love you and do you becomes the king's son-in-law. 23 The servants of Saul spoke these words in the ears of David; and David said: Is it a light thing in your eyes to become son-in-law to the king? Whereas I am a humble man, an not honorable? 24 The servants of Saul reported to him according to these words, which David spoke. 25 And Saul said: Thus shall you speak to David, The king wants no gift but a hundred s of the Philistines, to avenge himself on the kings enemies. Now, Saul thought to cast him into the hands of the Philistines. 26 The servants of Saul report these words to David and David was well pleased to become the son-in-law to the king.

27 David arose and went, he and his men and stroke among the Philistines a hundred men: He brought their s, He becomes the king's son-in-law and Saul gives him Melchol his daughter to wife. 28 And Saul saw that the Lord was with David and that all Israel loved him. 29 He was yet more afraid of David.

19

19:1 And Saul spoke to Jonathan his son and to all his servants, to kill David. 2 Jonathan, Saul's son, loved David much: and Jonathan told David, saying: Saul seeks to kill you: take heed to yourself therefore tomorrow morning and hide yourself and dwell in secret. 3 I will go forth and stand near my father in the field where you shall be and I will speak concerning you to

my father; and I will see what his answer may be and I will tell you.

4 Jonathan spoke favorably concerning David to Saul his father and said to him: Let not the king sin against your servant David, for he has not sinned against you and his deeds are very good. 5 He put his life in his hand and stroke the Philistine and the Lord accomplished a great deliverance; and all Israel saw and rejoined: why then do you sin against innocent blood, to kill David without a cause? 6 And Saul listened to the voice of Jonathan; and Saul swore, saying: As the Lord lives, he shall not die. 7 Jonathan called David and told him all these words; and Jonathan brought David in to Saul, He was before him as in former times.

8 And there was again war against Saul; and David did valiantly and fought against the Philistines and stroke them with a very great slaughter and they fled from before him.

9 An evil spirit from God was upon Saul, He was resting in his house and a spear was in his hand and David was playing on the harp with his hands. 10 And Saul sought to strike David with the spear; and David withdrew suddenly from the presence of Saul; He drove the spear into the wall; and David retreated and escaped. 11 It came to pass in that night, that Saul sent messengers to the house of David to watch him, in order to kill him in the morning; and Melchol David's wife told him, saying: Unless you save your life this night, tomorrow you shall be slain. 12 So Melchol lets David down by the window, He departed and fled and escaped. 13 And Melchol took images and laid them on the bed and she put the liver of a goat by his head and covered them with clothes.

14 And Saul sent messengers to take David; and they say that he is sick. 15 He sends to David, saying: Bring him to me on the bed, that I may kill him. 16 The messengers come, and, behold, the images were on the bed and the goat's liver at his head. 17 And Saul said to Melchol, Why have you thus deceived me and suffered my enemy to depart, He has escaped? And Melchol said to Saul, He said: let me go and if not, I will kill you.

18 So David fled and escaped and comes to Samuel to Armathaim and tells him all that Saul had done to him: and Samuel and David went and dwelt in Navath in Rama.

19 It was told Saul, saying: Behold, David is in Navath in Rama. 20 And Saul sent messengers to take David and they saw the assembly of the prophets and Samuel stood as appointed over them; and the Spirit of God came upon the messengers of Saul and they prophesy. 21 It was told Saul, He sent other messengers and they also prophesied: and Saul sent again a third set of messengers and they also prophesied. 22 And Saul was very angry and went himself also to Armathaim, He comes as far as the well of the threshing floor that is in Sephi; He asked and said: Where are Samuel and David? They said: Behold, in Navath in Rama. 23 He went for there to Navath in Rama: and there came the Spirit of God upon him also, He went on prophesying till he came to Navath in Rama. 24 He took off his clothes and prophesied before them; and lay down naked all that day and all that night: therefore they said: Is Saul also among the prophets?

20

20:1 David fled from Navath in Rama and comes into the presence of Jonathan; He said: What have I done and what is my fault and by which have I sinned before your father, that he seeks my life? 2 Jonathan said to him: Far be it from you: you shall not die: behold, my father will not do any thing great or small without discovering it to me; and why should my father hide this matter from me? This thing is not so. 3 David answered Jonathan and said: your father knows surely that I have found grace in your sight, He said: Let

not Jonathan know this, for fear that he refuse his consent: but as the Lord lives and your soul lives, as I said: the space is filled up between me and death. 4 Jonathan said to David: What do your soul desire and what shall I do for you.

5 David said to Jonathan, Behold, tomorrow is the new moon and I shall not on any account sit down to eat, but you shall let me go and I will hide in the plain till the evening. 6 If your father do in anywise enquire for me, then shall you say, David earnestly asked leave of me to run to Bethleem his city, for there is there, a yearly sacrifice for all the family. 7 If he shall say thus, Well, —all is safe for your servant: but if he shall answer harshly to you, know that evil is determined by him. 8 You shall deal mercifully with your servant; for you have brought your servant into a covenant of the Lord with yourself: and if there is iniquity in your servant, kill me yourself; but why do you thus bring me to your father?

9 Jonathan said: That be far from you: for if I surely know that evil is determined by my father to come upon you, although it should not be against your cities, I will tell you. 10 David said to Jonathan, Who can tell me if your father should answer roughly? 11 Jonathan said to David: Go and abide in the field. They went out both into the field.

12 Jonathan said to David: the Lord God of Israel knows that I will sound my father as I have an opportunity, three several times, and, behold, if good should be determined concerning David and I do not send to you to the field, 13 God do so to Jonathan and more also: as I shall also report the evil to you and make it known to you and I will let you go; and you shall depart in peace and the Lord shall be with you, as he was with my father. 14 If indeed I continue to live, then shall you deal mercifully with me; and if I indeed die, 15 16 you shall not withdraw your mercy from my house for ever: and if you do not when the Lord cuts off the enemies of David each from the face of the earth, should it happen that the name of Jonathan be discovered by the house of David, then let the Lord seek out the enemies of David. 17 Jonathan swore yet again to David, because he loved the soul of him that loved him.

18 Jonathan said: Tomorrow is the new moon and you will be enquired for, because your seat will be observed as vacant. 19 You shall stay three days and watch an opportunity and shall come to your place where you may hide yourself in the day of your business and you shall wait by that ergab. 20 I will shoot three arrows, aiming them at a mark. 21 And behold, I will send a lad, saying: Go find me the arrow. 22 If I should expressly say to the lad, The arrow is here and on this side of you, take it; then come, for it is well with you and there is no reason for fear, as the Lord lives: but if I should say thus to the young man, The arrow is on that side of you and beyond; go, for the Lord has sent you away. 23 And as for the word which you and I have spoken, behold, the Lord is witness between me and you for ever.

24 So David hides himself in the field and the new month arrives and the king comes to the table to eat. 25 He sat upon his seat as in former times, even on his seat by the wall, He went before Jonathan; and Abenner sat on one side of Saul and the place of David was empty. 26 And Saul said nothing on that day, for he said: It seems to have fallen out that he is not clean, because he has not purified himself.

27 It came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jessae attended both yesterday and today at the table? 28 Jonathan answered Saul and said to him: David asked leave of me to go as far as Bethleem his city; 29 He said: Let me go, I pray you, for we have a family sacrifice in the city and my brothers have sent for me; and now, if I have found grace in your eyes, I will even go

over and see my brothers: therefore he is not present at the table of the king.

30 And Saul was exceedingly angry with Jonathan and said to him: You son of traitorous young womens! for do I not know that you are an accomplice with the son of Jessae to your same and to the shame of your mother's nakedness? 31 For so long as the son of Jessae lives upon the earth, your kingdom shall not be established: now then send and take the young man, for he shall surely die. 32 Jonathan answered Saul, Why is he to die? What has he done? 33 And Saul lifted up his spear against Jonathan to kill him: so Jonathan knew that this evil was determined on by his father to kill David. 34 Jonathan sprang up from the table in great anger and did not eat bread on the second day of the month, for he grieved bitterly for David, because his father determined on mischief against him.

35 And morning came and Jonathan went out to the field, as he appointed to do for a signal to David and a little boy was with him. 36 He said to the boy, Run, find me the arrows which I shoot: and the boy ran and Jonathan shot an arrow and sent it beyond him. 37 The boy came to the place where the arrow was which Jonathan shot; and Jonathan cried out after the lad and said: The arrow is on that side of you and beyond you. 38 Jonathan cried out after his boy, saying: Make all speed and stay not. Jonathan's boy gathered up the arrows and brought the arrows to his master. 39 The boy knew nothing, only Jonathan and David knew. 40 Jonathan gave his weapons to his boy and said to his boy, Go, enter into the city.

41 When the boy went in, then David arose from the argab and fell upon his face and did obeisance[1] to him three times and they kissed each other and wept for each other, for a great while. 42 Jonathan said to David: Go in peace and as we have both sworn in the name of the Lord, saying: The Lord shall be witness between me and you and between my seed and your seed for ever—even so let it be. David arose and departed and Jonathan went into the city.

21

21:1 David comes to Nomba to Abimelech the priest: and Abimelech was amazed at meeting him and said to him: Why are you alone and nobody with you? 2 David said to the priest, The king gave me a command today and said to me: Let no one know the matter on which I send you, an concerning which I have charged you: and I have charged my servants to be in the place that is called, The faithfulness of God, phellani maemoni. 3 And now if there are under your hand five loaves, give into my hand what is ready. 4 The priest answered David and said: There are no common loaves under my hand, for I have none but holy loaves: if the young men have been kept at least from women, then they shall eat them. 5 David answered the priest and said to him: yes, we have been kept from women for three days: when I came forth for the journey all the young men were purified; but this expedition is unclean, why then it shall be sanctified this day because of my weapons.

6 So Abimelech the priest gave him the showbread; for there were no loaves there, but only the presence loaves which had been removed from the presence of the Lord, in order that hot bread should be set on, on the day on which he took them.

7 And there was there on that day one of Saul's servants detained before the Lord and his name was Doec the Syrian, tending the mules of Saul. 8 David said to Abimelech, See if there is here under your hand spear or sword, for I have not brought in my hand my sword or my weapons, for the word of the king was urgent. 9 The priest said:

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

Behold the sword of Goliath the Philistine, whom you stroke in the valley of Ela; and it is wrapt in a cloth: if you will take it, take it for yourself, for there is no other except it here. David said: Behold, there is none like it; give it me.

10 He gave it him; and David arose and fled in that day from he presence of Saul: and David came to Anchus king of Geth. 11 The servants of Anchus said to him: Is not this David the king of the land? Did not the dancing women begin the son to him, saying: Saul has stricken his thousand and David his ten thousands? 12 David laid up the words in his heart and was greatly afraid of Anchus king of Geth. 13 He changed his appearance before him and feigned himself a false character in that day; and drummed upon the doors of the city and used extravagant gestures with his hands and fell against the doors of the gate and his spittle ran down upon his beard. 14 And Anchus said to his servants, Behold! you see the man is mad: why have you brought him in to me? 15 Am I in want of madmen, that you have brought him in to me to play the madman? He shall not come into the house.

22

22:1 David departed for there and escaped; He comes to the cave of Odollam and his brothers hear and the house of his father and they go down to him there. 2 And there gathered to him every one that was in distress and every one that was in debt and every one that was troubled in mind; He was a leader over them and there were with him about four hundred men.

3 David departed for there to Massephath of Moab and said to the king of Moab, Let, I pray you, my father and my mother be with you, until I know what God will do to me. 4 He persuaded the King of Moab and they dwell with him continually, while David was in the hold. 5 And Gad the prophet said to David: Dwell not in the hold: go and you shall enter the land of Juda. So David went and came and dwelt in the city of Saric. 6 And Saul heard that David was discovered and his men with him: now Saul dwelt in the hill below the field that is in Rama and his spear was in his hand and all his servants stood near him. 7 And Saul said to his servants that stood by him, Hear now, you sons of Benjamin, will the son of Jessae indeed give all of you fields and vineyards and will he make you all captains of hundreds and captains of thousands? 8 That you are conspiring against me and there is no one that informs me, whereas my son has made a covenant with the son of Jessae and there is no one of you that is sorry for me, or informs me, that my son has stirred up my servant against me for an enemy, as it is this day?

9 Doec the Syrian who was over the mules of Saul answered and said: I saw the son of Jessae as he came to Nomba to Abimelech son of Achitob the priest. 10 The priest enquired of God for him and gave him provision and gave him the sword of Goliath the Philistine.

11 The king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king. 12 And Saul said: Hear now, you son of Achitob. He said: Behold! I am here, speak, my lord. 13 And Saul said to him: Why have you and the son of Jessae conspired against me, that you should give him bread and a sword and should enquire of God for him, to raise him up against me as an enemy, as he is this day? 14 He answered the king and said: Who is there among all your servants faithful as David, He is a son-in-law of the king, He is executor of all your commands and is honorable in your house? 15 Have I begun today to enquire of God for him? By no means: let not the king bring a charge against his servant and against you whole of my father's house; for your servant knew not in all these matters anything great or small.

16 And king Saul said: You shall surely die, Abimelech, you and all your father's house. 17 The king said to the footmen that attended on him, Draw near and kill the priests of the Lord, because their hand is with David and because they knew that he fled and they did not inform me. But the servants of the king would not lift their hands to fall upon the priest of the Lord. 18 The king said to Doec, Turn you and fall upon the priests: and Doec the Syrian turned and killed the priests of the Lord in that day, three hundred and five men, all wearing an ephod. 19 He stroke Nomba the city of the priest with the edge of the sword, both man and woman, infant and suckling and calf and ox and sheep.

20 And one son of Abimelech son of Achitob escapes and his name was Abiathar, He fled after David. 21 And Abiathar told David that Saul had slain all the priests of the Lord. 22 David said to Abiathar, I knew it in that day, that Doec the Syrian would surely tell Saul: I am guilty of the death of the house of your father. 23 Dwell with me; fear not, for wherever I shall seek a place of safety for my life, I will also seek a place for your life, for you are safely guarded while with me.

23

23:1 It was told David, saying: behold, the Philistines war in Keila and they rob, they trample on the threshing-floors. 2 David enquired of the Lord, saying: Shall I go and strike these Philistines? The Lord said: Go and you shall strike these Philistines and shall save Keila. 3 The men of David said to him: Behold, we are afraid here in Judea; and how shall it be if we go to Keila? Shall we go after the spoils of the Philistines? 4 David enquired yet again of the Lord; and the Lord answered him and said to him: Arise and go down to Keila, for I will deliver the Philistines into your hands. 5 So David and his men with him went to Keila and fought with the Philistines; and they fled from before him, He carried off their cattle and stroke them with a great slaughter and David rescued the inhabitants of Keila. 6 It came to pass when Abiathar the son of Achimelech fled to David, that he went down with David to Keila, having and ephod in his hand.

7 It was told Saul that David had come to Keila: and Saul said: God has sold him into my hands, for he is shut up, having entered into a city that has gates and bars. 8 And Saul charged all the people to go down to war to Keila, to besiege David and his men. 9 David knew that Saul spoke openly of mischief against him: and David said to Abiathar the priest, Bring the ephod of the Lord. 10 David said: Lord God of Israel, your servant has indeed heard, that Saul seeks to come against Keila to destroy the city on my account. 11 Will the place be shut up? And now will Saul come down, as your servant has heard? Lord God of Israel, tell your servant. The Lord said: It will be shut up.

12 13 David arose and the men with him, in number about four hundred and they went forth from Keila and went whereever they do you think go: and it was told Saul that David had escaped from Keila, He forbore to come. 14 He dwelt in Maserem in the wilderness, in the narrow passes; and dwelt in the wilderness in mount Ziph, in the dry country. And Saul sought him continually, but the Lord delivered him not into his hands. 15 David perceived that Saul went forth to seek David; and David was in the dry mountain in the New Ziph.

16 Jonathan son of Saul rose and went to David to Caene and strengthened his hands in the Lord. 17 He said to him: Fear not, for the hand of Saul my father shall not find you; and you shall be king over Israel and I shall be second to you; and Saul my father knows it. 18 So they both made a covenant before the Lord; and David dwelt in Caene and Jonathan went to his home.

19 The Ziphites came up out of the dry country to Saul to the hill, saying: Behold, is not David hidden with us in Messara, in the narrows in Caene in the hill of Echela, which is on the right of Jessaemon? 20 And now according to all the king's desire to come down, let him come down to us; they have shut him up into the hands of the king. 21 And Saul said to them: Blessed be of the Lord, for you have been grieved on my account. 22 Go, I pray you and make preparations yet and notice his place where his foot shall be, quickly, in that place which you spoke of, for fear that by any means he should deal craftily. 23 Take notice, then and learn and I will go with you; and it shall come to pass that if he is in the land, I will search him out among all the thousands of Juda. 24 The Ziphites arose and went before Saul: and David and his men were in the wilderness of Maon, westward, to the right of Jessaemon.

25 And Saul and his men went to seek him: and they brought word to David, He went down to the rock that was in the wilderness of Maon: and Saul heard and followed after David to the wilderness of Maon. 26 And Saul and his men go on one side of the mountain and David and his men are on the other side of the mountain: and David was hiding himself to escape from Saul: and Saul and his men encamped against David and his men, in order to take them.

27 And there came a messenger to Saul, saying: Haste you and come to this place, for the Philistines have invaded the land. 28 So Saul returned from following after David and went to meet the Philistines: therefore that place was called The divided Rock.

24

24:1 David rose up there and dwelt in the narrow passes of Engaddi. 2 It came to pass when Saul returned from pursuing after the Philistines, that it was reported to him, saying: David is in the wilderness of Engaddi. 3 He took with him three thousand men, chosen out of all Israel and went to seek David and his men in front of Saddaeem. 4 He came to the flocks of sheep that were by the way and there was a cave there; and Saul went in to make preparation and David and his men were sitting in the inner part of the cave. 5 The men of David said to him: Behold, this is the day of which the Lord spoke to you, that he would deliver your enemy into your hands; and you shall do to him as it is good in your sight. So David arose and cut off the skirt of Saul's garment secretly. 6 It came to pass after this that David's heart stroke him, because he had cut off the skirt of his garment. 7 David said to his men, The Lord forbid it me, that I should do this ting to my lord the anointed of the Lord, to lift my hand against him; for he is the anointed of the Lord. 8 So David persuaded his men by his words and did not suffer them to arise and kill Saul: and Saul arose and went his way.

9 David rose up and went after him out of the cave: and David cried after Saul, saying: My lord, O king! and Saul looked behind him and David bowed with his face to the ground and did obeisance[1] to him.

10 David said to Saul, Why do you hearken to the words of the people, saying: Behold, David seeks your life? 11 Behold, your eyes have seen this day how that the Lord has delivered you this day into my hands in the cave; and I would not kill you, but spared you and said: I will not lift up my hand against my lord, for he is the Lord's anointed. 12 And behold, the skirt of your mantle is in my hand, I cut off the skirt and did not kill you: know then and see today, there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against you, yet you lay snares for my soul to take it. 13 The Lord judge between me and you and the Lord seek retaliation for you on

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

yourself: but my hand shall not be upon you. 14 As the old proverb says, Transgression will proceed from the wicked ones: but my hand shall not be upon you. 15 And now after whom do you come forth, O king of Israel? After whom do you pursue? After a dead dog and after a flea? 16 The Lord be judge and umpire between me and you, the Lord look upon and judge my cause and rescue me out of your hand.

17 It came to pass when David had finished speaking these words to Saul, that Saul said: Is this your voice, Son David? And Saul lifted up his voice and wept. 18 And Saul said to David: You are more righteous that I, for you have recompensed me good, but I have recompensed you evil. 19 You have told me today what good you have done me, how the Lord shut me up into your hands today and you did not kill me. 20 If any one should find his enemy in distress and should send him forth in a good way, then the Lord will reward him good, as you have done this day. 21 And now, behold, I know that you shall surely reign and the kingdom of Israel shall be established in your hand. 22 Now, then swear to me by the Lord, that you will not destroy my seed after me, that you will not blot out my name from the house of my father. 23 So David swore to Saul: and Saul departed to his place and David and his men went up to the strong-hold of Messera.

25

25:1 And Samuel died and all Israel assembled and bewailed him and they bury him in his house in Armathaim: and David arose and went down to the wilderness of Maon.

2 And there was a man in Maon and his flocks were in Carmel, He was a very great man; He had three thousand sheep and a thousand she-goats: He happened to be shearing his flock in Carmel. 3 The man's name was Nabal and his wife's name was Abigaia: and his wife was of good understanding and very beautiful in person: but the man was harsh and evil in his doings and the man was churlish. 4 David heard in the wilderness, that Nabal the Carmelite was shearing his sheep. 5 David sent ten young men, He said to the young men, Go up to Carmel and go to Nabal and ask him in my name how he is. 6 Thus shall you say, May you and your house seasonably prosper and all your be in prosperity.

7 And now, behold, I have heard that your shepherds who were with is in the wilderness are shearing your sheep and we hindered them not, neither did we demand any thing from them all the time they were in Carmel. 8 Ask your servants and they will tell you. Let then your servants find grace in your eyes, for we have come on a good day; give we pray you, whatsoever your hand may find, to your son David.

9 So the servants come and speak these words to Nabal, according to all these words in the name of David. 10 And Nabal sprang up and answered the servants of David and said: Who is David? And who is the son of Jessae? Now-a-days there is abundance of servants who depart every one from his master. 11 And shall I take my bread and my wine and my beasts that I have slain for my shearers and shall I give them to men of whom I know not from where they are? 12 So the servants of David turned back and returned and came and reported to David according to these words. 13 David said to his men, Gird on every man his sword. They went up after David, about four hundred men: and two hundred abode with the stuff.

14 And one of the servants reported to Abigaia the wife of Nabal, saying: Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them. 15 The men were very good to us; they did not hinder us, neither did they demand from us any thing all the days that we were with them. 16 When we were in the field, they were as a wall around us, both by night and by day, all the days that we were with them feeding the

flock. 17 And now do you consider and see what you will do; for mischief is determined against our lord and against his house; He is a vile character and one cannot speak to him.

18 And Abigaia hasted and took two hundred loaves and two vessels of wine and five sheep ready dressed and five ephahs of fine flour and one jar of dried grapes and two hundred cakes of figs and put them upon asses. 19 And she said to her servants, Go on before me and behold I come after you: but she told not her husband. 20 It came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her and she met them. 21 David said: Perhaps I have kept all his possessions in the wilderness that he should wrong me and we did not order the taking anything of all his goods; yet he has rewarded me evil for good. 22 So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

23 And Abigaia saw David and she hasted and alighted from her ass; and she felt before David on her face and did obeisance[1] to him, bowing to the ground 24 even to his feet and said: On me, my lord, be my wrong: let, I pray you, your servant speak in your ears and hear you the words of your servant. 25 Let not my lord, I pray you, take to heart this repulsive man, for according to his name, so is he; Nabal is his name and folly is with him: but I your handmaid saw not the servants of my lord whom you did send.

26 And now, my lord, as the Lord lives and your soul lives, as the Lord has kept you from coming against innocent blood and from executing vengeance for yourself, now therefore let your enemies and those who seek evil against my lord, become as Nabal. 27 And now accept this token of goodwill, which your servant has brought to my lord and you shall give it to the servants that wait on my lord. 28 Remove, I pray you, the trespass of your servant; for the Lord will surely make for my lord a sure house, for the Lord fights the battles of my lord and there shall no evil be ever found in you. 29 If a man shall rise up persecuting you and seeking your life, yet shall the life of my lord be bound up in the bundle of life with the Lord God and you shall whirl the life of your enemies as in the midst of a sling. 30 It shall be when the Lord shall have accomplished for my lord all the good things he has spoken concerning you and shall appoint you to be ruler over Israel; 31 then this shall not be an abomination and offence to my lord, to have shed innocent blood without cause and for my lord to have avenged himself: and so may the Lord do good to my lord and you shall remember your handmaid to do her good.

32 David said to Abigaia, Blessed be the Lord God of Israel, who sent you this very day to meet me: 33 and blessed be your conduct and blessed be you, who have hindered me this very day from coming to shed blood and from avenging myself. 34 But surely as the Lord God of Israel lives, who hindered me this day from doing you harm, if you have not hasted and come to meet me, then I said: There shall surely not be left to Nabal till the morning one male. 35 David took of her hand all that she brought to him and said to her: Go in peace to your house: see, I have listened to your voice and accepted your petition.

36 And Abigaia came to Nabal: and, behold, he had a banquet in this house, as the banquet of a king and the heart of Nabal was merry within him, He was very drunk: and she told him nothing great or small till the morning light. 37 It came to pass in the morning when Nabal recovered from his wine, his wife told him these words; and his heart died within him, He became as a stone.

38 It came to pass after about ten days, that the Lord stroke Nabal, He

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died. 39 David heard it and said: Blessed be the Lord, who has judged the cause of my reproach at the hand of Nabal and has delivered his servant from the power of evil; and the Lord has returned the mischief of Nabal upon his own head.

David sent and spoke concerning Abigaia, to take her to himself for a wife. 40 So the servants of David came to Abigaia to Carmel and spoke to her, saying: David has sent us to you, to take you to himself for a wife. 41 And she arose and did reverence with her face to the earth and said: Behold, your servant is for a handmaid to wash the feet of your servants. 42 And Abigaia arose and mounted her ass and five young womens followed her: and she went after the servants of David and became his wife. 43 David took Achinaam out of Jezrael and they were both his wives. 44 And Saul gave Melchol his daughter, David's wife, to Phalti the son of Amis who was of Romma.

26

26:1 The Ziphites come out of the dry country to Saul to the hill, saying: Behold, David hides himself with us in the hill Echela, opposite Jessemon. 2 And Saul arose and went down to the wilderness of Ziph and with him went three thousand men chosen out of Israel, to seek David in the wilderness of Ziph. 3 And Saul encamped in the hill of Echela in front of Jessemon, by the way and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness. 4 David sent spies and ascertained that Saul had come prepared out of Keila.

5 David arose secretly and goes into the place where Saul was sleeping and there was Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot and the people had encamped along around him. 6 David answered and spoke to Abimelech the Chettite and to Abessa the son Saruia the brother of Joab, saying: Who will go in with me to Saul into the camp? And Abessa said: I will go in with you.

7 So David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot and his spear was stuck in the ground near his head and Abenner and his people slept around him. 8 And Abessa said to David: The Lord has this day shut up your enemy into your hands and now I will strike him to the earth with the spear to the ground once for all and I will not strike him again. 9 David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of the Lord and be guiltless? 10 David said: As the Lord lives, if the Lord strike him not, or his day come He die, or he go down to battle and be added to his fathers, do not so. 11 The Lord forbid it me that I should lift up my hand against the anointed of the Lord: and now take, I pray you, the spear from his bolster and the pitcher of water, Let us return home. 12 So David took the spear and the pitcher of water from his bolster and they went home: and there was no one that saw and no one that knew and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them.

13 So David went over to the other side and stood on the top of a hill afar off and there was a good distance between them. 14 David called to the people and spoke to Abenner, saying: will you not answer, Abenner? And Abenner answered and said: Who are you that callest? 15 David said to Abenner, are not you a man? And who is like you in Israel? Why then do you not guard your lord the king? For one out of the people went in to destroy your lord the king. 16 And this thing is not good which you have done. As the Lord lives, you are worthy of death, you who guard your lord the king, the anointed of the Lord: and now behold, I pray you, the spear of the king and the cruse of water: where are the articles that should be at his head?

17 And Saul recognized the voice of David and said: Is this your voice,

son David? And David said: I am your servant, my lord, O king. 18 He said: Why does my lord thus pursue after his servant? For in what have I sinned? And what unrighteousness has been found in me? 19 And now let my lord the king hear the word of his servant. If God stirs you up against me, let your offering be acceptable: but if the sons of men, they are cursed before the Lord, for they have cast me out this day so that I should not be established in the inheritance of the Lord, saying: Go, serve other Gods. 20 And now let not my blood fall to the ground before the Lord, for the king of Israel has come forth to seek your life, as the night hawk pursues its prey in the mountains.

21 And Saul said: I have sinned: turn, son David, for I will not hurt you, because my life was precious in your eyes; and today I have been foolish and have erred exceedingly. 22 David answered and said: Behold, the spear of the king: let one of the servants come over and take it. 23 The Lord shall recompense each according to his righteousness and his truth, since the Lord delivered you this day into my hands and I would not lift my hand against the Lord's anointed. 24 And, behold, as your life has been precious this very day in my eyes, so let my life be precious before the Lord and may he protect me and deliver me out of all affliction. 25 And Saul said to David: Blessed be you, my son; and you shall surely do valiantly and surely prevail. David went on his way and Saul returned to his place.

27

27:1 David said in his heart, Now, shall I be one day delivered for death into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines and Saul should cease from seeking me through every coast of Israel: so I shall escape out of his hand. 2 So David arose and the six hundred men that were with him, He went to Anchus, son Ammach, king of Geth. 3 David dwelt with Anchus, he and his men, each with his family; and David and both his wives, Achinaam, the Jezraelitess and Abigaia the wife of Nabal the Carmelite. 4 It was told Saul that David had fled to Geth; He no longer sought after him.

5 David said to Anchus, If now your servant has found grace in your eyes, let them give me, I pray you, a place in one of the cities in the country and I will dwell there: for why do your servant dwell with you in a royal city? 6 He gave him Sekelac in that day: therefore Sekelac came into possession of the king of Judea to this day. 7 The number of the days that David dwelt in the country of the Philistines was four months.

8 David and his men went up and made an attack on all the Gesirites and on the Amalekites: and behold, the land was inhabited, (even the land from Gelampsur) by those who come from the fortified cities even to the land of Egypt. 9 He stroke the land and saved neither man nor woman alive; and they took flocks and herds and asses and camels and raiment; and they returned and came to Anchus. 10 And Anchus said to David: On whom have you made an attack today? David said to Anchus, On the south of Judea and on the south of Jesmega and on the south of the Kenezite. 11 I have not saved man or woman alive to bring them to Geth, saying: for fear that they carry a report to Geth against us, saying: These things David does. And this was his manner all the days that David dwelt in the country of the Philistines. 12 So David had the full confidence of Anchus, who said: He is thoroughly disgraced among his people in Israel He shall be my servant for ever.

28

28:1 It came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and

Anchus said to David: Know surely, that you shall go forth to battle with me, you and your men. 2 David said to Anchus, Thus now you shall know what your servant will do. And Anchus said to David: So will I make you captain of my body-guard continually. 3 And Samuel died and all Israel lamented for him and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits and the wizards, out of the land. 4 The Philistines assemble themselves and come and encamp in Sonam: and Saul gathers all the men of Israel and they encamp in Gelbue. 5 And Saul saw the camp of the Philistines, He was alarmed and his heart was greatly dismayed. 6 And Saul enquired of the Lord; and the Lord answered him not by dreams, nor by manifestations, nor by prophets.

7 Then Saul said to his servants, Seek for me a woman who has in her a divining spirit and I will go to her and enquire of her: and his servants said to him: Behold, there is a woman who has in her a divining spirit at Aendor.

8 And Saul disguised himself and put on other raiment, He goes and two men with him and they come to the woman by night; He said to her: Divine to me, I pray you, by the divining spirit within you and bring up to me him whom I shall name to you. 9 The woman said to him: Behold now, you know what Saul has done, how he has cut off those who had in them divining spirits and the wizards from the land and why do you spread a snare for my life to destroy it? 10 And Saul swore to her and said: As the Lord lives, no injury shall come upon you on this account. 11 The woman said: Whom shall I bring up to you? He said: Bring up to me Samuel.

12 The woman saw Samuel and cried out with a loud voice: and the woman said to Saul, Why have you deceived me? For you are Saul. 13 The king said to her: Fear not; tell me whom you have seen. The woman said to him: I saw gods ascending out of the earth. 14 He said to her: What did you perceive? And she said to him: An upright man ascending out of the earth, He was clothed with a mantle. And Saul knew that this was Samuel, He stooped with his face to the earth and did obeisance[1] to him.

15 And Samuel said: Why have you troubled me, that I should come up? And Saul said: I am greatly distressed and the Philistines war against me and God has departed from me and no longer hearkens to me either by the hand of the prophets or by dreams: and now I have called you to tell me what I shall do. 16 And Samuel said: Why ask me, whereas the Lord has departed from you and taken part with your neighbor? 17 The Lord has done to you, as the Lord spoke by me; and the Lord will destroy your kingdom out of your hand and will give it to your neighbor David. 18 Because you did not hearken to the voice of the Lord and did not execute his fierce anger upon Amalec, therefore the Lord has done this thing to you this day. 19 The Lord shall deliver Israel with you into the hands of the Philistines and tomorrow you and your sons with you shall fall and the Lord shall deliver the army of Israel into the hands of the Philistines.

20 And Saul instantly fell at his full length upon the earth and was greatly afraid because of the words of Samuel; and there was no longer any strength in him, for he had eaten no bread all that day and all that night. 21 The woman went in to Saul and saw that he was greatly disquieted and said to him: Behold now, your handmaid has listened to your voice and I have put my life in my hand and have heard the words which you have spoken to me. 22 And now hearken, I pray you, to the voice of your handmaid and I will set before you a morsel of bread and eat and you shall be strengthened, for you will be going on your way. 23 But he would not eat; so his servants and the

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

woman constrained him, He listened to their voice and rose up from the earth and sat upon a bench. 24 The woman had a fat heifer in the house; and she hasted and killed it; and she took meal and kneaded it and baked unleavened cakes. 25 And she brought the meat before Saul and before his servants; and they ate and rose up and departed that night.

29

29:1 The Philistines gather all their armies to Aphec and Israel encamped in Aendor, which is in Jezrael. 2 The lords of the Philistines went on by hundreds and thousands and David and his men went on in the rear with Anchus. 3 The lords of the Philistines said: Who are these that pass by? And Anchus said to the captains of the Philistines, Is not this David the servant of Saul king of Israel? He has been with us some time, even this second year and I have not found any fault in him from the day that he attached himself to me even until this day. 4 The captains of the Philistines were displeased at him and they say to him, Send the man away, Let him return to his place, where you did set him; Let him not come with us to the war, Let him not be a traitor in the camp: and by which will he be reconciled to his master? Will it not be with the heads of those men? 5 Is not this David whom they celebrated in dances, saying: Saul has stricken his thousands and David his ten thousands?

6 And Anchus called David and said to him: As the Lord lives, you are right and approved in my eyes and so is your going out and your coming in with me in the army and I have not found any evil to charge against you from the day that you came to me until this day: but you are not approved in the eyes of the lords. 7 Now, then return and go in peace, thus you shall not do evil in the sight of the lords of the Philistines.

8 David said to Anchus, What have I done to you? And what have you found in your servant from the first day that I was before you even until this day, that I should not come and war against the enemies of the lord my king?

9 And Anchus answered David, I know that you are good in my eyes, but the lords of the Philistines say, He shall not come with us to the war. 10 Now, then rise up early in the morning, you and the servants of your lord that have come with you and go to the place where I appointed you and entertain no evil thought in your heart, for you are good in my sight: and rise early for your journey when it is light and depart.

11 So David arose early, he and his men, to depart and guard the land of the Philistines: and the Philistines went up to Jezrael to battle.

30

30:1 It came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south and upon Sekelac and stricken Sekelac and burnt it with fire. 2 And as to the women and all things that were in it, great and small, they killed neither man nor woman, but carried them captives and went on their way.

3 David and his men came into the city, and, behold, it was burnt with fire; and their wives and their sons and their daughters were carried captive. 4 David and his men lifted up their voice and wept till there was no longer any power within them to weep. 5 And both the wives of David were carried captive, Achinaam, the Jezraelitess and Abigaia the wife of Nabal the Carmelite. 6 David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Lord his God.

7 David said to Abiathar the priest the son of Achimelech, Bring near the ephod. 8 David enquired of the Lord, saying: Shall I pursue after this troop? Shall I overtake them? He said to him: Pursue, for you shall surely overtake them and you shall surely rescue the captives. 9 So David went, he an the six hundred men with him, an they come as far as the brook Bosor and the superfluous ones stopped. 10 He pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor.

11 They find an Egyptian in the field and they take him and bring him to David; and they gave him bread He ate and they caused him to drink water. 12 They gave him a piece of a cake of figs, He ate and his spirit was restored in him; for he had not eaten bread and had not drunk water three days and three nights. 13 David said to him: Whose are you? And from where are you? And the young man the Egyptian said: I am the servant of an Amalekite; and my master left me, because I was taken ill three days ago. 14 And we made an incursion on the south of the Chelethite and on the parts of Judea and on the south of Chelub and we burnt Sekelac with fire. 15 David said to him: will you bring me down to this troop? He said: Swear now to me by God, that you will not kill me and that you will not deliver me into the hands of my master and I will bring you down upon this troop.

16 So be brought him down to that place and behold, they were scattered abroad upon the surface of the whole land, eating and drinking and feasting because of all the great spoils which they had taken out of the land of the Philistines and out of the land of Juda. 17 David came upon them and stroke them from the morning till the evening and on the next day; and not one of them escaped, except four hundred young men, who were mounted on camels and fled. 18 David recovered all that the Amalekites had taken, He rescued both his wives. 19 And nothing was wanting to them of great or small, either of the spoils, or the sons and daughters, or anything that they had taken of theirs; and David recovered all. 20 He took all the flocks and the herds and led them away before the spoils: and it was said of these spoils, These are the spoils of David.

21 David comes to the two hundred men who were left behind that they should not follow after David, He had caused them to remain by the brook of Bosor; and they came forth to meet David and to meet his people with him: and David drew near to the people and they asked him how he did.

22 Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said: Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, Let them return. 23 David said: you shall not do so, after the Lord has delivered the enemy to us and guarded us and the Lord has delivered into our hands the troop that came against u. 24 Who will hearken to these your words? For they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike. 25 It came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.

26 David came to Sekelac and sent of the spoils to the elders of Juda and to his friends, saying: Behold some of the spoils of the enemies of the Lord; 27 to those in Baethsur and to those in Rama of the south and to those in Gethor. 28 And to those in Aroer and to those in Ammadi and to those in Saphi and to those in Esthie, 29 and to those in Geth and to those in Cimath and to those in Saphec and to those in Themath and to those in Carmel and to those in the cities of Jeremeel and to those in the cities of the Kenezite; 30 and to those in Jerimuth and to those in Bersabee and to those in Nombe, 31 and to those

in Chebron and to all the places which David and his men had passed through.

31

31:1 The Philistines fought with Israel: and the men of Israel fled from before the Philistines and they fall down wounded in the mountain in Gelbue. 2 The Philistines press closely on Saul and his sons and the Philistines strike Jonathan and Aminadab and Melchisa son of Saul. 3 The battle prevails against Saul and the shooters with arrows, even the archers find him, He was wounded under the ribs. 4 And Saul said to his armor-bearer, Draw your sword and pierce me through with it; for fear that these uncircumcised come and pierce me through and mock me. But his armor-bearer would not, for he feared greatly: so Saul took his sword and fell upon it. 5 And his armor-bearer saw that Saul was dead, He fell also himself upon his sword and died with him. 6 So Saul died and his three sons and his armor-bearer, in that day together.

7 The men of Israel who were on the other side of the valley and those beyond Jordan, saw that the men of Israel fled and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

8 It came to pass on the morrow that the Philistines come to strip the dead and they find Saul and his three sons fallen on the mountains of Gelbue.

9 They turned him and stripped off his armor and sent it into the land of the Philistines, sending round glad tidings to their idols and to the people. 10 They set up his armor at the temple of Astarte and they fastened his body on the wall of Baethsam.

11 The inhabitants of Jabis Galaad hear what the Philistines did to Saul. 12 They rose up, even every man of might and marched all night and took the body of Saul and the body of Jonathan his son from the wall of Baethsam; and they bring them to Jabis and burn them there. 13 They take their bones and bury them in the field that is in Jabis and fast seven days.

II KINGDOMS (2 SAMUEL)
(ΒΑΣΙΛΕΙΩΝ Β)

1

1:1 It came to pass after Saul was dead, that David returned from smiting Amalec and David abode two days in Sekelac. 2 It came to pass on the third day, that, behold, a man came from the camp, from the people of Saul and his garments were rent and earth was upon his head: and it came to pass when he went in to David, that he fell upon the earth and did obeisance[1] to him.

3 David said to him: Where do you come from? He said to him: I have escaped out of the camp of Israel. 4 David said to him: What is the matter? Tell me. He said: The people fled out of the battle and many of the people have fallen and are dead and Saul and Jonathan his son are dead.

5 David said to the young man who brought him the tidings, How do you know that Saul and Jonathan his son are dead? 6 The young man that brought the tidings, said to him: I happened accidentally to be upon mount Gelbue; and, behold, Saul was leaning upon his spear, and, behold, the chariots and captains of horse pressed hard upon him. 7 He looked behind him and saw me and called me; and I said: Behold, here am I. 8 He said to me: Who are you? And I said: I am an Amalekite. 9 He said to me: Stand, I pray you, over me and kill me, for a dreadful darkness has come upon me, for all my life is in me. 10 So I stood over him and killed him, because I knew he would not live after he was fallen; and I took the crown that was upon his head and the bracelet that was upon his arm and I have brought them to this place to my lord.

11 David laid hold of his garments and rent them; and all the men who were with him rent their garments. 12 They lamented and wept and fasted till evening, for Saul and for Jonathan his son and for the people of Juda and for the house of Israel, because they were stricken with the sword.

13 David said to the young man who brought the tidings to him, from where are you? He said: I am the son of an Amalekite sojourner.

14 David said to him: How was it you were not afraid to lift your hand to destroy the anointed of the Lord? 15 David called one of his young men and said: Go and fall upon him: He stroke him, He died. 16 David said to him: your blood be upon your own head; for your mouth has testified against you, saying: I have slain the anointed of the Lord.

17 David lamented with this lamentation over Saul and over Jonathan his son. 18 He gave orders to teach it the sons of Juda: behold, it is written in the book of Right.

19 Set up a pillar, O Israel, for the slain that died upon your high places: how are the mighty fallen! 20 Tell it not in Geth and tell it not as glad tidings in the streets of Ascalon, for fear that the daughters of the Philistines rejoice, for fear that the daughters of the uncircumcised triumph. 21 You mountains of Gelbue, let not dew no rain descend upon you, nor fields of first-fruits be upon you, for there the shield of the mighty ones has been grievously assailed; the shield of Saul was not anointed with oil. 22 From the blood of the slain and from the fat of the mighty, the bow of Jonathan returned not empty; and the sword of Saul turned not back empty. 23 Saul and Jonathan, the beloved and the beautiful, were not divided: comely were they in their life and in their death they were not divided: they were swifter than eagles and they were

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

stronger than lions. 24 Daughters of Israel, weep for Saul, who clothed you with scarlet together with your adorning, who added golden ornaments to your apparel. 25 How are the mighty fallen in the midst of the battle! O Jonathan, even the slain ones upon your high places! 26 I am grieved for you, my brother Jonathan; you were very lovely to me; your love to me was wonderful beyond the love of women. 27 How are the mighty fallen and the weapons of war perished!

2

2:1 It came to pass after this that David enquired of the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. David said: Where shall I go up? He said: To Chebron. 2 David went up to that place to Chebron, he and both his wives, Achinaam the Jezraelitess and Abigaia the wife of Nabal the Carmelite, 3 and the men that were with him, every one and his family; and they dwelt in the cities of Chebron.

4 The men of Judea come and anoint David there to reign over the house of Juda; and they reported to David, saying: The men of Jabis of the country of Galaad have buried Saul. 5 David sent messengers to the rulers of Jabis of the country of Galaad and David said to them: Blessed be of the Lord, because you have accomplished this mercy toward your lord, even toward Saul the anointed of the Lord and you have buried him and Jonathan his son. 6 And now may the Lord deal in mercy and truth towards you: and I also will seek retaliation towards you this good deed, because you have done this. 7 And now let your hands be made strong and be valiant; for your master Saul is dead and moreover the house of Juda have anointed me to be king over them.

8 But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebosthe son of Saul and brought him up from the camp to Manaem 9 and made him king over the land of Galaad and over Thasiri and over Jezrael and over Ephraim and over Benjamin and over all Israel. 10 Jebosthe, Saul's son was forty years old when he reigned over Israel; He reigned two years, but not over the house of Juda, who followed David.

11 The days which David reigned in Chebron over the house of Juda were seven years and six months.

12 And Abenner the son of Ner went forth and the servants of Jebosthe the son of Saul, from Manaem to Gabaon. 13 Joab the son of Saruia and the servants of David, went forth from Chebron and met them at the fountain of Gabaon, at the same place: and these sat down by the fountain on this side and those by the fountain on that side. 14 And Abenner said to Joab, Let now the young men arise and play before us. Joab said: Let them arise. 15 And there arose and passed over by number twelve of the children of Benjamin, belonging to Jebosthe the son of Saul and twelve of the servants of David. 16 They seized every one the head of his neighbor with his hand and his sword was thrust into the side of his neighbor and they fall down together: and the name of that place was called The portion of the treacherous ones, which is in Gabaon. 17 The battle was very severe on that day; and Abenner and the men of Israel were worsted before the servants of David. 18 And there were there the three sons of Saruia, Joab and Abessa and Asael: and Asael was swift in his feet as a roe in the field.

19 And Asael followed after Abenner and turned not to go to the right hand or to the left from following Abenner. 20 And Abenner looked behind him and said: are you Asael himself? He said: I am. 21 And Abenner said to him: Turn you to the right hand or to the left and lay hold for yourself on one of the young men and take to yourself his armor: but Asel would not turn back from following him. 22 And Abenner said yet again to Asael, Stand aloof from me, for fear that I strike you to the ground? And how should I lift

up my face to Joab? 23 And what does this mean? Return to Joab your brother? But he would not stand aloof; and Abenner strikes him with the hinder end of the spear on the loins and the spear went out behind him, He falls there and dies on the spot: and it came to pass that every one that came to the place where Asael fell and died, stood still. 24 Joab and Abessa pursued after Abenner and the sun went down: and they went as far as the hill of Amman, which is in the front of Gai, by the desert way of Gabaon.

25 The children of Benjamin who followed Abenner gather themselves together and they formed themselves into one body and stood on the top of a hill. 26 And Abenner called Joab and said: Shall the sword devour perpetually? Do you know not that it will be bitter at last? How long then will you refuse to tell the people to turn from following our brothers? 27 Joab said: As the Lord lives, if you have not spoken, even from the morning the people had gone up every one from following his brother. 28 Joab sounded the trumpet and all the people departed and did not pursue after Israel and did not fight any longer.

29 And Abenner and his men departed at evening and went all that night and crossed over Jordan and went along the whole adjacent country and they come to the camp. 30 Joab returned from following Abenner, He assembled all the people and there were missing of the people of David, nineteen men and Asael. 31 The servants of David stroke of the children of Benjamin, of the men of Abenner, three hundred and sixty men belonging to him.

32 They take up Asael and bury him in the tomb of his father in Bethleem. Joab and the men with him went all the night and the morning rose upon them in Chebron.

3

3:1 And there was war for a long time between the house of Saul and the house of David; and the house of David grew continually stronger; but the house of Saul grew continually weaker. 2 And sons were born to David in Chebron: and his first-born was Ammon the son of Achinoom the Jezraelitess. 3 And his second son was Daluia, the son of Abigaia the Carmelitess; and the third, Abessalom the son of Maacha the daughter of Tholmi the king of Gessir. 4 The fourth was Ornia, the son of Aggith and the fifth was Saphatia, the son of Abital. 5 The sixth was Jetheraam, the son of Ægal the wife of David. These were born to David in Chebron.

6 It came to pass while there was war between the house of Saul and the house of David, that Abenner was governing the house of Saul. 7 And Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son of Saul said to Abenner, Why have you gone in to my father's concubine? 8 And Abenner was very angry with Jebosthe for this saying; and Abenner said to him: Am I a dog's head? I have this day accomplished kindness with the house of Saul your father and with his brothers and friends and have not gone over to the house of David and do you this day seek a charge against me concerning injury to a woman? 9 God do thus and more also to Abenner, if as the Lord swore to David, so do I not to him this day; 10 to take away the kingdom from the house of Saul and to raise up the throne of David over Israel and over Juda from Dan to Bersabee. 11 Jebosthe do you think not any longer answer Abenner a word, because he feared him.

12 And Abenner sent messengers to David to Thaelam where he was, immediately, saying: Make your covenant with me, and, behold, my hand is with you to bring back to you all the house of Israel. 13 David said: With a good will I will make with you

a covenant: only I demand one condition of you, saying: You shall not see my face, unless you bring Melchol the daughter of Saul when you come to see my face. 14 David sent messengers to Jebosthe the son of Saul, saying: Restore me my wife Melchol, whom I took for a hundred s of the Philistines. 15 Jebosthe sent and took her from her husband, even from Phaltiel the son of Selle. 16 And her husband went with her weeping behind her as far as Barakim. And Abenner said to him: Go, return; He returned.

17 And Abenner spoke to the elders of Israel, saying: In former days you sought David to reign over you; 18 and now perform it: for the Lord has spoken concerning David, saying: By the hand of my servant David I will save Israel out of the hand of all their enemies. 19 And Abenner spoke in the ears of Benjamin: and Abenner went to speak in the ears of David at Chebron, all that seemed good in the eyes of Israel and in the eyes of the house of Benjamin. 20 And Abenner came to David to Chebron and with him twenty men: and David made for Abenner and his men with him a banquet of wine. 21 And Abenner said to David: I will arise now and go and gather to my lord the king all Israel; and I will make with him a covenant and you shall reign over all whom your soul desires. David sent away Abenner, He departed in peace.

22 And, behold, the servants of David and Joab arrived from their expedition and they brought much spoil with them: and Abenner was not with David in Chebron, because he had sent him away, He had departed in peace. 23 Joab and all his army came and it was reported to Joab, saying: Abenner the son of Ner has come to David and David has let him go, He has departed in peace. 24 Joab went in to the king and said: What is this that you have done? Behold, Abenner came to you; and why have you let him go, He has departed in peace? 25 Do you know not the mischief of Abenner the son of Ner, that he came to deceive you and to know your going out and your coming in and to know all things that you do?

26 Joab returned from David and sent messengers to Abenner after him; and they bring him back from the well of Seiram: but David knew it not. 27 He brought back Abenner to Chebron and Joab caused him to turn aside from the gate to speak to him, laying wait for him: He stroke him there in the loins, He died for the blood of Asael the brother of Joab.

28 David heard of it afterwards and said: I and my kingdom are guiltless before the Lord even for ever of the blood of Abenner the son of Ner. 29 Let it fall upon the head of Joab and upon all the house of his father; Let there not be wanting of the house of Joab one that has an issue, or a leper, or that leans on a staff, or that falls by the sword, or that wants bread. 30 For Joab and Abessa his brother laid wait continually for Abenner, because he killed Asael their brother at Gabaon in the battle.

31 David said to Joab and to all the people with him, destroy your garments and gird yourselves with sackcloth and lament before Abenner. And king David followed the bier. 32 They bury Abenner in Chebron: and the king lifted up his voice and wept at his tomb and all the people wept for Abenner.

33 The king mourned over Abenner and said: Shall Abenner die according to the death of Nabal? 34 your hands were not bound and your feet were not put in fetters: one brought you not near as Nabal; you did fall before children of iniquity. 35 All the people assembled to weep for him. All the people came to cause David to eat bread while it was yet day: and David swore, saying: God do so to me and more also, if I eat bread or any thing else before the sun goes down. 36 All the people took notice and all things that the king did before the people were pleasing in their sight. 37 So all the people and all Israel

perceived in that day, that it was not of the king to kill Abenner the son of Ner.

38 The king said to his servants, Do you know not that a great prince is this day fallen in Israel? 39 And that I am this day a mere kinsman of his and as it were a subject; but these men the sons of Saruia are too hard for me: the Lord reward the evil-doer according to his wickedness.

4

4:1 Jebosthe the son of Saul heard that Abenner the son of Ner had died in Chebron; and his hands were paralyzed and all the men of Israel grew faint. 2 Jebosthe the son of Saul had two men that were captains of bands: the name of the one was Baana and the name of the other Rechab, sons of Remmon the Berothite of the children of Benjamin; for Beroth was reckoned to the children of Benjamin. 3 The Berothites ran away to Gethaim and were sojourners there until this day.

4 Jonathan Saul's son had a son lame of his feet, five years old, He was in the way when the news of Saul and Jonathan his son came from Jezrael and his nurse took him up and fled; and it came to pass as he hasted and retreated, that he fell and was lamed. And his name was Memphibosthe.

5 And Rechab and Baana the sons of Remmon the Berothite went and they came in the heat of the day into the house of Jebosthe; He was sleeping on a bed at noon. 6 And, behold, the porter of the house winnowed wheat, He slumbered and slept: and the brothers Rechab and Baana went secretly into the house: 7 Jebosthe was sleeping on his bed in his chamber: and they strike him and kill him and take off his head: and they took his head and went all the night by the western road.

8 They brought the head of Jebosthe to David to Chebron and they said to the king, Behold the head of Jebosthe the son of Saul your enemy, who sought your life; and the Lord has executed for my lord the king vengeance on his enemies, as it is this day: even on Saul your enemy and on his seed.

9 David answered and Rechab and Baana his brother, the sons of Remmon the Berothite and said to them: As the Lord lives, who has redeemed my soul out of all affliction; 10 he that reported to me that Saul was dead, even he was as one bringing glad tidings before me: but I seized him and killed him in Sekelac, to whom I ought, as he thought, to have given a reward for his tidings. 11 And now evil men have slain a righteous men in his house on his bed: now then I will require his blood of your hand and I will destroy you from off the earth. 12 David commanded his young men and they kill them and cut off their hands and their feet; and they hung them up at the fountain in Chebron: and they buried the head of Jebosthe in the tomb of Abenezer the son of Ner.

5

5:1 All the tribes of Israel come to David to Chebron and they said to him: Behold, we are your bone and your flesh. 2 And heretofore Saul being king over us, you was he that did lead out and bring in Israel: and the Lord said to you, You shall feed my people Israel and you shall be for a leader to my people Israel. 3 All the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before the Lord; and they anoint David king over all Israel. 4 David was thirty years old when he began to reign, He reigned forty years. 5 Seven years and six months he reigned in Chebron over Juda and thirty-three years he reigned over all Israel and Juda in Jerusalem.

6 David and his men, departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David: You shall not come in to this place: for the blind and the lame withstood him, saying: David shall not come in to this place. 7 David took first

the hold of Zion: this is the city of David. 8 David said on that day, Every one that strikes the Jebusite, let him attack with the dagger both the lame and the blind and those who hate the soul of David. Therefore they say, The lame and the blind shall not enter into the house of the Lord. 9 David dwelt in the hold and it was called the city of David, He built the city itself around from the citadel, He built his own house. 10 David advanced and became great and the Lord Almighty was with him.

11 And Chiram king of Tyre sent messengers to David and cedar wood and carpenters and stone-masons: and they built a house for David. 12 David knew that the Lord had prepared him to be king over Israel and that his kingdom was exalted for the sake of his people Israel.

13 David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him. 14 These are the names of those who were born to him in Jerusalem; Sammus and Sobab and Nathan and Solomon. 15 And Ebear and Elisue and Naphec and Jephies. 16 And Elisama and Elidae and Eliphalath, (5:16A) Samae, Jessibath, Nathan, Galamaan, Jebaar, Theesus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath.

17 The Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of it and went down to the strong hold. 18 The Philistines came and assembled in the valley of the giants.

19 David enquired of the Lord, saying: Shall I go up against the Philistines? And will you deliver them into my hands? And the Lord said to David: Go up, for I will surely deliver the Philistines into your hands. 20 David came from Upper Breaches and stroke the Philistines there: and David said: The Lord has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that place was called Over Breaches. 21 They leave there their gods and David and his men with him took them.

22 The Philistines came up yet again and assembled in the valley of Giants. 23 David enquired of the Lord: and the Lord said: You shall not go up to meet them: turn from them and you shall meet them near the place of weeping. 24 It shall come to pass when you hear the sound of a clashing together from the grove of weeping, then you shall go down to them, for then the Lord shall go forth before you to make havoc in the battle with the Philistines. 25 David did as the Lord commanded him and stroke the Philistines from Gabaon as far as the land of Gazera.

6

6:1 David again gathered all the young men of Israel, about seventy thousand. 2 David arose and went, he and all the people that were with him and some of the rulers of Juda, on an expedition to a distant place, to bring back for there the ark of God, on which the name of the Lord of Host who dwells between the cherubim upon it is called. 3 They put the ark of the Lord on a new waggon and took it out of the house of Aminadab who lived on the hill and Oza and his brothers the sons of Aminadab drove the waggon with the ark. 4 And his brothers went before the ark. 5 David and the children of Israel were playing before the Lord on well-tuned instruments mightily and with songs and with harps and with lutes and with drums and with cymbals and with pipes.

6 They come as far as the threshing floor of Nachor: and Oza reached forth his hand to the ark of God to keep it steady and took hold of it; for the ox shook it out of its place. 7 The Lord was very angry with Oza; and God stroke him there: He died there by the ark of the Lord before God. 8 David was dispirited because the Lord made a

breach upon Oza; and that place was called the breach of Oza until this day. 9 David feared the Lord in that day, saying: How shall the ark of the Lord come in to me? 10 David would not bring in the ark of the covenant of the Lord to himself into the city of David: and David turned it aside into the house of Abeddara the Gethite. 11 The ark of the Lord dwelt in the house of Abeddara the Gethite three months and the Lord blessed all the house of Abeddara and all his possessions.

12 It was reported to king David, saying: The Lord has blessed the house of Abeddara and all that he has, because of the ark of the Lord. David went and brought up the Ark of the Lord from the house of Abeddara to the city of David with gladness. 13 And there were with him bearing the ark seven bands and for a sacrifice a calf and lambs. 14 David sounded with well-tuned instruments before the Lord and David was clothed with a fine long robe. 15 David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of a trumpet.

16 It came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window and saw king David dancing and playing before the Lord; and she despised him in her heart.

17 They bring the ark of the Lord and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before the Lord and peace-offerings. 18 David made an end of offering the whole-burnt-offerings and peace-offerings and blessed the people in the name of the Lord of Hosts. 19 He distributed to all the people, even to all the host of Israel from Dan to Bersabee, both men and women, to every one a cake of bread and a joint of meat and a cake from the frying-pan: and all the people departed every one to his home.

20 David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him and said: How was the king of Israel glorified today, who was today uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself! 21 David said to Melchol, I will dance before the Lord. Blessed be the Lord who chose me before your father and before all his house, to make me head over his people, even over Israel: therefore I will play and dance before the Lord. 22 I will again uncover myself thus and I will be vile in your eyes and with the maid-servants by whom you said that I was not had in honor. 23 And Melchol the daughter of Saul had no child till the day of her death.

7

7:1 It came to pass when the king sat in his house and the Lord had given him an inheritance on every side free from all his enemies around him; 2 that the king said to Nathan the prophet, Behold now, I live in a house of cedar and the ark of the Lord dwells in the midst of a tent. 3 And Nathan said to the king, Go and do all that is in your heart, for the Lord is with you.

4 It came to pass in that night, that the word of the Lord came to Nathan, saying: 5 Go and say to my servant David, Thus says the Lord, You shall not build me a house for me to dwell in. 6 For I have not dwelt in a house from the day that I brought up the children of Israel out of Egypt to this day, but I have been walking in a dwell and in a tent, 7 wheresoever I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying: Why have you not built me a house of Cedar?

8 And now thus shall you say to my servant David, Thus says the Lord Almighty, I took you from the sheep-cote, that you should be a prince over my people, over Israel. 9 I was with

you wheresoever you went and I destroyed all your enemies before you and I made you renowned according to the renown of the great ones on the earth. 10 I will appoint a place for my people Israel and will plant them and they shall dwell by themselves and shall be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning, 11 from the days when I appointed judges over my people Israel: and I will give you rest from all your enemies and the Lord will tell you that you shall build a house to him. 12 It shall come to pass when your days shall have been fulfilled and you shall sleep with your fathers, that I will raise up your seed after you, even your own issue and I will establish his kingdom. 13 He shall build for me a house to my name and I will set up his throne even for ever. 14 I will be to him a father, He shall be to me a son. When he happens to transgress, then will I chasten him with the rod of men and with the stripes of the sons of men. 15 But my mercy I will not take from him, as I took it from those whom I removed from my presence. 16 And his house shall be made sure and his kingdom for ever before me and his throne shall be set up for ever.

17 According to all these words and according to all this vision, so Nathan spoke to David.

18 And king David came in and sat before the Lord and said: Who am I, O Lord, my Lord and what is my house, that you have loved me to this place? 19 Whereas I was very little before you, O Lord, my Lord, yet you spoke concerning the house of your servant for a long time to to come. And is this the law of man, O Lord, my Lord? 20 And what shall David yet say to you? And now you know your servant, O Lord, my Lord. 21 You have accomplished for your servant's sake and according to your heart you have accomplished all this greatness, to make it known to your servant, 22 that he may magnify you, O my Lord; for there is no one like you and there is no God, but you among all of whom we have heard with our ears. 23 And what other nation in the earth is as your people Israel? Whereas God was his guide, to redeem for himself a people to make you a name, to do mightily and nobly, so that you should cast out nations an their tabernacles from the presence of your people, whom you did redeem for yourself out of Egypt? 24 You have prepared for yourself your people Israel to be a people for ever and you, Lord, have become their God. 25 And now, O my Lord, the Almighty Lord God of Israel, confirm the word for ever which you have spoken concerning your servant and his house: and now as you have said: 26 Let your name be magnified for ever. 27 Almighty Lord God of Israel, you have uncovered the ear of your servant, saying: I will build you a house: therefore your servant has found in his heart to pray this prayer to you. 28 And now, O Lord my Lord, you are God; and your words will be true and you have spoken these good things concerning your servant. 29 And now begin and bless the house of your servant, that it may continue for ever before you; for you, O Lord, my Lord, have spoken and the house of your servant shall be blessed with your blessing so as to continue for ever.

8

8:1 It came to pass after this, that David stroke the Philistines and put them to flight and David took the tribute from out of the hand of the Philistines.

2 David stroke Moab and measured them out with lines, having laid them down on the ground: and there were two lines for slaying and two lines he kept alive: and Moab became servants to David, yielding tribute.

3 David stroke Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates. 4 David took a thousand of his chariots and seven thousand

horsemen and twenty thousand footmen: and David houghed all his chariot horses, He reserved to himself a hundred chariots. 5 And Syria of Damascus comes to help Adraazar king of Suba and David stroke twenty-two thousand men belonging to the Syrian. 6 David placed a garrison in Syria near Damascus and the Syrians became servants and tributaries to David: and the Lord preserved David whereever he went. 7 David took the golden bracelets which were on the servants of Adraazar king of Suba and brought them to Jerusalem. And Susakim king of Egypt took them when he went up to Jerusalem in the days of Roboam son of Solomon. 8 And king David took from Metebac and from the choice cities of Adraazar, very much brass: with that Solomon made the brazen sea and the pillars and the lavers and all the furniture.

9 And You the king of Hemath heard that David had stricken all the host of Adraazar. 10 And You sent Jedduram his son to king David, to ask him of his welfare and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver and vessels of gold and vessels of brass. 11 These king David consecrated to the Lord, with the silver and with the gold which he consecrated out of all the cities which he conquered, 12 out of Idumea and out of Moab and from the children of Ammon and from the Philistines and from Amalec and from the spoils of Adraazar son of Raab king of Suba.

13 David made himself a name: and when he returned he stroke Idumea in Gebelem to the number of eighteen thousand. 14 He set garrisons in Idumea, even in all Idumea: and all the Idumeans were servants to the king. The Lord preserved David wherever he went.

15 David reigned over all Israel: and David accomplished judgment and justice over all his people. 16 Joab the son of Saruia was over the host; and Josaphat the son of Achilud was keeper of the records. 17 And Sadoc the son of Achitob and Achimelech son of Abiathar, were priests; and Sasa was the scribe, 18 and Banaeas son of Jodae was councillor and the Chelethite and the Phelethite and the sons of David, were princes of the court.

9

9:1 David said: Is there yet any one left in the house of Saul, that I may deal kindly with him for Jonathan's sake? 2 And there was a servant of the house of Saul and his name was Siba: and they call him to David; and the king said to him: are you Siba? He said: I am your servant. 3 The king said: Is there yet a man left of the house of Saul, that I may act towards him with the mercy of God? And Siba said to the king, There is yet a son of Jonathan, lame of his feet. 4 The king said: Where is he? And Siba said to the king, Behold, he is in the house of Machir the son of Amiel of Lodabar. 5 And king David went and took him out of the house of Machir the son Amiel of Lodabar.

6 And Memphibosthe the son of Jonathan the son of Saul comes to the king David, He fell upon his face and did obeisance[1] to him: and David said to him: Memphibosthe: He said: Behold your servant. 7 David said to him: Fear not, for I will surely deal mercifully with you for the sake of Jonathan your father and I will restore to you all the land of Saul the father of your father; and you shall eat bread at my table continually. 8 And Memphibosthe did obeisance[2] and said: Who am I your servant, that you have looked upon a dead dog like me?

9 The king called Siba the servant of Saul and said to him: All that belonged to Saul and to all his house have I given to the son of your lord. 10

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)
[2] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

And you and your sons and your servants, shall till the land for him; and you shall bring in bread to the son of your lord, He shall eat bread: and Memphibosthe the son of your lord shall eat bread continually at my table. Now, Siba had fifteen sons and twenty servants. 11 And Siba said to the king, According to all that my lord the king has commanded his servant, so will your servant do. And Memphibosthe did eat at the table of David, as one of the sons of the king. 12 And Memphibosthe had a little son and his name was Micha: and all the household of Siba were servants to Memphibosthe. 13 And Memphibosthe dwelt in Jerusalem, for he continually ate at the table of the king; He was lame in both his feet.

10

10:1 It came to pass after this that the king of the children of Ammon died and Annon his son reigned in his stead. 2 David said: I will show mercy to Annon the son of Naas, as his father dealt mercifully with me. David sent to comfort him concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon. 3 The princes of the children of Ammon said to Annon their lord, Is it to honor your father before you that David has sent comforters to you? Has not David rather sent his servants to you that they should search the city and spy it out and examine it? 4 And Annon took the servants of David and shaved their beards and cut off their garments in the midst as far as their haunches and sent them away.

5 They brought David word concerning the men; He sent to meet them, for the men were greatly dishonored: and the king said: Remain in Jericho till your beards have grown and then you shall return.

6 The children of Ammon saw that the people of David were ashamed; and the children of Ammon sent and hired the Syrians of Baethraam and the Syrians of Suba and Roob, twenty thousand footmen and the king of Amalec with a thousand men and Istob with twelve thousand men.

7 David heard and sent Joab and all his host, even the mighty men. 8 The children of Ammon went forth and set the battle in array by the door of the gate: those of Syria, Suba and Roob and Istob and Amalec, being by themselves in the field. 9 Joab saw that the front of the battle was against him from that which was opposed in front and from behind, He chose out some of all the young men of Israel and they set themselves in array against Syria. 10 The rest of the people he gave into the hand of Abessa his brother and they set the battle in array opposite to the children of Ammon. 11 He said: If Syria be too strong for me, then shall you help me: and if the children of Ammon be too strong for you, then will we be ready to help you. 12 Be courageous, Let us be strong for our people and for the sake of the cities of our God and the Lord shall do that which is good in his eyes.

13 Joab and his people with him advanced to battle against Syria and they fled from before him. 14 The children of Ammon saw that the Syrians were fled and they fled from before Abessa and entered into the city: and Joab returned from the children of Ammon and came to Jerusalem.

15 The Syrians saw that they were worsted before Israel and they gathered themselves together. 16 And Adraazar sent and gathered the Syrians from the other side of the river Chalamak and they came to Ælam; and Sobac the captain of the host of Adraazar was at their head.

17 It was reported to David, He gathered all Israel and went over Jordan and came to Ælam: and the Syrians set the battle in array against David and fought with him. 18 And Syria fled from before Israel and David destroyed of Syria seven hundred chariots and forty thousand horsemen,

He stroke Sobac the captain of his host, He died there. 19 All the kings the servants of Adraazar saw that they were put to the worse before Israel and they went over to Israel and served them: and Syria was afraid to help the children of Ammon any more.

11

11:1 It came to pass when the time o the year for kings going out to battle had come round, that David sent Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbath: but David remained at Jerusalem.

2 It came to pass toward evening, that David arose off his couch and walked on the roof of the king's house and saw from the roof a woman bathing; and the woman was very beautiful to look upon. 3 David sent and enquired about the woman: and one said: Is not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?

4 David sent messengers and took her and went in to her, He lay with her: and she was purified from her uncleanness and returned to her house. 5 The woman conceived; and she sent and told David and said: I am with child. 6 David sent to Joab, saying: Send me Urias the Chettite; and Joab sent Urias to David.

7 And Urias arrived and went in to him and David asked him how Joab was and how the people were and how the war went on. 8 David said to Urias, Go to your house and wash your feet: and Urias departed from the house of the king and a portion of meat from the king followed him. 9 And Urias slept at the door of the king with the servants of his lord and went not down to his house. 10 They brought David word, saying: Urias has not gone down to his house. David said to Urias, are you not come from a journey? Why have you not gone down to your house? 11 And Urias said to David: The ark and Israel and Juda dwell in tents; and my lord Joab and the servants of my lord, are encamped in the open fields; and shall I go into my house to eat and drink and lie with my wife? How should I do this? As your soul lives, I will not do this thing. 12 David said to Urias, Remain here today also and tomorrow I will let you go. So Urias remained in Jerusalem that day and the day following.

13 David called him, He ate before him and drank, He made him drunk: He went out in the evening to lie upon his bed with the servants of his lord and went not down to his house.

14 The morning came and David wrote a letter to Joab and sent it by the hand of Urias. 15 He wrote in the letter, saying: Station Urias in front of the severe part of the fight and retreat from behind him, so shall he be wounded and die.

16 It came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were. 17 The men of the city went out and fought with Joab: and some of the people of the servants of David fell and Urias the Chettite died also.

18 Joab sent and reported to David all the events of the war, so as to tell them to the king. 19 He charged the messenger, saying when you have finished reporting all the events of the war to the king, 20 then it shall come to pass if the anger of the king shall arise, He shall say to you, Why did you draw near to the city to fight? Knew you not that they would shoot from off the wall? 21 Who stroke Abimelech the son of Jerobaal son of Ner? Did not a woman cast a piece of a millstone upon him from above the wall, He died in Thamasi? Why did you draw near to the wall? Then you shall say, your servant Urias the Chettite is also dead.

22 The messenger of Joab went to the king to Jerusalem, He came and reported to David all that Joab told him, all the affairs of the war. David was very angry with Joab and said to the messenger, Why did you draw near

to the wall to fight? Knew you not that you would be wounded from off the wall? Who stroke Abimelech the son of Jerobaal? Did not a woman cast upon him a piece of millstone from the wall, He died in Thamasi? Why did you draw near to the wall? 23 The messenger said to David: The men prevailed against us and they came out against us into the field and we came upon them even to the door of the gate. 24 The archers shot at your servants from off the wall and some of the king's servants died and your servant Urias the Chettite is dead also. 25 David said to the messenger, Thus shall you say to Joab, Let not the matter be grievous in your eyes, for the sword devours one way at one time and another way at another: strengthen your array against the city and destroy it and strengthen him.

26 The wife of Urias heard that Urias her husband was dead and she mourned for her husband. 27 The time of mourning expired and David sent and took her into his house and she became his wife and bore him a son: but the thing which David did was evil in the eyes of the Lord.

12

12:1 The Lord sent Nathan the prophet to David; He went in to him and said to him: There were two men in one city, one rich and the other poor. 2 The rich man had very many flocks and herds. 3 But the poor man had only one little ewe lamb, which he had purchased and preserved and reared; an it grew up with himself and his children in common; it ate of his bread and drank of his cup and slept in his bosom and was to him as a daughter. 4 And a traveller came to the rich man, He spared to take of his flocks and of his herds, to dress for the traveller that came to him; He took the poor man's lamb and dressed it for the man that came to him. 5 David was greatly moved with anger against the man; and David said to Nathan, As the Lord lives, the man that did this thing shall surely die. 6 He shall restore the lamb seven-fold, because he has not spared.

7 And Nathan said to David: You are the man that has done this. Thus says the Lord God of Israel, I anointed you to be king over Israel and I rescued you out the hand of Saul; 8 and I gave you the house of your lord and the wives of your lord into your bosom and I gave to you the house of Israel and Juda; and if that had been little, I would have given you yet more. 9 Why have you set at nought the word of the Lord, to do that which is evil in his eyes? You have slain Urias the Chettite with the sword and you have taken his wife to be your wife and you have slain him with the sword of the children of Ammon. 10 Now, therefore the sword shall not depart from your house for ever, because you have set me at nought and you have taken the wife of Urias the Chettite, to be your wife. 11 Thus says the Lord, Behold, I will raise up against you evil out of your house and I will take your wives before your eyes and will give them to your neighbor, He shall lie with your wives in the sight of this sun. 12 For you did it secretly, but I will do this thing in the sight of all Israel and before the sun.

13 David said to Nathan, I have sinned against the Lord. And Nathan said to David: The Lord has put away your sin; you shall not die. 14 Only because you have given great occasion of provocation to the enemies of the Lord by this thing, your son also that is born to you shall surely die.

15 And Nathan departed to his house. The Lord stroke the child, which the wife of Urias the Chettite bore to David and it was ill. 16 David enquired of God concerning the child and David fasted and went in and lay all night upon the ground. 17 The elders of his house arose and went to him to raise him up from the ground, but he would not rise, nor did he eat bread with them.

18 It came to pass on the seventh day that the child died: and the

servants of David were afraid to tell him that the child was dead; for they said: Behold, while the child was yet alive we spoke to him, He hearkened not to our voice; and you should we tell him that the child is dead?—so would he do himself harm. 19 David understood that his servants were whispering and David perceived that the child was dead: and David said to his servants, Is the child dead? And they said: He is dead. 20 Then David rose up from the earth and washed and anointed himself and changed his raiment and went into the house of God and worshiped him; and went into his own house and called for bread to eat and they set bread before him He ate. 21 And his servants said to him: What is this thing that you have done concerning the child? While it was yet living you did fast and weep and watch: and when the child was dead you did rise up and did eat bread and drink. 22 David said: While the child yet lived, I fasted and wept; for I said: Who knows if the Lord will pity me and the child live? 23 But now it is dead, why should I fast thus? Shall I be able to bring him back again? I shall go to him, but he shall not return to me.

24 David comforted Bersabee his wife, He went in to her and lay with her; and she conceived and bore a son, He called his named Solomon and the Lord loved him. 25 He sent by the hand of Nathan the prophet and called his name Jeddedi, for the Lord's sake.

26 Joab fought against Rabbath of the children of Ammon and took the royal city. 27 Joab sent messengers to David and said: I have fought against Rabbath and taken the city of waters. 28 And now gather the rest of the people and encamp against the city, an take it beforehand; for fear that I take the city first and my name be called upon it.

29 David gathered all the people and went to Rabbath and fought against it and took it. 30 He took the crown of Molchom their king from off his head and the weight of it was a talent of gold, with precious stones and it was upon the head of David; He carried forth very much spoil of the city. 31 He brought forth the people that were in it and put them under the saw and under iron harrows and axes of iron and made them pass through the brick-kiln: and thus he did to all the cities of the children of Ammon. David and all the people returned to Jerusalem.

13

13:1 It happened after this that Abessalom the son of David had a very beautiful sister and her name was Themar; and Amnon the son of David loved her. 2 And Amnon was distressed even to sickness, because of Themar his sister; for she was a virgin and it seemed very difficult for Amnon to do anything to her. 3 And Amnon had a friend and his name was Jonadab, the son of Samaa the brother of David: and Jonadab was a very cunning man. 4 He said to him: What ails you that you are thus weak? O son of the king, morning by morning? Will you not tell me? And Ammon said: I love Themar the sister of my brother Abessalom. 5 Jonadab said to him: Lie upon your bed and make yourself sick and your father shall come in to see you; and you shall say to him, Let, I pray you, Themar my sister come and feed me with morsels, Let her prepare food before my eyes, that I may see and eat at her hands. 6 So Ammon lay down and made himself sick; and the king came in to see him: and Amnon said to the king, Let, I pray you, my sister Themar come to me and make a couple of cakes in my sight and I will eat them at her hand.

7 David sent to Themar to the house, saying: Go now to your brother's house and dress him food. 8 And Themar went to the house of her brother Amnon, He was lying down: and she took the dough and kneaded it and made cakes in his sight and baked the cakes. 9 And she took the frying pan and poured them out before him, but he would not eat. And Amnon said: Send out every man from about me.

They removed every man from about him. 10 And Amnon said to Themar, Bring in the food into the closet and I will eat of your hand. And Themar took the cakes which she had made and brought them to her brother Amnon into the chamber. 11 And she brought them to him to eat, He caught hold of her and said to her: Come, lie with me, my sister. 12 And she said to him: No, my brother, do not humble me, for it ought not to be so done in Israel; do not this folly. 13 I, where shall I remove my reproach? And you shall be as one of the fools in Israel. And now, speak, I pray you, to the king, for surely he will not keep me from you. 14 But Amnon would not hearken to her voice; He prevailed against her and humbled her and lay with her.

15 Then Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her, for the last wickedness was greater than the first: and Amnon said to her: Rise and be gone. 16 And Themar spoke to him concerning this great mischief, greater, said she, than the other that you did me, to send me away: but Amnon would not hearken to her voice. 17 He called his servant who had charge of the house and said to him: Put now this woman out from me and shut the door after her. 18 And she had on her a variegated robe, for so were the king's daughters that were virgins attired in their apparel: and his servant led her forth and shut the door after her.

19 And Themar took ashes and put them on her head; and she rent the variegated garment that was upon her: and she laid her hands on her head and went crying continually. 20 And Abessalom her brother said to her: Has your brother Amnon been with you? Now then, my sister, be silent, for he is your brother: be not careful to mention this matter. So Themar dwelt as a widow in the house of her brother Abessalom.

21 And king David heard of all these things and was very angry; but he did not grieve the spirit of his son Amnon, because be loved him, for he was his first-born. 22 And Abessalom spoke not to Amnon, good or bad, because Abessalom hated Amnon, on account of his humbling his sister Themar. 23 It came to pass at the end of two whole years, that they were shearing sheep for Abessalom in Belasor near Ephraim: and Abessalom invited all the king's sons. 24 And Abessalom came to the king and said: Behold, your servant has a sheep-shearing; let now the king and his servants go with your servant. 25 The king said to Abessalom, No, my son, let us not all go, Let us not be burdensome to you. He pressed him; but he would not go, but blessed him. 26 And Abessalom said to him: If not, let I pray you, my brother Amnon go with us. The king said to him: Why should he go with you? 27 And Abessalom pressed him, He sent with him Amnon and all the king's sons; and Abessalom made a banquet like the banquet of the king.

28 And Abessalom charged his servants, saying: Mark when the heart of Amnon shall be merry with wine and I shall say to you, strike Amnon and kill him: fear not; for is it not I that command you? Be courageous and be valiant. 29 The servants of Abessalom did to Amnon as Abessalom commanded them: and all the sons of the king rose up and they mounted every man his mule and fled.

30 It came to pass when they were in the way, that a report came to David, saying: Abessalom has slain all the king's sons and there is not one of them left. 31 Then the king arose and rent his garments and lay upon the ground: and all his servants that were standing round him rent their garments. 32 Jonadab the son of Samaa brother of David, answered and said: Let not my Lord the king say that he has slain all the young men the sons of the king, for Amnon only of them all is dead; for he was appointed to death by the mouth of Abessalom from the day that he humbled his sister Themar. 33 And

now let not my lord the king take the matter to heart, saying: All the king's sons are dead: for Amnon only of them is dead.

34 And Abessalom escaped: and the young man the watchman, lifted up his eyes and looked; and, behold, much people went in the way behind him from the side of the mountain in the descent: and the watchman came and told the king and said: I have seen men by the way of Oronen, by the side of the mountain. 35 Jonadab said to the king, Behold, the king's sons are present: according to the word of your servant, so has it happened. 36 It came to pass when he had finished speaking, that, behold, the king's sons came and lifted up their voices and wept: and the king also and all his servants wept with a very great weeping.

37 But Abessalom fled and went to Tholmi son of Emiud the king of Gedsur to the land of Chamaachad: and king David mourned for his son continually. 38 So Abessalom fled and departed to Gedsur and was there three years. 39 And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

14

14:1 Joab the son of Saruia knew that the heart of the king was toward Abessalom. 2 Joab sent to Thecoe and took for there a cunning woman and said to her: Mourn, I pray you and put on mourning apparel and anoint you not with oil and you shall be as a woman mourning for one that is dead thus for many days. 3 You shall go to the king and speak to him according to this word. Joab put the words in her mouth.

4 So the woman of Thecoe went in to the king and fell upon her face to the earth and did him obeisance[1] and said: Help, O king, help. 5 The king said to her: What is the matter with you?

And she said: I am indeed a widow woman and my husband is dead. 6 And moreover your handmaid had two sons and they fought together in the field and there was no one to part them; and the one stroke the other his brother and killed him. 7 And behold the whole family rose up against your handmaid and they said: Give up the one that stroke his brother and we will put him to death for the life of his brother, whom he killed and we will take away even your heir: so they will quench my coal that is left, so as not to leave my husband remnant or name on the face of the earth.

8 The king said to the woman, Go in peace to your house and I will give commandment concerning you. 9 The woman of Thecoe said to the king, On me, my lord, O king and on my father's house be the iniquity and the king and his throne be guiltless. 10 The king said: Who was it that spoke to you? You shall even bring him to me and one shall not touch him any more. 11 And she said: Let now the king remember concerning his Lord God in that the avenger of blood is multiplied to destroy, Let them not take away my son. He said: As the lord lives, not a hair of your son shall fall to the ground.

12 The woman said: Let now your servant speak a word to my lord the king. He said: Say on. 13 The woman said: Why have you devised this thing against the people of God? Or is this word out of the king's mouth as a transgression, so that the king should not bring back his banished? 14 For we shall surely die and be as water poured upon the earth, which shall not be gathered up and God shall take the life, even as he devises to thrust forth from him his outcast. 15 And now whereas I came to speak this word to my lord the king, the reason is that the people will see me and your handmaid will say, Let one now speak to my lord the king, if perhaps the king will perform the request of his handmaid; 16 for the

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

king will hear. Let him rescue his handmaid out of the hand of the man that seeks to cast out me and my son from the inheritance of God. 17 The woman said: If now the word of my lord the king be gracious, —well: for as an angel of God, so is my lord the king, to hear good and evil: and the Lord your God shall be with you.

18 The king answered and said to the woman, Hide not from me, I pray you, the matter which I ask you. The woman said: Let my lord the king by all means speak. 19 The king said: Is not the hand of Joab in all this matter with you? And the woman said to the king, As your soul lives, my lord, O king, there is no turning to the right hand or to the left from all that my lord the king has spoken; for your servant Joab himself charged me, He put all these words in the mouth of your handmaid. 20 In order that this form of speech might come about it was that your servant Joab has framed this matter: and my lord is wise as is the wisdom of an angel of God, to know all things that are in the earth.

21 The king said to Joab, Behold now, I have done to you according to this your word: go, bring back the young man Abessalom. 22 Joab fell on his face to the ground and did obeisance[1] and blessed the king: and Joab said: Today your servant knows that I have found grace in your sight, my lord, O king, for my lord the king has performed the request of his servant. 23 Joab arose and went to Gedsur and brought Abessalom to Jerusalem. 24 The king said: Let him return to his house and not see my face. And Abessalom returned to his house and saw not the king's face.

25 And there was not a man in Israel so very comely as Abessalom: from the sole of his foot even to the crown of his head there was no blemish in him. 26 When he polled his head, (and it was at the beginning of every year that he polled it, because it grew, heavy upon him,) even when he polled it, he weighed the hair of his head, two hundred shekels according to the royal shekel. 27 And there were born to Abessalom three sons and one daughter and her name was Themar: she was a very beautiful woman and she becomes the wife of Roboam son of Solomon and she bears to him Abia.

28 And Abessalom remained in Jerusalem two full years, He saw not the king's face. 29 And Abessalom sent to Joab to bring him in to the king, He would not come to him: He sent to him the second time, He would not come. 30 And Abessalom said to his servants, Behold, Joab's portion in the field is next to mine, He has in it barley; go and set it on fire. The servants of Abessalom set the field on fire: and the servants of Joab come to him with their clothes rent and they said to him: The servants of Abessalom have set the field on fire. 31 Joab arose and came to Abessalom into the house and said to him: Why have your servants set my field on fire? 32 And Abessalom said to Joab, Behold, I sent to you, saying: Come to this place and I will send you to the king, saying: Why did I come out of Gedsur? It would have been better for me to have remained there: and now, behold, I have not seen the face of the king; but if there is iniquity in me, then put me to death.

33 Joab went in to the king and brought him word: He called Abessalom, He went in to the king and did him obeisance[2] and fell upon his face to the ground, even in the presence of the king; and the king kissed Abessalom.

15

15:1 It came to pass after this that Abessalom prepared for himself chariots and horses and fifty men to run before him. 2 And Abessalom rose

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early and stood by the side of the way of the gate: and it came to pass that every man who had a cause, came to the king for judgment and Abessalom cried to him and said to him: Of what city are you? He said: your servant is of one of the tribes of Israel. 3 And Abessalom said to him: See, your affairs are right and clear, yet you have no one appointed of the king to hear you. 4 And Abessalom said: O that one would make me a judge in the land; then every man who had a dispute or a cause would come to me and I would judge him! 5 It came to pass when a man came near to do him obeisance[1], that he stretched out his hand and took hold of him and kissed him. 6 And Abessalom did after this manner to all Israel that came to the king for judgment; and Abessalom gained the hearts of the men of Israel.

7 It came to pass after forty years, that Abessalom said to his father, I will go now and pay my vows, which I vowed to the Lord in Chebron. 8 For your servant vowed a vow when I dwelt at Gedsur in Syria, saying: If the Lord should indeed restore me to Jerusalem, then will I serve the Lord. 9 The king said to him: Go in peace. He arose and went to Chebron.

10 And Abessalom sent spies throughout all the tribes of Israel, saying when you hear the sound of the trumpet, then shall you say, Abessalom has become king in Chebron. 11 And there went with Abessalom two hundred chosen men from Jerusalem; and they went in their simplicity and knew not anything. 12 And Abessalom sent to Achitophel the Theconite, the counsellor of David, from his city, from Gola, where he was sacrificing: and there was a strong conspiracy; and the people with Abessalom were increasingly numerous.

13 And there came a messenger to David, saying: the heart of the men of Israel is gone after Abessalom. 14 David said to all his servants who were with him in Jerusalem, Rise, Let us flee, for we have no refuge from Abessalom: make haste and go, for fear that he overtake us speedily and bring evil upon us and strike the city with the edge of the sword. 15 The king's servants said to the king, In all things which our lord the king chooses, behold we are your servants.

16 The king and all his house went out on foot: and the king left ten women of his concubines to keep the house. 17 The king and all his servants went out on foot; and abode in a distant house. 18 All his servants passed on by his side and every Chelethite and every Phelethite and they stood by the olive tree in the wilderness: and all the people marched near him and all his court and all the men of might and all the men of war, six hundred: and they were present at his side: and every Chelethite and every Phelethite and all the six hundred Gittites that came on foot out of Geth and they went on before the king.

19 The king said to Ethi, the Gittite, Why do you also go with us? Return and dwell with the king, for you are a stranger and you have come forth as a sojourner out of your place. 20 Whereas you came yesterday, shall I today cause you to travel with us and shall you thus change your place? You did come forth yesterday and today shall I set you in motion to go along with us? I indeed will go whereever I may go: return then and cause your brothers to return with you and may the Lord deal mercifully and truly with you. 21 And Ethi answered the king and said: As the Lord lives and as my lord the king lives, in the place wheresoever my lord shall be, whether it be for death or life, there shall your servant be. 22 The king said to Ethi, Come and pass over with me. So Ethi the Gittite and the king passed over and all his servants and all the multitude with him.

23 All the country wept with a loud voice. All the people passed by over the brook of Kedron; and the king crossed

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the brook Kedron: and all the people and the king passed on toward the way of the wilderness.

24 And behold also Sadoc and all the Levites were with him, bearing the ark of the covenant of the Lord from Baethar: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city. 25 The king said to Sadoc, Carry back the ark of God into the city: if I should find favor in the eyes of the Lord, then will he bring me back, He will show me it and its beauty. 26 But if he should say thus, I have no pleasure in you; behold, here I am, let him do to me according to that which is good in his eyes.

27 The king said to Sadoc the priest, Behold, you shall return to the city in peace and Achimaas your son and Jonathan the son of Abiathar, your two sons with you. 28 Behold, I continue in arms in Araboth of the desert, until there come tidings from you to report to me. 29 So Sadoc and Abiathar brought back the ark of the Lord to Jerusalem and it continued there.

30 David went up by the ascent of the mount of Olives, ascending and weeping and had his head covered and went barefooted: and all the people that were with him covered every man his head; and they went up, ascending and weeping. 31 It was reported to David, saying: Achitophel also is among the conspirators with Abessalom. David said: O Lord my God, disconcert, I pray you, the counsel of Achitophel.

32 David came as far as Ros, where he worshiped God: and behold, Chusi the chief friend of David came out to meet him, having rent his garment and earth was upon his head. 33 David said to him: If you should go over with me, then will you be a burden to me; 34 but if you shall return to the city and shall say to Abessalom, your brothers are passed over and the king your father is passed over after me: and now I am your servant, O king, suffer me to live: at one time even of late I was the servant of your father and now I am your humble servant—so shall you disconcert for me, the counsel of Achitophel. 35 And, behold, there are there with you Sadoc and Abiathar the priests; and it shall be that every word that you shall hear of the house of the king, you shall report it to Sadoc and Abiathar the priests. 36 Behold, there are there with them their two sons, Achimaas the son of Sadoc and Jonathan the son of Abiathar; and by them you shall report to me every word which you shall hear. 37 So Chusi the friend of David went into the city and Abessalom was lately gone into Jerusalem.

16

16:1 David passed on a little way from Ros; and, behold, Siba the servant of Memphibosthe came to meet him; He had a couple of donkeys laden and upon them two hundred loaves and a hundred bunches of raisins and a hundred cakes of dates and bottle of wine. 2 The king said to Siba, What do you mean by these? And Siba, said: The donkeys are for the household of the king to sit upon and the loaves and the dates are for the young men to eat and the wine is for those who are faint in the wilderness to drink. 3 The king said: And where is the son of your master? And Siba said to the king, Behold, he remains in Jerusalem; for he said: Today shall the house of Israel restore to me the kingdom of my father. 4 The king said to Siba, Behold, all Memphibosthe's property is yours. And Siba did obeisance[1] and said: My lord, O king, let me find grace in your eyes.

5 And king David came to Baurim; and, behold, there came out there a man of the family of the house of Saul and his name was Semei the son of Gera. He came forth and cursed as he went, 6 and cast stones at David and at all the servants of king David: and all

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the people and all the mighty men were on the right and left hand of the king. 7 Thus Semei said when he cursed him, Go out, go out, you bloody man and man of sin. 8 The Lord has returned upon you all the blood of the house of Saul, because you have reigned in his stead; and the Lord has given the kingdom into the hand of Abessalom your son: and, behold, you are taken in your mischief, because you are a bloody man.

9 And Abessa the son of Saruia said to the king, Why does this dead dog curse my lord the king? Let me go over now and take off his head. 10 The king said: What have I to do with you, you sons of Saruia? Even let him alone and so let him curse, for the Lord has told him to curse David: and who shall say, Why have you done thus? 11 David said to Abessa and to all his servants, Behold, my son who came forth out of my bowels seeks my life; still more now may the son of Benjamin: let him curse, because the Lord has told him. 12 If by any means the Lord may look on my affliction, thus shall he return me good for his cursing this day.

13 David and all the men with him went on the way: and Semei went by the side of the hill next to him, cursing as he went and casting stones at him and sprinkling him with dirt. 14 The king and all the people with him, came away and refreshed themselves there.

15 And Abessalom and all the men of Israel went into Jerusalem and Achitophel with him. 16 It came to pass when Chusi the chief friend of David came to Abessalom, that Chusi said to Abessalom, Let the king live. 17 And Abessalom said to Chusi, Is this your kindness to your friend? Why went you not forth with your friend? 18 And Chusi said to Abessalom, No, but following whom the Lord and this people and all Israel have chosen, —his will I be and with him I will dwell. 19 And again, whom shall I serve? Should I not in the presence of his son? As I served in the sight of your father, so will I be in your presence.

20 And Abessalom said to Achitophel, Deliberate among yourselves concerning what we should do. 21 And Achitophel said to Abessalom, Go in to your father's concubines, whom he left to keep his house; and all Israel shall hear that you have dishonored your father; and the hands of all that are with you shall be strengthened. 22 They pitched a tent for Abessalom on the roof and Abessalom went in to his father's concubines in the sight of all Israel. 23 The counsel of Achitophel, which he counselled in former days, was as if one should enquire of the word of God: so was all the counsel of Achitophel both to David and also to Abessalom.

17

17:1 And Achitophel said to Abessalom, Let me now choose out for myself twelve thousand men and I will arise and follow after David this night: 2 and I will come upon him when he is weary and weak-handed and I will strike him with terror; and all the people with him shall flee and I will strike the king only of all. 3 I will bring back all the people to you, as a bride returns to her husband: only you seek the life of one man and all the people shall have peace. 4 The saying was right in the eyes of Abessalom and in the eyes of all the elders of Israel.

5 And Abessalom said: Call now also Chusi the Arachite, Let us hear what is in his mouth, even in his also. 6 And Chusi went in to Abessalom and Abessalom spoke to him, saying: After this manner spoke Achitophel: shall we do according to his word? But if not, do you speak.

7 And Chusi said to Abessalom, This counsel which Achitophel has counselled this one time is not good. 8 And Chusi said: You know your father and his men, that they are very mighty and bitter in their spirit, as a bereaved bear in the field, ⌈⌈and as a wild boar in the plain⌉⌉: and your father is a man of war and will not give the people rest.

9 For, behold, he is now hidden in one of the hills or in some other place: and it shall come to pass when he falls upon them at the beginning, that some one will certainly hear and say, There has been a slaughter among the people that follow after Abessalom. 10 Then even he that is strong, whose heart is as the heart of a lion, —it shall utterly melt: for all Israel knows that your father is mighty and those who are with him are mighty men. 11 For thus I have surely given counsel, that all Israel be generally gathered to you from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that your presence go in the midst of them. 12 And we will come upon him in one of the places where we shall find him and we will encamp against him, as the dew falls upon the earth; and we will not leave of him and of his men so much as one. 13 If he shall have taken refuge with his army in a city, then shall all Israel take ropes to that city and we will draw it even into the river, that there may not be left there even a stone.

14 And Abessalom and all the men of Israel said: The counsel of Chusi the Arachite is better than the counsel of Achitophel. For the Lord ordained to disconcert the good counsel of Achitophel, that the Lord might bring all evil upon Abessalom.

15 And Chusi the Arachite said to Sadoc and Abiathar the priests, Thus and thus Achitophel counselled Abessalom and the elders of Israel; and thus and thus have I counselled. 16 And now send quickly and report to David, saying: dwell not this night in Araboth of the wilderness: even go and make haste, for fear that one swallow up the king and all the people with him.

17 Jonathan and Achimaas stood by the well of Rogel and a maid-servant went and reported to them and they go and tell king David; for they might not be seen to enter into the city. 18 But a young man saw them and told Abessalom: and the two went quickly and entered into the house of a man in Baurim; He had a well in his court and they went down into it. 19 And a woman took a covering and spread it over the mouth of the well and spread out ground corn upon it to dry and the thing was not known. 20 The servants of Abessalom came to the woman into the house and said: Where are Achimaas and Jonathan? And the woman said to them: They have gone a little way beyond the water. They sought and found them not and returned to Jerusalem. 21 It came to pass after they were gone, that they came up out of the pit and went on their way; and reported to king David and said to David: Arise and go quickly over the water, for thus has Achitophel counselled concerning you.

22 David rose up and all the people with him and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

23 And Achitophel saw that his counsel was not followed, He saddled his ass and rose and departed to his house into his city; He gave orders to his household and hanged himself and died and was buried in the tomb of his father.

24 David passed over to Manaim: and Abessalom crossed over Jordan, he and all the men of Israel with him. 25 And Abessalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezrael: he went in to Abigaia the daughter of Naas, the sister of Saruia the mother of Joab. 26 All Israel and Abessalom encamped in the land of Galaad.

27 It came to pass when David came to Manaim, that Uesbi the son of Naas of Rabbath of the sons of Ammon and Machir son of Amiel of Lodabar and Berzelli the Galaadite of Rogellim, 28 brought ten embroidered beds, (with double coverings,)and ten caldrons and earthenware and wheat and barley and flour and meal and beans and pulse, 29 and honey and butter and sheep and cheeses of kine: and they brought them to David and to his people with him to

eat; for one said: The people is faint and hungry and thirsty in the wilderness.

18

18:1 David numbered the people with him and set over them captains of thousands and captains of hundreds. 2 David sent away the people, the third part under the hand of Joab and the third part under the hand of Abessa the son of Saruia, the brother of Joab and the third part under the hand of Ethi the Gittite. David said to the people, I also will surely go out with you. 3 They said: You shall not go out: for if we should indeed flee, they will not care for us; and if half of us should die, they will not mind us; for you are as ten thousand of us: and now it is well that you shall be to us an aid to help us in the city. 4 The king said to them: Whatsoever shall seem good in your eyes I will do. The king stood by the side of the gate and all the people went out by hundreds and by thousands.

5 The king commanded Joab and Abessa and Ethi, saying: Spare for my sake the young man Abessalom. All the people heard the king charging all the commanders concerning Abessalom.

6 All the people went out into the wood against Israel; and the battle was in the wood of Ephraim. 7 The people of Israel fell down there before the servants of David and there was a great slaughter in that day, even twenty thousand men. 8 The battle there was scattered over the face of all the land: and the wood consumed more of the people than the sword consumed among the people in that day. 9 And Abessalom went to meet the servants of David: and Abessalom was mounted on his mule and the mule came under the thick boughs of a great oak; and his head was entangled in the oak, He was suspended between heaven and earth; and the mule passed on from under him.

10 And a man saw it and reported to Joab and said: Behold, I saw Abessalom hanging in an oak. 11 Joab said to the man who reported it to him, And, behold, you did see him: why did you not strike him there to the ground? And I would have given you ten pieces of silver and a girdle. 12 The man said to Joab, Were I even to receive a thousand shekels of silver, I would not lift my hand against the king's son; for in our ears the king charged you and Abessa and Ethi, saying: Take care of the young man Abessalom for me, 13 so as to do no harm to his life: and nothing of the matter will be concealed from the king and you will set yourself against me. 14 Joab said: I will begin this; I will not thus remain with you. Joab took three darts in his hand and thrust them into the heart of Abessalom, while he was yet alive in the heart of the oak. 15 And ten young men that bore Joab's armor surrounded Abessalom and stroke him and killed him.

16 Joab blew the trumpet and the people returned from pursuing Israel, for Joab spared the people. 17 He took Abessalom and cast him into a great cavern in the wood, into a deep pit and set up over him a very great heap of stones: and all Israel fled every man to his tent. 18 Now, Abessalom while yet alive had taken and set up for himself the pillar near which he was taken and set it up so as to have the pillar in the king's dale; for he said he had no son to keep his name in remembrance: He called the pillar, Abessalom's hand, until this day.

19 And Achimaas the son of Sadoc said: Let me run now and carry glad tidings to the king, for the Lord has delivered him from the hand of his enemies. 20 Joab said to him: You shall not be a messenger of glad tidings this day; you shall bear them another day; but on this day you shall bear no tidings, because the king's son is dead. 21 Joab said to Chusi, Go, report to the king all that you have seen. And Chusi did obeisance[1] to Joab and went out. 22

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And Achimaas the son of Sadoc said again to Joab, No, let me also run after Chusi. Joab said: Why would you thus run, my son? Attend, you have no tidings for profit if you go. 23 He said: Why should I not run? And Joab said to him: Run. And Achimaas ran along the way of Kechar and outran Chusi.

24 David was sitting between the two gates: and the watchman went up on the top of the gate of the wall and lifted up his eyes and looked and behold a man running alone before him. 25 The watchman cried out and reported to the king. The king said: If he be alone, there are good tidings in his mouth. The man came and drew near. 26 The watchman saw another man running: and the watchman cried at the gate and said: And look, another man running alone. The king said: He also brings glad tidings. 27 The watchman said: I see the running of the first as the running of Achimaas the son of Sadoc. The king said: He is a good man and will come to report glad tidings.

28 And Achimaas cried out and said to the king, Peace. He did obeisance[1] to the king with his face to the ground and said: Blessed be the Lord your God, who has delivered up the men that lifted up their hands against my lord the king. 29 The king said: Is the young man Abessalom safe? And Achimaas said: I saw a great multitude at the time of Joab's sending the king's servant and your servant and I knew not what was there. 30 The king said: Turn aside, stand still here. He turned aside and stood.

31 And, behold, Chusi came up and said to the king, Let my lord the king hear glad tidings, for the Lord has avenged you this day upon all those who rose up against you. 32 The king said to Chusi, Is it well with the young man Abessalom? And Chusi said: Let the enemies of my lord the king and all whoever have risen up against him for evil, be as that young man. 33 The king was troubled and went to the chamber over the gate and wept: and thus he said as he went, My son Abessalom, my son, my son Abessalom; would God I had died for you, even I had died for you, Abessalom, my son, my son!

19

19:1 They brought Joab word, saying: Behold, the king weeps and mourns for Abessalom. 2 The victory was turned that day into mourning to all the people, for the people heard say that day, The king grieves after his son. 3 The people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle. 4 The king hid his face: and the king cried with a loud voice, My son Abessalom! Abessalom my son!

5 Joab went in to the king, into the house and said: You have this day shamed the faces of all your servants that have delivered you this day and have saved the lives of your sons and of your daughters and the lives of your wives and of your concubines, 6 since you love those who hate you and hate those who love you; and you have this day declared, that your princes and your servants are nothing in your sight: for I know this day, that if Abessalom were alive and all of us dead today, then it would have been right in your sight. 7 And now arise and go forth and speak comfortably to your servants; for I have sworn by the Lord, that unless you will go forth today, there shall not a man remain with you this night: and know for yourself, this thing will indeed be evil to you beyond all the evil that has come upon you from your youth until now. 8 Then the king arose and sat in the gate: and all the people reported, saying: Behold, the king sits in the gate. All the people went in before the king to the gate; for Israel had fled every man to his tent.

9 All the people disputed among all the tribes of Israel, saying: King David delivered us from all our enemies, He rescued us from the hand of the

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Philistines: and now he has fled from the land and from his kingdom and from Abessalom. 10 And Abessalom, whom we anointed over us, is dead in battle: and now why are you silent about bringing back the king? The word of all Israel came to the king.

11 And king David sent to Sadoc and Abiathar the priests, saying: Speak to the elders of Israel, saying: Why are you the last to bring back the king to his house? Whereas the word of all Israel has come to the king to his house. 12 You are my brothers, you are my bones and my flesh: why are you the last to bring back the king to his house? 13 You shall say to Amessai, are you not my bone and my flesh? And now God do so to me and more also, if you shall not be commander of the host before me continually in the room of Joab. 14 He bowed the heart of all the men of Juda as that of one man; and they sent to the king, saying: Return you and all your servants. 15 The king returned and came as far s Jordan. The men of Juda came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

16 And Semei the son of Gera, the Benjamite, of Baurim, hasted and went down with the men of Juda to meet king David. 17 And a thousand men of Benjamin were with him and Siba the servant of the house of Saul and his fifteen sons with him and his twenty servants with him: and they went directly down to Jordan before the king, 18 and they performed the service of bringing the king over; and there went over a ferry-boat to remove the household of the king and to do that which was right in his eyes. And Semei the son of Gera fell on his face before the king, as he went over Jordan; 19 and said to the king, Let not my lord now impute iniquity and remember not all the iniquity of your servant in the day in which my lord went out from Jerusalem, so that the king should mind it. 20 For your servant knows that I have sinned: and, behold, I am come today before all Israel and the house of Joseph, to go down and meet my lord the king.

21 And Abessai the son of Saruia answered and said: Shall not Semei therefore be put to death, because he cursed the Lord's anointed? 22 David said: What have I to do with you, you sons of Saruia, that you as it were lie in wait against me this day? Today no man in Israel shall be put to death, for I know not if I this day reign over Israel. 23 The king said to Semei, You shall not die: and the king swore to him.

24 And Memphibosthe the son of Saul's son went down to meet the king and had not dressed his feet, nor pared his nails, nor shaved himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

25 It came to pass when he went into Jerusalem to meet the king, that the king said to him: Why did you not go with me, Memphibosthe? 26 And Memphibosthe said to him: My lord, O king, my servant deceived me; for your servant said to him: Saddle me the ass and I will ride upon it and go with the king; for your servant is lame. 27 He has dealt deceitfully with your servant to my lord the king: but my lord the king is as an angel of God and do you that which is good in your eyes. 28 For all the house of my father were but as dead men before my lord the king; yet you have set your servant among those who eat at your table: and what right have I any longer even to cry to the king? 29 The king said to him: Why speak you any longer of your matters? I have said: You and Siba shall divide the land. 30 And Memphibosthe said to the king, yes, let him take all, since my lord the king has come in peace to his house.

31 And Berzelli the Galaadite came down from Rogellim and crossed over Jordan with the king, that he might conduct the king over Jordan. 32 And Berzelli was a very old man, eighty years old; He had maintained the king when he dwelt in Manaim; for he was a very great man. 33 The king said to

Berzelli, You shall go over with me and I will nourish your old age with me in Jerusalem. 34 And Berzelli said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem? 35 I am this day eighty years old: can I then distinguish between good and evil? Can your servant taste any longer what I eat or drink? Can I any longer hear the voice of singing men or singing women? And why then shall your servant any longer be a burden to my lord the king? 36 your servant will go a little way over Jordan with the king: and why does the king return me this recompense? 37 Let, I pray you, your servant remain and I will die in my city, by the tomb of my father and of my mother. And, behold, your servant Chamaam shall go over with my lord the king; and do you to him as it seems good in your eyes. 38 The king said: Let Chamaam go over with me and I will do to him what is good in my sight; and whatsoever you shall choose at my hand, I will do for you.

39 All the people went over Jordan and the king went over; and the king kissed Berzelli and blessed him; He returned to his place. 40 The king went over to Galgala and Chamaam went over with him: and all the men of Juda went over with the king and also half the people of Israel.

41 And behold, all the men of Israel came to the king and said to the king, Why have our brothers the men of Juda stolen you away and caused the king and all his house to pass over Jordan and all the men of David with him? 42 All the men of Juda answered the men of Israel and said: Because the king is near of kin to us: and why were you thus angry concerning this matter? Have we indeed eaten of the king's food? Or has he given us a gift, or has he sent us a portion? 43 The men of Israel answered the men of Juda and said: We have ten parts in the king and we are older than you, we have also an interest in David above you: and why have you thus insulted us and why was not our advice taken before that of Juda, to bring back our king? The speech of the men of Juda was sharper than the speech of the men of Israel.

20

20:1 And there was a transgressor so called there and his name was Sabee, a Benjamite, the son of Bochori: He blew the trumpet and said: We have no portion in David, neither have we any inheritance in the son of Jessae: to your tents, O Israel, every one. 2 All the men of Israel went up from following David after Sabee the son of Bochori: but the men of Juda adhered to their king, from Jordan even to Jerusalem.

3 David went into his house at Jerusalem: and the king took the ten women his concubines, whom he had left to keep the house, He put them in a place of custody and maintained them and went not in to them; and they were kept living as widows, till the day of their death.

4 The king said to Amessai, Call to me the men of Juda for three days and do you be present here. 5 And Amessai went to call Juda and delayed beyond the time which David appointed him. 6 David said to Amessai, Now, shall Sabee the son of Bochori do us more harm than Abessalom: now then take you with you the servants of your lord and follow after him, for fear that he find for himself strong cities, so will he blind our eyes. 7 And there went out after him Amessai and the men of Joab and the Cherethites and the Phelethites and all the mighty men: and they went out from Jerusalem to pursue after Sabee the son of Bochori.

8 They were by the great stone that is in Gabaon: and Amessai went in before them: and Joab had upon him a military cloak over his apparel and over it he was girded with a dagger fastened upon his loins in its scabbard: and the dagger came out, it even came out and fell.

9 Joab said to Amessai, are you in health, my brother? And the right hand of Joab took hold of the beard of

Amessai to kiss him. 10 And Amessai observed not the dagger that was in the hand of Joab: and Joab stroke him with it on the loins and his bowels were shed out upon the ground, He did not repeat the blow, He died: and Joab and Abessai his brother pursued after Sabee the son of Bochori. 11 And there stood over him one of the servants of Joab and said: Who is he that is for Joab and who is on the side of David following Joab? 12 And Amessai was weltering in blood in the midst of the way. And a man saw that all the people stood still; He removed Amessai out of the path into a field, He cast a garment upon him, because he saw every one that came to him standing still. 13 When he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sabee the son of Bochori.

14 He went through all the tribes of Israel to Abel and to Bethmacha; and all in Charri too were assembled and followed after him. 15 They came and besieged him in Abel and Phermacha: and they raised a mound against the city and it stood close to the wall; and all the people with Joab proposed to throw down the wall. 16 And a wise woman cried from the wall and said: Hear, hear; say, I pray you, to Joab, Draw near to this place and I will speak to him.

17 He drew near to her and the woman said to him: are you Joab? He said: I am. And she said to him: Hear the words of your handmaid; and Joab said: I do hear. 18 And she spoke, saying: Of old time they said thus, Surely one was asked in Abel and Dan, whether the faithful in Israel failed in what they purposed; they will surely ask in Abel, even in like manner, whether they have failed. 19 I am a peaceable one of the strong ones in Israel; but you seek to destroy a city and a mother city in Israel: why do you seek to ruin the inheritance of the Lord? 20 Joab answered and said: Far be it, far be it from me, that I should ruin or destroy. 21 Is not the case thus, that a man of mount Ephraim, Sabee, son of Bochori by name, has even lifted up his hand against king David? Give him only to me and I will depart from the city. The woman said to Joab, Behold, his head shall be thrown to you over the wall.

22 The woman went in to all the people and she spoke to all the city in her wisdom; and they took off the head of Sabee the son of Bochori; and took it away and threw it to Joab: He blew the trumpet and the people separated from the city away from him, every man to his tent: and Joab returned to Jerusalem to the king.

23 Joab was over all the forces of Israel: and Banaias the son of Jodae was over the Cherethites and over the Phelethites. 24 And Adoniram was over the tribute: and Josaphath the son of Achiluth was recorder. 25 And Susa was scribe: and Sadoc and Abiathar were priests. 26 Moreover, Iras the son of Iarin was priest to David.

21

21:1 And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. The Lord said: There is guilt upon Saul and his house because of his bloody murder, by which means he killed the Gabaonites. 2 And King David called the Gabaonites and said to them; —(now the Gabaonites are not the children of Israel, but are of the remnant of the Amorite and the children of Israel had sworn to them: but Saul sought to strike them in his zeal for the children of Israel and Juda.)

3 David said to the Gabaonites, What shall I do to you? And By what means shall I make atonement, that you may bless the inheritance of the Lord? 4 The Gabaonites said to him: We have no question about silver or gold with Saul and with his house; and there is no man for us to put to death in Israel. 5 He said: What say you? Speak and I will do it for you. They said to the king, The man who would have made an end of us and persecuted us, who plotted against us to destroy us, let us

utterly destroy him, so that he shall have no standing in all the coasts of Israel. 6 Let one give us seven men of his sons, Let us hang them up in the sun to the Lord in Gabaon of Saul, as chosen out for the Lord. The king said: I will give them.

7 But the king spared Memphibosthe son of Jonathan the son of Saul, because of the oath of the Lord that was between them, even between David and Jonathan the son of Saul.

8 The king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Hermonoi and Memphibosthe and the five sons of Michol daughter of Saul, whom she bore to Esdriel son of Berzelli the Moulathite. 9 He gave them into the hand of the Gabaonites and they hanged them up to the sun in the mountain before the lord: and they fell, even the seven together: moreover they were put to death in the days of harvest at the commencement, in the beginning of barley-harvest. 10 And Respha the daughter of Aia took sackcloth and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

11 It was told David what Respha the daughter of Aia the concubine of Saul had done, [and they were faint and Dan, the son of Joa of the offspring of the giants overtook them.] 12 David went and took the bones of Saul and the bones of Jonathan his son, from the men of the sons of Jabis Galaad, who stole them from the street of Baethsan; for the Philistines set them there in the day in which the Philistines stroke Saul in Gelbue. 13 He carried up for there the bones of Saul and the bones of Jonathan his son and gathered the bones of those who had been hanged. 14 They buried the bones of Saul and the bones of Jonathan his son and the bones of those who had been hanged, in the land of Benjamin in the hill, in the tomb of Cis his father; and they did all things that the king commanded: and after this God listened to the prayers of the land.

15 And there was yet war between the Philistines and Israel: and David went down and his servants with him and they fought with the Philistines and David went. 16 Jesbi, who was of the progeny of Rapha and the head of whose spear was three hundred shekels of brass in weight, who also was girded with a club, even he thought to strike David. 17 And Abessa the son of Saruia helped him and stroke the Philistine and killed him. Then the men of David swore, saying: You shall not any longer go out with us to battle and you shall not quench the lamp of Israel.

18 And after this there was a battle again with the Philistines in Geth: then Sebocha the Astatothite killed Seph of the progeny of Rapha.

19 And there was a battle in Rom with the Philistines; and Eleanan son of Ariorgim the Bethleemite killed Goliath the Gittite; and the staff of his spear was as a weaver's beam. 20 And there was yet a battle in Geth: and there was a man of stature and the fingers of his hands and the toes of his feet were six on each, four and twenty in number: He also was born to Rapha. 21 He defied Israel and Jonathan son of Semei brother of David, stroke him.

22 These four were born descendants of the giants in Geth, the family of Rapha; and they fell by the hand of David and by the hand of his servants.

22

22:1 David spoke to the Lord the words of this song, in the day in which the Lord rescued him out of the hand of all his enemies and out of the hand of Saul. 2 The song was thus: O Lord, my rock and my fortress and my deliverer, 3 my God; he shall be to me my guard, I will trust in him: he is my protector and the horn of my salvation, my helper and my sure refuge; you shall save me from the unjust man.

4 I will call upon the Lord who is
worthy to be praised and I shall be
saved from my enemies. 5 For the
troubles of death surrounded me, the
floods of iniquity amazed me: 6 the
pangs of death surrounded me, the
agonies of death prevented me. 7 When
I am afflicted I will call upon the Lord
and will cry to my God, He shall hear
my voice out of his temple and my cry
shall come into his ears.

8 The earth was troubled and
quaked and the foundations of heaven
were confounded and torn asunder,
because the Lord was wroth with them.
9 There went up a smoke in his wrath
and fire out of his mouth devours: coals
were kindled at it. 10 He bowed the
heavens and came down and there was
darkness under his feet. 11 He rode
upon the cherubim and did fly and was
seen upon the wings of the wind. 12 He
made darkness his hiding-place; his
tabernacle around him was the
darkness of waters, he condensed it
with the clouds of the air. 13 At the
brightness before him coals of fire were
kindled. 14 The Lord thundered out of
heaven and the Most High uttered his
voice. 15 He sent forth arrows and
scattered them, He flashed lightning
and dismayed them. 16 The channels of
the sea were seen and the foundations
of the world were discovered, at the
rebuke of the Lord, at the blast of the
breath of his anger. 17 He sent from
above and took me; he drew me out of
many waters. 18 He delivered me from
my strong enemies, from those who
hated me, for they were stronger than
I.

19 The days of my affliction
prevented me; but the Lord was my
stay. 20 He brought me into a wide
place and rescued me, because he
delighted in me. 21 The Lord
recompensed me according to my
righteousness; even according to the
purity of my hands did he recompense
me. 22 Because, I kept the ways of the
Lord and did not wickedly depart from
my God. 23 For all his judgments and
his ordinances were before me: I
departed not from them. 24 I shall be
blameless before him and will keep
myself from my iniquity. 25 The Lord
will recompense me according to my
righteousness and according to the
purity of my hands in his eye-sight.

26 With the holy you will be holy
and with the perfect man you will be
perfect, 27 and with the excellent you
will be excellent and with the froward
you will be froward. 28 You will save
the poor people and will bring down
the eyes of the haughty. 29 For you,
Lord, are my lamp and the Lord shall
shine forth to me in my darkness. 30
For by you shall I run as a girded man
and by my God shall I leap over a wall.

31 As for the Mighty One, his way
is blameless: the word of the Lord is
strong and tried in the fire: he is a
protector to all that put their trust in
him. 32 Who is strong, but the Lord?
And who will be a Creator except our
God? 33 It is the Mighty One who
strengthens me with might and has
prepared my way without fault. 34 He
makes my feet like hart's feet and sets
me upon the high places. 35 He teaches
my hands to war and has broken a
brazen bow by my arm. 36 You have
given me the shield of my salvation and
your propitious dealing has increased
me, 37 so as to make room under me
for my going and my legs did not
totter.

38 I will pursue my enemies and
will utterly destroy them; and I will
not turn again till I have consumed
them. 39 I will crush them and they
shall not rise; and they shall fall under
my feet. 40 You shall strengthen me
with power for the war; you shall cause
those who rise up against me to bow
down under me. 41 You have caused
my enemies to flee before me, even
those who hated me and you have slain
them. 42 They shall cry and there shall
be no helper; to the Lord, but he
hearkens not to them. 43 I ground
them as the dust of the earth, I beat
them small as the mire of the streets.
44 You shall deliver me from the
striving of the peoples, you shall keep
me to be the head of the Gentiles: a
people which I knew not served me. 45

The strange children feigned obedience to me; they listened to me as soon as they heard. 46 The strange children shall be cast away and shall be overthrown out of their hiding places.

47 The Lord lives and blessed be my guardian and my God, my strong keeper, shall be exalted. 48 The Lord who avenges me is strong, chastening the nations under me, 49 and bringing me out from my enemies: and you shall set me on high from among those who rise up against me: you shall deliver me from the violent man. 50 Therefore will I confess to you, O Lord, among the Gentiles and sing to your name. 51 He magnifies the salvation of his king and works mercy for his anointed, even for David and for his seed for ever.

23

23:1 These are the last words of David.

Faithful is David the son of Jessae and faithful the man whom the Lord raised up to be the anointed of the God of Jacob and beautiful are the psalms of Israel.

2 The Spirit of the Lord spoke by me and his word was upon my tongue. 3 The God of Israel says, A watchman out of Israel spoke to me a parable: I said among men, How will you strengthen the fear of the anointed? 4 And in the morning light of God, let the sun arise in the morning, from the light of which the Lord passed on and as it were from the rain of the tender grass upon the earth. 5 For my house is not so with the Mighty One: for he has made an everlasting covenant with me, ready, guarded at every time; for all my salvation and all my desire is, that the wicked should not flourish. 6 All these are as a thorn thrust forth, for they shall not be taken with the hand, 7 and a man shall not labor among them; and one shall have that which is fully armed with iron and the staff of a spear, He shall burn them with fire and they shall be burnt in their shame.

8 These are the names of the mighty men of David: Jebosthe the C'anaanite is a captain of the third part: Adinon the Asonite, he drew his sword against eight hundred soldiers at once. 9 And after him Eleanan the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war and the men of Israel went up. 10 He arose an stroke the Philistines, until his hand was weary and his hand held on to the sword: and the Lord accomplished a great salvation in that day and the people rested behind him only to strip the slain.

11 And after him Samaia the son of Asa the Arachite: and the Philistines were gathered to Theria; and there was there a portion of ground full of lentiles; and the people fled before the Philistines. 12 He stood firm in the midst of the portion and rescued it and stroke the Philistines; and the Lord accomplished a great deliverance.

13 And three out of the thirty went down and came to Cason to David, to the cave of Odollam; and there was an army of the Philistines and they encamped in the valley of Raphain. 14 David was then in the strong hold and the garrison of the Philistines was then in Bethleem. 15 David longed and said: Who will give me water to drink out of the well that is in Bethleem by the gate? Now the band of the Philistines was then in Bethleem. 16 The three mighty men broke through the host of the Philistines and drew water out of the well that was in Bethleem in the gate: and they took it and brought it to David, He would not drink it, but poured it out before the Lord. 17 He said: O Lord, forbid that I should do this, that I should drink of the blood of the men who went at the risk of their lives: He would not drink it. These things did these three mighty men.

18 And Abessa the brother of Joab the son of Saruia, he was chief among the three, He lifted up his spear against three hundred whom he slew; He had a name among three. 19 Of those three

he was most honorable, He became a chief over them, but he reached not to the first three.

20 And Banaeas the son of Jodae, he was abundant in mighty deeds, from Cabeseel, He stroke the two sons of Ariel of Moab: He went down and stroke a lion in the midst of a pit on a snowy day. 21 He stroke an Egyptian, a wonderful man and in the hand of the Egyptian was a spear as the side of a ladder; He went down to him with a staff and snatched the spear from the Egyptian's hand and killed him with his own spear. 22 These things did Banaeas the son of Jodae, He had a name among the three mighty men. 23 He was honorable among the second three, but he reached not to the first three: and David made him his reporter.

These are the names of King David's mighty men. 24 Asael Joab's brother; he was among the thirty. Eleanan son of Dudi his uncle in Bethleem. 25 Saema the Rudaean. 26 Selles the Kelothite: Iras the son of Isca the Thecoite. 27 Abiezer the Anothite, of the sons of the Anothite. 28 Ellon the Aoite; Noere the Netophatite. 29 Esthai the son of Riba of Gabaeth, son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite: 30 Adroi of the brooks. 31 Gadabiel son of the Arabothaeite. 32 The sons of Asan, Jonathan; 33 Samnan the Arodite; Amnan the son of Arai the Saraurite. 34 Aliphaleth the son of Asbites, the son of the Machachachite; Eliab the son of Achitophel the Gelonite. 35 Asarai the Carmelite the son of Uraeoerchi. 36 Gaal the son of Nathana. The son of much valour, the son of Galaaddi. Elie the Ammanite. 37 Gelore the Bethorite, armor-bearer to Joab, son of Saruia. 38 Iras the Ethirite. Gerab the Ethenite. 39 Urias the Chettite: thirty-seven in all.

24

24:1 The Lord caused his anger to burn forth again in Israel and Satan stirred up David against them, saying: Go, number Israel and Juda. 2 The king said to Joab commander of the host, who was with him, Go now through all the tribes of Israel and Juda, from Dan even to Bersabee and number the people and I will know the number of the people. 3 Joab said to the king, Now, may the Lord add to the people a hundred-fold as many as they are and may the eyes of my lord the king see it: but why does my lord the king desire this thing? 4 Nevertheless the word of the king prevailed against Joab an the captains of the host:

And Joab and the captains of the host went out before the king to number the people of Israel. 5 They went over Jordan and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Eliezer. 6 They came to Galaad and into the land of Thabason, which is Adasai and they came to Danidan and Udan and surrounded Sidon. 7 They came to Mapsar of Tyre and to all the cities of the Evite and the C'anaanite: and they came by the South of Juda to Bersabee. 8 They surrounded the whole land; and they arrived at Jerusalem at the end of nine months and twenty days. 9 Joab gave in the number of the census of the people to the king: and Israel consisted of eight hundred thousand men of might that drew sword; and the men of Juda, five hundred thousand fighting men.

10 The heart of David stroke him after he had numbered the people; and David said to the Lord, I have sinned grievously, O Lord, in what I have now done: remove, I pray you, the iniquity of your servant, for I have been exceedingly foolish.

11 David rose early in the morning and the word of the Lord came to the prophet Gad, the seer, saying: Go and speak to David, saying: 12 Thus says the Lord, I bring one of three things upon you: now choose you one of them and I will do it to you. 13 And Gad went in to David and told him and said to him: Choose one of these things to befall you, whether there shall come

upon you for three years famine in your land; or that you should flee three months before your enemies and they should pursue you; or that there should be for three days mortality in your land. Now, then decide and see what answer I shall return to him that sent me. 14 David said to Gad, On every side I am much straitened: let me fall now into the hands of the Lord, for his compassions are very many; Let me not fall into the hands of man.

15 So David chose for himself the mortality: and they were the days of wheat-harvest; and the Lord sent a pestilence upon Israel from morning till noon and the plague began among the people; and there died of the people from Dan even to Bersabee seventy thousand men. 16 The angel of the Lord stretched out his hand against Jerusalem to destroy it and the Lord repented of the evil and said to the angel that destroyed the people, It is enough now, withhold your hand. The angel of the Lord was by the threshing-floor of Orna the Jebusite. 17 David spoke to the Lord when he saw the angel smiting the people, He said: Behold, it is I that have done wrong, but these sheep what have they done? Let your hand, I pray you, be upon me and upon my father's house.

18 And Gad came to David in that day and said to him: Go up and set up to the Lord and altar in the threshing-floor of Orna the Jebusite. 19 David went up according to the word of Gad, as the Lord commanded him. 20 And Orna looked out and saw the king and his servants coming on before him: and Orna went forth and did obeisance[1] to the king with his face to the earth. 21 And Orna said: Why has my lord the king come to his servant? And David said: To buy of you the threshing-floor, in order to build an altar to the Lord that the plague may be restrained from off the people. 22 And Orna said to David: Let my lord the king take and offer to the Lord that which is good in his eyes: behold, here are oxen for a whole-burnt-offering and the wheels and furniture of the oxen for wood. 23 Orna gave all to the king: and Orna said to the king, The Lord your God bless you. 24 The king said to Orna, No, but I will surely buy it of you at a fair price and I will not offer to the Lord my God a whole-burnt-offering for nothing. So David purchased the threshing-floor and the oxen for fifty shekels of silver. 25 David built there an altar to the Lord and offered up whole-burnt-offerings and peace-offerings: and Solomon made an addition to the altar afterwards, for it was little at first. The Lord listened to the land and the plague was stayed from Israel.

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

III KINGDOMS (1 KINGS)
(ΒΑΣΙΛΕΙΩΝ Γ)

1

1:1 And king David was old and advanced in days and they covered him with clothes, He was not warmed. 2 And his servants said: Let them seek for the king a young virgin and she shall wait on the king and cherish him and lie with him and my lord the king shall be warmed. 3 So they sought for a fair young women out of all the coasts of Israel; and they found Abisag the Somanite and they brought her to the king. 4 The young women was extremely beautiful and she cherished the king and ministered to him, but the king knew her not.

5 And Adonias the son of Aggith exalted himself, saying: I will be king; He prepared for himself chariots and horses and fifty men to run before him. 6 And his father never at any time checked him, saying: Why have you done thus? He was also very handsome in appearance and his mother bore him after Abessalom. 7 He conferred with Joab the son of Saruia and with Abiathar the priest and they followed after Adonias. 8 But Sadoc the priest and Banaeas the son of Jodae and Nathan the prophet and Semei and Resi and the mighty men of David, did not follow Adonias. 9 And Adonias sacrificed sheep and calves and lambs by the stone of Zoelethi, which was near Rogel: He called all his brothers and all the adult men of Juda, servants of the king. 10 But Nathan the prophet and Banaeas and the mighty men and Solomon his brother, he did not call.

11 And Nathan spoke to Bersabee the mother of Solomon, saying: have you not heard that Adonias the son of Aggith reigns and our lord David knows it not? 12 And now come, let me, I pray, give you counsel and you shall rescue your life and the life of your son Solomon. 13 Haste and go in to king David and you shall speak to him, saying: have not you, my lord, O king, sworn to your handmaid, saying: your son Solomon shall reign after me, He shall sit upon my throne? Why then does Adonias reign? 14 And behold, while you are still speaking there with the king, I also will come in after you and will confirm your words.

15 So Bersabee went in to the king into the chamber: and the king was very old and Abisag the Somanite was ministering to the king. 16 And Bersabee bowed and did obeisance[1] to the king; and the king said: What is your request? 17 And she said: My lord, you did swear by the Lord your God to your handmaid, saying: your son Solomon shall reign after me and shall sit upon my throne. 18 And now, behold, Adonias reigns and you, my lord, O king, know it not. 19 He has sacrificed calves and lambs and sheep in abundance and has called all the king's sons and Abiathar the priest and Joab the commander-in-chief of the host; but Solomon your servant he has not called. 20 And you, my lord, O king, — the eyes of all Israel are upon you, to tell them who shall sit upon the throne of my lord the king after him. 21 It shall come to pass when my lord the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

22 And behold, while she was yet talking with the king, Nathan the prophet came. It was reported to the king,

23 Behold, Nathan the prophet is here: He came in to the king's presence and did obeisance[2] to the king with his face to the ground. 24 And Nathan said: My lord, O king, did you say, Adonias shall reign after me, He shall

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)
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sit upon my throne? 25 For he has gone down today and has sacrificed calves and lambs and sheep in abundance and has called all the king's sons and the chiefs of the army and Abiathar the priest; and, behold, they are eating and drinking before him and they said: Long live king Adonias. 26 But he has not invited me your servant and Sadoc the priest and Banaeas the son of Jodae and Solomon your servant. 27 Has this matter happened by the authority of my lord the king and have you not made known to your servant who shall sit upon the throne of my lord the king after him? 28 And king David answered and said: Call me Bersabee: and she came in before the king and stood before him. 29 The king swore and said: As the Lord lives who redeemed my soul out of all affliction, 30 as I swore to you by the Lord God of Israel, saying: Solomon your son shall reign after me, He shall sit upon my throne in my stead, so will I do this day. 31 And Bersabee bowed with her face to the ground and did obeisance[1] to the king and said: Let my lord king David live for ever.

32 And king David said: Call me Sadoc the priest and Nathan the prophet and Banaeas the son of Jodae: and they came in before the king. 33 The king said to them: Take the servants of your lord with you and mount my son Solomon upon my own mule and bring him down to Gion. 34 And there let Sadoc the priest and Nathan the prophet anoint him to be king over Israel and do you sound the trumpet and you shall say, Let king Solomon live. 35 He shall sit upon my throne and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda. 36 And Banaeas the son of Jodae answered the king and said: So let it be: may the Lord God of my lord the king confirm it. 37 As the Lord was with my lord the king, so let him be with Solomon, Let him exalt his throne beyond the throne of my lord king David.

38 And Sadoc the priest went down and Nathan the prophet and Banaeas son of Jodae and the Cherethite and the Phelethite and they mounted Solomon upon the mule of king David and led him away to Gion. 39 And Sadoc the priest took the horn of oil out of the tabernacle and anointed Solomon and blew the trumpet; and all the people said: Let king Solomon live. 40 All the people went up after him and they danced in choirs and rejoiced with great joy and the earth quaked with their voice.

41 And Adonias and all his guests heard and they had just left off eating: and Joab heard the sound of the trumpet and said: What means the voice of the city in tumult? 42 While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in: and Adonias said: Come in, for you are a mighty man and you come to bring glad tidings. 43 Jonathan answered and said: Truly our lord king David has made Solomon king: 44 and the king has sent with him Sadoc the priest and Nathan the prophet and Banaeas the son of Jodae and the Cherethite and the Phelethite and they have mounted him on the king's mule; 45 and Sadoc the priest and Nathan the prophet have anointed him in Gion and have gone up for there rejoicing and the city resounded: this is the sound which you have heard. 46 And Solomon is seated upon the throne of the kingdom. 47 The servants of the king have gone in to bless our lord king David, saying: God make the name of Solomon better than your name and make his throne greater than your throne; and the king worshiped upon his bed. 48 Moreover, thus said the king, Blessed be the Lord God of Israel, who has this day appointed one of my seed sitting on my throne and my eyes see it.

49 All the guests of Adonias were dismayed and every man went his way. 50 And Adonias feared because of Solomon and arose and departed and laid hold on the horns of the altar. 51 It

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was reported to Solomon, saying: Behold, Adonias fears king Solomon and holds the horns of the altar, saying: Let Solomon swear to me this day, that he will not kill his servant with the sword. 52 And Solomon said: If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, he shall die. 53 And king Solomon sent and they brought him away from the altar; He went in and did obeisance[1] to king Solomon: and Solomon said to him: Go to your house.

2

2:1 The days of David drew near that he should die: He addressed his son Solomon, saying: I go the way of all the earth: 2 but be strong and show yourself a man; 3 and keep the charge of the Lord your God, to walk in his ways, to keep the commandments and the ordinances and the judgments which are written in the law of Moses; that you may understand what you shall do in all things that I command you: 4 that the Lord may confirm his word which he spoke, saying: If your children shall take heed to their way to walk before me in truth with all their heart, I promise you, saying: there shall not fail you a man on the throne of Israel. 5 Moreover, you know all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abenner the son of Ner and to Amessai the son of Jether, that he killed them and shed the blood of war in peace and put innocent blood on his girdle that was about his loins and on his sandal that was on his foot. 6 Therefore you shall deal with him according to your wisdom and you shall not bring down his grey hairs in peace to the grave. 7 But you shall deal kindly with the sons of Berzelli the Galaadite and they shall be among those who eat at your table; for thus they drew near to me when I fled from the face of your brother Abessalom. 8 And, behold, there is with you Semei the son of Gera, a Benjamite of Baurim: He cursed me with a grievous curse in the day when I went into the camp; He came down to Jordan to meet me and I swore to him by the Lord, saying: I will not put you to death with the sword. 9 But you shall by no means hold him guiltless, for you are a wise man and will know what you shall do to him and shall bring down his grey hairs with blood to the grave.

10 David slept with his fathers and was buried in the city of David. 11 The days which David reigned over Israel were forty years; he reigned seven years in Chebron and thirty-three years in Jerusalem.

12 And Solomon sat on the throne of his father David and his kingdom was established greatly. 13 And Adonias the son of Aggith came in to Bersabee the mother of Solomon and did obeisance[2] to her: and she said: do you enter peaceably? He said: Peaceably: 14 I have business with you. And she said to him: Say on. 15 He said to her: You know that the kingdom was mine and all Israel turned their face toward me for a king; but the kingdom was turned from me and became my brother's: for it was appointed to him from the Lord. 16 And now I make one request of you, do not turn away your face. And Bersabee said to him: Speak on. 17 He said to her: Speak, I pray you, to king Solomon, for he will not turn away his face from you, Let him give me Abisag the Somanite for a wife. 18 At this, Bersabee said: Very well, I will speak for you to the king.

19 And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her and kissed her and sat on the throne and a throne was set for the mother of the king and she sat on his right hand. 20 And she said to him: I

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ask of you one little request; turn not away my face from you. The king said to her: Ask, my mother and I will not reject you. 21 And she said: Let, I pray you, Abisag the Somanite be given to Adonias your brother to wife. 22 And king Solomon answered and said to his mother, And why have you asked Abisag for Adonias? Ask for him the kingdom also; for he is my elder brother, He has for his companion Abiathar the priest and Joab the son of Saruia the commander-in-chief. 23 And king Solomon swore by the Lord, saying: God do so to me and more also, if it be not that Adonias has spoken this word against his own life. 24 And now as the Lord lives who has established me and set me on the throne of my father David, He has made me a house, as the Lord spoke, this day shall Adonias be put to death. 25 So king Solomon sent by the hand of Banaeas the son of Jodae, He killed him and Adonias died in that day.

26 The king said to Abiathar the priest, Depart you quickly to Anathoth to your farm, for you are worthy of death this day; but I will not kill you, because you have borne the ark of the covenant of the Lord before my father and because you was afflicted in all things by which my father was afflicted. 27 And Solomon removed Abiathar from being a priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Selom.

28 The report came to Joab son of Saruia; for Joab had turned after Adonias, He went not after Solomon: and Joab fled to the tabernacle of the Lord and caught hold of the horns of the altar. 29 It was told Solomon, saying: Joab has fled to the tabernacle of the Lord and Behold! he has hold of the horns of the altar. And king Solomon sent to Joab, saying: What ails you, that you have fled to the altar? And Joab said: Because I was afraid of you and fled for refuge to the Lord. And Solomon sent Banaeas son of Jodae, saying: Go and kill him and bury him.

30 And Banaeas son of Jodae came to Joab to the tabernacle of the Lord and said to him: Thus says the king, Come forth. Joab said: I will not come forth, for I will die here. And Banaeas son of Jodae returned and spoke to the king, saying: Thus has Joab spoken and thus has he answered me. 31 The king said to him: Go and do to him as he has spoken and kill him: and you shall bury him and you shall remove this day the blood which he shed without cause, from me and from the house of my father. 32 The Lord has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself and killed them with the sword and my father David knew not of their blood, even Abenner the son of Ner the commander-in-chief of Israel and Amessa the son of Jether the commander-in-chief of Juda. 33 And their blood is returned upon his head and upon the head of his seed for ever: but to David and his seed and his house and his throne, may there be peace for ever from the Lord. 34 So Banaeas son of Jodae went up and attacked him and killed him and buried him in his house in the wilderness.

35 The king appointed Banaeas son of Jodae in his place over the host; and the kingdom was established in Jerusalem; and as for Sadoc the priest, the king appointed him to be high priest in the room of Abiathar. And Solomon son of David reigned over Israel and Juda in Jerusalem: and the Lord gave understanding to Solomon and very much wisdom and largeness of heart, as the sand by the sea-shore.

The wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients and beyond all the wise men of Egypt: He took the daughter of Pharaoh and brought her into the city of David, until he had finished building his own house and the house of the Lord first and the wall of Jerusalem round about. In seven years he made and finished them.

And Solomon had seventy thousand bearers of burdens and eight

thousand hewers of stone in the mountain: and Solomon made the sea and the bases and the great lavers and the pillars and the fountain of the court and the brazen sea-and he built the citadel as a defence above it, he made a breach in the wall of the city of David: thus the daughter of Pharaoh went up out of the city of David to her house which he built for her. Then he built the citadel: and Solomon offered up three whole-burnt-offerings in the year and peace-offerings on the altar which he built to the Lord, He burnt incense before the Lord and finished the house. These are the chief persons who presided over the works of Solomon; three thousand and six hundred masters of the people that accomplished the works. He burit Assur and Magdo and Gazer and upper Baethoron and Ballath: only after he had built the house of the Lord and the wall of Jerusalem round about, afterwards he built these cities.

When David was yet living, he charged Solomon, saying: Behold, there is with you Semei the son of Gera, of the seed of Benjamin out of Chebron: he cursed me with a grievous curse in the day when I went into the camp; He came down to meet me at Jordan and I swore to him by the Lord, saying: He shall not be slain with the sword. But now do not you hold him guiltless, for you are a man of understanding and you will know what you shall do to him and you shall bring down his grey hairs with blood to the grave.

36 The king called Semei and said to him: Build you a house in Jerusalem and dwell there and you shall not go out for there any place. 37 It shall come to pass in the day that you shall go forth and cross over the brook Kedron, know assuredly that you shall certainly die: your blood shall be upon your head. The king caused him to swear in that day. 38 And Semei said to the king, Good is the word that you have spoken, my lord O king: thus will your servant do. And Semei dwelt in Jerusalem three years.

39 It came to pass after the three years, that two servants of Semei ran away to Anchus son of Maacha king of Geth: and it was told Semei, saying: Behold, your servants are in Geth. 40 And Semei rose up and saddled his ass and went to Geth to Anchus to seek out his servants: and Semei went and brought his servants out of Geth. 41 It was told Solomon, saying: Semei is gone out of Jerusalem to Geth and has brought back his servants. 42 The king sent and called Semei and said to him: Did I not adjure you by the Lord and testify to you, saying: In whatsoever day you shall go out of Jerusalem and go to the right or left, know certainly that you shall assuredly die? 43 And why have you not kept the oath of the Lord and the commandment which I commanded you?

44 The king said to Semei, You know all your mischief which your heart knows, which you did to David my father: and the Lord has recompensed your mischief on your own head. 45 And king Solomon is blessed and the throne of David shall be established before the Lord for ever. 46 And Solomon commanded Banaeas the son of Jodae, He went forth and killed him.

And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating and drinking and rejoicing: and Solomon was chief in all the kingdoms and they brought gifts and served Solomon all the days of his life. And Solomon began to open the domains of Lebanon, He built Thermae in the wilderness. And this was the daily provision of Solomon, thirty measures of fine flour and sixty measures of ground meal, ten choice calves and twenty oxen from the pastures and a hundred sheep, besides stags and does and choice fed birds. For he ruled in all the country on this side the river, from Raphi to Gaza, over all the kings on this side the river: He was at peace on all sides round about; and Juda and Israel dwelt safely, every one under his vine and under his fig tree,

eating and drinand feasting, from Dan even to Bersabee, all the days of Solomon.

These were the princes of Solomon; Azariu son of Sadoc the priest and Orniu son of Nathan chief of the officers, He went to his house; and Suba the scribe and Basa son of Achithalam recorder and Abi son of Joab commander-in-chief and Achire son of Edrai was over the levies and Banaeas son of Jodae over the household and over the brickwork and Cachur the son of Nathan was counsellor.

And Solomon had forty thousand brood mares for his chariots and twelve thousand horses. He reigned over all the kings from the river and to the land of the Philistines and to the borders of Egypt: so Solomon the son of David reigned over Israel and Juda in Jerusalem.

3

3:1 2 Nevertheless the people burnt incense on the high places, because a house had not yet been built to the Lord. 3 And Solomon loved the Lord, so as to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places. 4 He arose and went to Gabaon to sacrifice there, for that was the highest place and great: Solomon offered a whole-burnt-offering of a thousand victims on the altar in Gabaon.

5 The Lord appeared to Solomon in a dream by night and the Lord said to Solomon, Ask some petition for yourself. 6 And Solomon said: You have dealt very mercifully with your servant David my father according as he walked before you in truth and in righteousness and in uprightness of heart with you and you have kept for him this great mercy, to set his son upon his throne, as it is this day. 7 And now, O Lord my God, you have appointed your servant in the room of David my father; and I am a little child and know not my going out an my coming in. 8 But your servant is in the midst of your people, whom you have chosen, a great people, which cannot be numbered. 9 You shall give therefore to your servant a heart to hear and to judge your people justly and to discern between good and evil: for who will be able to judge this your great people?

10 It was pleasing before the Lord, that Solomon asked this thing. 11 The Lord said to him: Because you have asked this thing of me and have not asked for yourself long life and have not asked wealth, nor have asked the lives of your enemies, but have asked for yourself understanding to hear judgment; 12 behold, I have done according to your word: behold, I have given you an understanding and wise heart: there has not been any one like you before you and after you there shall not arise one like you. 13 I have given you what you have not asked, wealth and glory, so that there has not been any one like you among kings. 14 If you will walk in my way, to keep my commandments and my ordinances, as David your father walked, then will I multiply your days. 15 And Solomon awoke, and, behold, it was a dream: He arose and came to Jerusalem and stood before the altar that was in front of the ark of the covenant of the Lord in Zion: He offered whole-burnt-offerings and sacrificed peace-offerings and made a great banquet for himself and all his servants.

16 Then there appeared two harlots before the king and they stood before him. 17 The one woman said: Hear me, my lord; I and this woman dwelt in one house and we were delivered in the house. 18 It came to pass on the third day after I was delivered, this woman also was delivered: and we were together; and there was no one with us besides our two selves in the house. 19 And this woman's child died in the night; because she overlaid it. 20 and she arose in the middle of the night and took my son from my arms and laid him in her bosom and laid her dead son in my bosom. 21 And I arose in the morning to suckle my son, He was

dead: and, behold, I considered him in the morning, and, behold, it was not my son whom I bore. 22 The other woman said: No, but the living is my son and the dead is your son. So they spoke before the king.

23 and the king said to them: You say, This is my son, even the living one and this woman's son is the dead one: and you say, No, but the living is my son and the dead is your son. 24 The king said: Fetch a sword. They brought a sword before the king. 25 The king said: Divide the live child, the suckling, in two; and give half of it to one and half of it to the other. 26 The woman whose the living child was, answered and said to the king, (for her bowels yearned over her son) and she said: I pray you, my lord, give her the child and in no way kill it. But the other said: Let it be neither mine nor hers; divide it. 27 Then the king answered and said: Give the child to her that said: 'Give it to her and by no means kill it:' she is its mother. 28 And all Israel heard this judgment which the king judged and they feared before the king; because they saw that the wisdom of God was in him, to execute judgment.

4

4:1 And king Solomon reigned over Israel.

2 These are the princes which he had; Azarias son of Sadoc. 3 Eliaph and Achia son of Seba, scribes; and Josaphat son of Achilud, recorder. 4 And Banaeas son of Jodae over the host; and Sadoc and Abiathar were priests. 5 And Ornia the son of Nathan was over the officers; and Zabuth son of Nathan was the king's friend. 6 And Achisar was steward and Eliac the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

7 And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year. 8 These were their names: Been the son of Or in the mount of Ephraim, one. 9 The son of Dacar, in Makes and in Salabin and Baethsamys and Elon as far as Bethanan, one. 10 The son of Esdi in Araboth; his was Socho and all the land of Opher. 11 All Nephthador belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one. 12 Bana son of Achiluth had Ithaanach and Mageddo and his was the whole house of San which was by Sesathan below Esrae and from Bethsan as far as Sabelmaula, as far as Maeber Lucam, one. 13 The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls and brazen bars, one. 14 Achinadab son of Saddo, had Maanaim. 15 Achimaas was in Nephthalim, He took Basemmath daughter of Solomon to wife, one. 16 Baana son of Chusi, in Aser and in Baaloth, one, 17 Josaphat son of Phuasud was in Issachar. 18 Semei son of Ela, in Benjamin. 19 Gaber son of Adai in the land of Gad, the land of Seon king of Esebon and of Og king of Basan and one officer in the land of Juda. 20 21 22 These were the requisite supplies for Solomon: in one day thirty measures of fine flour and sixty measures of fine pounded meal, 23 and ten choice calves and twenty pastured oxen and a hundred sheep, besides stags and choice fatted does. 24 For he had dominion on this side the river, He was at peace on all sides round about.

25 26 27 Thus the officers provided king Solomon: and they execute every one in his month all the orders for the table of the king, they omit nothing. 28 They carried the barley and the straw for the horses and the chariots to the place where the king might be, each according to his charge.

29 The Lord gave understanding to Solomon and very much wisdom and enlargement of heart, as the sand on the seashore. 30 And Solomon abounded greatly beyond the wisdom of all the ancients and beyond all the wise men of Egypt. 31 He was wiser than all other men: He was wiser than Gaethan the Zarite and than Ænan and than Chalcad and Darala the son of

Mal. 32 And Solomon spoke three thousand proverbs and his songs were five thousand. 33 He spoke of trees, from the cedar in Lebanon even to the hyssop which comes out through the wall: he spoke also of cattle and of birds and of reptiles and of fishes. 34 All the nations came to hear the wisdom of Solomon and ambassadors from all the kings of the earth, as many as heard of his wisdom.

And Solomon took to himself the daughter of Pharaoh to wife and brought her into the city of David until he had finished the house of the Lord and his own house and the wall of Jerusalem. Then went up Pharaoh the king of Egypt and took Gazer and burnt it and the C'anaanite dwelling in Mergab; and Pharaoh gave them as a dowry to his daughter the wife of Solomon: and Solomon rebuilt Gazer.

5

5:1 And Chiram king of Tyre sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David. 2 And Solomon sent to Chiram, saying: 3 You knew my father David, that he do you think not build a house to the name of the Lord my God because of the wars that surrounded him, until the Lord put them under the soles of his feet. 4 And now the Lord my God has given me rest round about; there is no one plotting against me and there is no evil trespass against me. 5 And, behold, I intend to build a house to the name of the Lord my God, as the Lord God spoke to my father David, saying: your son whom I will set on your throne in your place, he shall build a house to my name. 6 And now command, Let men cut wood for me out of Lebanon: and, behold, my servants shall be with your servants and I will give you the wages of your service, according to all that you shall say, because you know that we have no one skilled in cutting timber like the Sidonians.

7 It came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly and said: Blessed be God today, who has given to David a wise son over this numerous people. 8 He sent to Solomon, saying: I have listened concerning all that you have sent to me for: I will do all your will: as for timber of cedar and fir, 9 my servants shall bring them down from Lebanon to the sea: I will form them into rafts and bring them to the place which you shall send to me about; and I will land them there and you shall take them up: and you shall do my will, in giving bread to my household.

10 So Chiram gave to Solomon cedars and fir trees and all his desire. 11 And Solomon gave to Chiram twenty thousand measures of wheat as food for his house and twenty thousand baths of beaten oil thus Solomon gave to Chiram yearly. 12 The Lord gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon and they made a covenant between them.

13 The king raised a levy out of all Israel and the levy was thirty thousand men. 14 He sent them to Lebanon, ten thousand taking turn every month: they were a month in Lebanon and two months at home: and Adoniram was over the levy. 15 And Solomon had seventy thousand bearers of burdens and eighty thousand hewers of stone in the mountain; 16 besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who accomplished in the works. 17 18 They prepared the stones and the timber during three years.

6

6:0 It came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel, 17 that the king commanded that they should take great

and costly stones for the foundation of the house and hewn stones. 18 The men of Solomon and the men of Chiram hewed the stones and laid them for a foundation.

1 In the fourth year he laid the foundation of the house of the Lord, in the month Ziu, even in the second month. 38 In the eleventh year, in the month Baal, this is the eighth month, the house was completed according to all its plan and according to all its arrangement. 2 The house which the king built to the Lord was forty cubits in length and twenty cubits in breadth and its height five and twenty cubits. 3 The porch in front of the temple—twenty cubits was its length according to the breadth of the house in front of the house: He built the house and finished it. 4 He made to the house secret windows inclining inward.

5 And against the wall of the house he set chambers around the temple and the ark. 6 The under side was five cubits broad and the middle part six and the third was seven cubits broad; for he formed an interval to the house around without the house, that they might not touch the walls of the house. 7 The house was built in the construction of it with rough hewn stones: and there was not heard in the house in the building of it hammer or axe, or any iron tool. 8 The porch of the under side was below the right wing of the house and there was a winding ascent into the middle chamber and from the middle to the third story. 9 So he built the house and finished it; He made the ceiling of the house with cedars. 10 He made the partitions through all the house, each five cubits high and enclosed each partition with cedar boards.

11 12 13 14 15 He framed the walls of the house within with cedar boards, from the floor of the house and on to the inner walls and to the beams: he lined the parts enclosed with boards within and surrounded the inward parts of the house with planks of fir. 16 He built the twenty cubits from the top of the wall, one side from the floor to the beams, He made it from the oracle to the most holy place. 17 The temple was forty cubits in extent, 18 19 in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of the Lord. 20 The length was twenty cubits and the breadth was twenty cubits and the height of it was twenty cubits. He covered it with perfect gold, He made an altar in front of the oracle and covered it with gold. 21 22 He covered the whole house with gold, till he had finished gilding the whole house.

23 He made in the oracle two cherubim of ten cubits measured size. 24 The wing of one cherub was five cubits and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing. 25 Thus it was with the other cherub, both were alike finished with one measure. 26 The height of the one cherub was ten cubits and so was it with the second cherub. 27 And both the cherubim were in the midst of the innermost part of the house; and they spread out their wings and one wing touched the wall and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other. 28 He covered the cherubim with gold.

29 He graved all the walls of the house around with the graving of cherubim, He sculptured palm trees within and without the house. 30 He covered the floor of the house within and without with gold.

31 And for the door-way of the oracle he made doors of juniper wood, there were porches in a four-fold way. 32 33 34 In both the doors were planks of fir; the one door had two leaves and their hinges and the other door had two leaves and turned on hinges, 35 being carved with cherubim and there were palm-trees and open flower-leaves and it was overlaid with gold gilt upon the engraving. 36 He built the inner court, three rows of hewn stones and a row of accomplished cedar round about, He made the curtain of the court of the

porch of the house that was in front of the temple. 37 38

13 And king Solomon sent and took Chiram out of Tyre, 14 the son of a widow woman; He was of the tribe of Nephthalim and his father was a Tyrian; a worker in brass and accomplished in are and skill and knowledge to work every work in brass: He was brought in to king Solomon, He accomplished all the works.

15 He cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide and thus was the other pillar formed. 16 He made two molten chapiters to put on the heads of the pillars: five cubits was the height of one chapiter and five cubits was the height of the other chapiter. 17 He made two ornaments of net-work to cover the chapiters of the pillars; even a net for one chapiter and a net for the other chapiter. 18 And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapiter. 19 And on the heads of the pillars he made lily-work against the porch, of four cubits, 20 and a chamber over both the pillars and above the sides an addition equal to the chamber in width. 21 He set up the pillars of the porch of the temple: He set up the one pillar and called its name Jachum: He set up the second pillar and called its name Boloz.

22 23 He made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits and its circumference thirty-three cubits. 24 And stays underneath its rim round surrounded it ten cubits round; 25 And there were twelve oxen under the sea: three looking to the north and three looking to the west and three looking to the south and three looking to the east: and all their hinder parts were inward and the sea was above upon them. 26 And its rim was as the work of the rim of a cup, a lily-flower and the thickness of it was a span.

27 He made ten brazen bases: five cubits was the length of one base and four cubits the breadth of it and its height was six cubits. 28 And this work of the bases was formed with a border the them and there was a border between the ledges. 29 And upon their borders between the projection were lions and oxen and cherubim: and on the projections, even so above and also below were the places of lions and oxen, hanging work. 30 And there were four brazen wheels to one base; and there were brazen bases and their four sides answering to them, side pieces under the bases. 31 And there were axles in the wheels under the base. 32 The height of one wheel was a cubit and a half. 33 The work of the wheels was as the work of chariot wheels: their axles and their felloes and the rest of their work, were all molten. 34 The four side pieces were at the four corners of each base; its shoulders were formed of the base. 35 And on the top of the base half a cubit was the size of it, there was a circle on the top of the base and there was the top of its spaces and its borders: and it was open at the top of its spaces. 36 And its borders were cherubim and lions and palm-trees, upright, each was joined in front and within and round about. 37 According to the same form he made all the ten bases, even one order and one measure to all. 38 He made ten brazen lavers, each laver containing forty baths and measuring four cubits, each laver placed on a several base throughout the ten bases. 39 He put five bases on the right side of the house and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.

40 And Chiram made the caldrons and the pans and the bowls; and Chiram finished making all the works that he accomplished for king Solomon in the house of the Lord: 41 two pillars and the wreathen works of the pillars

on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars. 42 The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars. 43 The ten bases and the ten lavers upon the bases. 44 And one sea and the twelve oxen under the sea. 45 The caldrons and pans and bowls and all the furniture, which Chiram made for king Solomon for the house of the Lord: and there were eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass. 46 In the country around Jordan did he cast them, in the clay land between Socchoth and Sira. 47 There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.

48 And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar and the golden table of showbread. 49 He put the five candlesticks on the left and five on the right in front of the oracle, being of pure gold and the lamp-stands and the lamps and the snuffers of gold. 50 And there were made the porches and the nails and the bowls and the spoons and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies and the golden doors of the temple.

51 So the work of the house of the Lord which Solomon accomplished was finished; and Solomon brought in the holy things of David his father and all the holy things of Solomon; he put the silver and the gold and the furniture, into the treasures of the house of the Lord.

7

7:1 And Solomon built a house for himself in thirteen years. 2 He built the house with the wood of Lebanon; its length was a hundred cubits and its breadth was fifty cubits and its height was of thirty cubits and it was made with three rows of cedar pillars and the pillars had side-pieces of cedar. 3 He formed the house with chambers above on the sides of the pillars and the number of the pillars was each row forty and five, 4 and there were three chambers and space against space in three rows. 5 All the doors and spaces formed like chambers were square and from door to door was a correspondence in three rows. 6 He made the porch of the pillars, they were fifty cubits long and fifty broad, the porch joining them in front; and the other pillars and the thick beam were in front of the house by the porches. 7 And there was the Porch of seats where he would judge, the porch of judgment.

8 And their house where he would dwell, had one court communicating with these according to this work; He built the house for the daughter of Pharaoh whom Solomon had taken, according to this porch.

9 All these were of costly stones, sculptured at intervals within even from the foundation even to the top and outward to the great court, 10 founded with large costly stones, stones of ten cubits and eight cubits long. 11 And above with costly stones, according to the measure of hewn stones and with cedars. 12 There were three rows of hewn stones around the great hall and a row of sculptured cedar: and Solomon finished all his house.

8

8:1 It came to pass when Solomon had finished building the house of the Lord and his own house after twenty years, then king Solomon assembled all the elders of Israel in Zion, to bring the ark of the covenant of the Lord out of

the city of David, this is Zion, 2 in the month of Athanin.

3 The priests took up the ark, 4 and the tabernacle of testimony and the holy furniture that was in the tabernacle of testimony. 5 The king and all Israel were occupied before the ark, sacrificing sheep and oxen, without number. 6 The priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubim. 7 For the cherubim spread out their wings over the place of the ark and the cherubim covered the ark and its holy things above. 8 The holy staves projected and the ends of the holy staves appeared out of the holy places in front of the oracle and were not seen without. 9 There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put there in Choreb, which tables the Lord made as a covenant with the children of Israel in their going forth from the land of Egypt.

10 It came to pass when the priests departed out of the holy place, that the cloud filled the house. 11 The priests do you think not stand to minister because of the cloud, because the glory of the Lord filled the house.

12 13 14 The king turned his face and the king blessed all Israel, (and the whole assembly of Israel stood:) 15 He said: Blessed be the Lord God of Israel today, who spoke by his mouth concerning David my father and has fulfilled it with his hands, saying: 16 From the day that I brought out my people Israel out of Egypt, I have not chosen a city in any one tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there and I chose David to be over my people Israel. 17 It was in the heart of my father to build a house to the name of the Lord God of Israel. 18 The Lord said to David my father, Since it came into your heart to build a house to my name, you did well that it came upon your heart. 19 Nevertheless you shall not build the house, but your son that has proceeded out of your bowels, he shall build the house to my name. 20 The Lord has confirmed the word that he spoke and I am risen up in the place of my father David and I have sat down on the throne of Israel, as the Lord spoke and I have built the house to the name of the Lord God of Israel. 21 I have set there a place for the ark, in which is the covenant of the Lord, which the Lord made with our fathers when he brought them out of the land of Egypt.

22 And Solomon stood up in front of the altar before all the congregation of Israel; He spread out his hands toward heaven: 23 He said: Lord God of Israel, there is no God like you in heaven above and on the earth beneath, keeping covenant and mercy with your servant who walks before you with all his heart; 24 which you have kept toward your servant David my father: for you have spoken by your mouth and you have fulfilled it with your hands, as at this day. 25 And now, O Lord God of Israel, keep for your servant David my father, the promises which you have spoken to him, saying: There shall not be taken from you a man sitting before me on the throne of Israel, provided only your children shall take heed to their ways, to walk before me as you have walked before me. 26 And now, O Lord God of Israel, let, I pray you, your word to David my father be confirmed.

27 But will God indeed dwell with men upon the earth? If the heaven and heaven of heavens will not suffice you, how much less even this house which I have built to your name? 28 Yet, O Lord God of Israel, you shall look upon my petition, to hear the prayer which your servant prays to you in your presence this day, 29 that your eyes may be open toward this house day and night, even toward the place which you said, My name shall be there, to hear the prayer which your servant prays at this place day and night. 30 You shall hearken to the prayer of your servant and of your people Israel, which they shall pray toward this place; and you shall hear in your dwelling-place in

heaven and you shall do and be gracious.

31 Whatsoever trespasses any one shall commit against his neighbor,— and if he shall take upon him an oath so that he should swear, He shall come and make confession before your altar in this house, 32 then shall you hear from heaven and do and you shall judge your people Israel, that the wicked should be condemned, to recompense his way upon his head; and to justify the righteous, to give to him according to his righteousness.

33 When your people Israel falls before enemies, because they shall sin against you and they shall return and confess to your name and they shall pray and supplicate in this house, 34 then shall you hear from heaven and be gracious to the sins of your people Israel and you shall restore them to the land which you gave to their fathers.

35 When the heaven is restrained and there is no rain, because they shall sin against you and the shall pray toward this place and they shall make confession to your name and shall turn from their sins when you shall have humbled them, 36 then you shall hear from heaven and be merciful to the sins of your servant and of your people Israel; for you shall show them the good way to walk in it and you shall give rain upon the earth which you have given to your people for an inheritance.

37 If there should be famine, if there should be death, because there should be blasting, locust, or if there be mildew and if their enemy oppress them in any one of their cities, with regard to every calamity, every trouble, 38 every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart and shall spread abroad his hands to this house, 39 then shall you hearken from heaven, out of your established dwelling-place and shall be merciful and shall do and recompense to every man according to his ways, as you shall know his heart, for you alone know the heart of all the children of men: 40 that they may fear you all the days that they live upon the land, which you have given to our fathers.

41 And for the stranger who is not of your people, 42 when they shall come and pray toward this place, 43 then shall you hear them from heaven, out of your established dwelling-place and you shall do according to all that the stranger shall call upon you for, that all the nations may know your name and fear you, as do your people Israel and may know that your name has been called on this house which I have builded.

44 If it be that your people shall go forth to war against their enemies in the way by which you shall turn them and pray in the name of the Lord toward the city which you have chosen and the house which I have built to your name, 45 then shall you hear from heaven their supplication and their prayer and shall execute judgment for them.

46 If it be that they shall sin against you, (for there is not a man who will not sin,) and you shall bring them and deliver them up before their enemies and those who take them captive shall carry them to a land far or near, 47 and they shall turn their hearts in the land where they have been carried captives and turn in the land of their sojourning and supplicate you, saying: We have sinned, we have done unjustly, we have transgressed, 48 and they shall turn to you with all their heart and with all their soul, in the land of their enemies where you have carried them captives and shall pray to you toward their land which you have given to their fathers and the city which you have chosen and the house which I have built to your name: 49 then shall you hear from heaven your established dwelling-place, 50 and you shall be merciful to their unrighteousness by which they have trespassed against you and according to all their transgressions by which they have transgressed against you and you shall cause them to be pitied before those

who carried them captives and they shall have compassion on them: 51 for they are your people and your inheritance, whom you brought out of the land of Egypt, out of the midst of the furnace of iron. 52 Let your eyes and your ears be opened to the supplication of your servant and to the supplication of your people Israel, to hearken to them in all things for which they shall call upon you. 53 Because you have set them apart for an inheritance to yourself out of all the nations of the earth, as you spoke by the hand of your servant Moses when you brought our fathers out of the land of Egypt, O Lord God.—Then spoke Solomon concerning the house when he had finished building it—He manifested the sun in the heaven: the Lord said he would dwell in darkness: build you my house, a beautiful house for yourself to dwell in anew. Behold, is not this written in the book of the song?

54 It came to pass when Solomon had finished praying to the Lord all this prayer and supplication, that he rose up from before the altar of the Lord, after having knelt upon his knees and his hands were spread out towards heaven.

55 He stood and blessed all the congregation of Israel with a loud voice, saying: 56 Blessed be the Lord this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses. 57 May the Lord our God be with us, as he was with our fathers; let him not desert us nor turn from us, 58 that he may turn our hearts toward him to walk in all his ways and to keep all his commandments and his ordinances which he commanded our fathers. 59 Let these words, which I have prayed before the Lord our God, be near to the Lord our God day and night, to maintain the cause of your servant and the cause of your people Israel for ever. 60 that all the nations of the earth may know that the Lord God, he is God and there is none beside. 61 Let our hearts be perfect toward the Lord our God, to walk also holily in his ordinances and to keep his commandments, as at this day.

62 The king and all the children of Israel offered sacrifice before the Lord. 63 And king Solomon offered for the sacrifices of peace-offering which he sacrificed to the Lord, two and twenty thousand oxen and hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of the Lord. 64 In that day, the king consecrated the middle of the court in the front of the house of the Lord; for there he offered the whole-burnt-offering and the sacrifices and the fat of the peace-offerings, because the brazen altar which was before the Lord was too little to bear the whole-burnt-offering and the sacrifices of peace-offerings.

65 And Solomon kept the feast in that day and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Lord our God in the house which he built, eating and drinking and rejoicing before the Lord our God seven days. 66 And on the eighth day he sent away the people: and they blessed the king and each departed to his tabernacle rejoicing and their heart was glad because of the good things which the Lord had done to his servant David and to Israel his people.

9

9:1 It came to pass when Solomon had finished building the house of the Lord and the king's house and all the work of Solomon, whatever he wished to perform, 2 that the Lord appeared to Solomon a second time, as he appeared in Gabaon.

3 The Lord said to him: I have heard the voice of your prayer and your supplication which you made before me: I have done for you according to all your prayer: I have hallowed this house which you have built to put my name

there for ever and my eyes and my heart shall be there always. 4 If you will walk before me as David your father walked, in holiness of heart and uprightness and so as to do according to all that I commanded him and shall keep my ordinances and my commandments: 5 then will I establish the throne of your kingdom in Israel for ever, as I spoke to David your father, saying: There shall not fail you a man to rule in Israel. 6 But if you or your children do in any way revolt from me and do not keep my commandments and my ordinances, which Moses set before you and you go and serve other gods and worship them: 7 then will I cut off Israel from the land which I have given them and this house which I have consecrated to my name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations. 8 And this house, which is high, shall be so that every one that passes by it shall be amazed and shall hiss; and they shall say, Why then has the Lord done thus to this land and to this house? 9 And men shall say, Because they forsook the Lord their God, who brought out their fathers from Egypt, out of the house of and they attached themselves to strange gods and worshiped them and served them: therefore the Lord has brought this evil upon them.

Then Solomon brought up the daughter of Pharaoh out of the city of David into his house which he built for himself in those days.

10 During twenty years in which Solomon was building the two houses, the house of the Lord and the house of the king, 11 Chiram king of Tyre helped Solomon with cedar wood and fir wood and with gold and all that he wished for: then the king gave Chiram twenty cities in the land of Galilee. 12 So Chiram departed from Tyre and went into Galilee to see the cities which Solomon gave to him; and they pleased him not. He said: 13 What are these cities which you have given me, brother? He called them Boundary until this day. 14 And Chiram brought to Solomon a hundred and twenty talents of gold, 25 26 even that for which king Solomon built a ship in Gasion Gaber near Ælath on the shore of the extremity of the sea in the land of Edom. 27 And Chiram sent in the ship together with the servants of Solomon servants of his own, mariners to row, men acquainted with the sea. 28 They came to Sophira and took for there a hundred and twenty talents of gold and brought them to king Solomon.

10

10:1 The queen of Saba heard of the name of Solomon and the name of the Lord and she came to try him with riddles. 2 And she came to Jerusalem with a very great train; and there came camels bearing spices and very much gold and precious stones: and she came in to Solomon and told him all that was in her heart. 3 And Solomon answered all her questions: and there was not a question overlooked by the king which he did not answer her. 4 The queen of Saba saw all the wisdom of Solomon and the house which he built, 5 and the provision of Solomon and the sitting of his attendants and the standing of his servants and his raiment and his cup-bearers and his whole-burnt-offering which he offered in the house of the Lord and she was utterly amazed. 6 And she said to king Solomon, It was a true report which I heard in my land of your words and your wisdom. 7 But I believed not those who told me, until I came and my eyes saw: and, behold, the words as they reported to me are not the half: you have exceeded in goodness all the report which I heard in my land. 8 Blessed are your wives, blessed are these your servants who stand before you continually, who hear all your wisdom. 9 Blessed be the Lord your God, who has taken pleasure in you, to set you upon the throne of Israel, because the Lord loved Israel to establish him for ever; He has made you king over them, to execute

judgment with justice and in their causes.

10 And she gave to Solomon a hundred and twenty talents of gold and very many spices and precious stones: there had not come any other spices so abundant as those which the queen of Saba gave to king Solomon.

11 The ship of Chiram which brought the gold from Suphir, brought very much hewn timber and precious stones. 12 The king made the hewn timber into buttresses of the house of the Lord and the king's house and lyres and harps for singers: such hewn timber had not come upon the earth, nor have been seen anywhere until this day. 13 And king Solomon gave to the queen of Saba all that she desired, whatsoever she asked, besides all that he had given her by the hand of king Solomon: and she returned and came into her own land, she and her servants.

14 The weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold. 15 Besides the tributes of those who were subjects, both merchants and all the kings of the country beyond the river and of the princess of the land.

16 And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear. 17 And three hundred shields of beaten gold: and three pounds of gold were in one shield: and the king put them in the house of the forest of Lebanon.

18 The king made a great ivory throne and gilded it with pure gold. 19 The throne had six steps and calves in bold relief to the throne behind it and side-pieces on either hand of the place of the seat and two lions standing by the side-pieces, 20 and twelve lions standing there on the six steps on either side: it was not so done in any other kingdom. 21 All the vessels made by Solomon were of gold and the lavers were golden and all the vessels of the house of the forest of Lebanon were of pure gold; there was no silver, for it was not accounted of in the days of Solomon. 22 For Solomon had a ship of Tharsis in the sea with the ships of Chiram: one ship came to the king every three years out of Tharsis, laden with gold and silver and accomplished stones and hewn stones.

This was the arrangement of the provision which king Solomon fetched to build the house of the Lord and the house of the king and the wall of Jerusalem and the citadel; to fortify the city of David and Assur and Magdal and Gazer and Baethoron the upper and Jethermath and all the cities of the chariots and all the cities of the horsemen and the fortification of Solomon which he purposed to build in Jerusalem and in all the land, so that none of the people should rule over him that was left of the Chettite and the Amorite and the Pherezite and the C'anaanite and the Evite and the Jebusite and the Gergesite, who were not of the children of Israel, their descendants who had been left with him in the land, whom the children of Israel do you think not utterly destroy; and Solomon made them tributaries until this day. But of the children of Israel Solomon made nothing; for they were the warriors and his servants and rulers and captains of the third order and the captains of his chariots and his horsemen.

23 And Solomon increased beyond all the kings of the earth in wealth and wisdom. 24 All the kings of the earth sought the presence of Solomon, to hear his wisdom which the Lord had put into his heart. 25 They brought every one their gifts, vessels of gold and raiment and stacte and spices and horses and mules, a rate year by year. 26 And Solomon had four thousand mares for his chariots and twelve thousand horsemen: He put them in the cities of his chariots and with the king in Jerusalem: He ruled over all the kings from the river to the land of the Philistines and to the borders of Egypt.

27 The king made gold and silver in Jerusalem as stones, He made cedars as the sycamores in the plain for

multitude. 28 The goings forth of Solomon's horsemen was also out of Egypt and the king's merchants were of Thecue; and they received them out of Thecue at a price. 29 And that which proceeded out of Egypt went up thus, even a chariot for a hundred shekels of silver and a horse for fifty shekels of silver: and thus for all the kings of the Chettians and the kings of Syria, they came out by sea.

11

11:0 And king Solomon was a lover of women. 3 He had seven hundred wives, princesses and three hundred concubines. 1 He took strange women, as well as the daughter of Pharaoh, Moabitish, Ammanitish women, Syrians and Idumeans, Chettites and Amorites; 2 of the nations concerning whom the Lord forbade the children of Israel, saying: you shall not go in to them and they shall not come in to you, for fear that they turn away your hearts after their idols: Solomon held on to these in love. 4 It came to pass in the time of the old age of Solomon, that his heart was not perfect with the Lord his God, as was the heart of David his father, 5 and to Astarte the abomination of the Sidonians. 7 Then Solomon built a high place to Chamos the idol of Moab and to their king the idol of the children of Ammon, 8 Thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols. 6 And Solomon did that which was evil in the sight of the Lord: he went not after the Lord, as David his father. The strange women turned away his heart after their gods.

9 The Lord was angry with Solomon, because he turned away his heart from the Lord God of Israel, who had appeared twice to him, 10 and charged him concerning this matter, by no means to go after other gods, but to take heed to do what the Lord God commanded him; neither was his heart perfect with the Lord, according to the heart of David his father. 11 The Lord said to Solomon, Because it has been thus with you and you have not kept my commandments and my ordinances which I commanded you, I will surely destroy your kingdom out of your hand and give it to your servant. 12 Only in your days I will not do it for David your father's sake: but I will take it out of the hand of your son. 13 Only I will not take away the whole kingdom: I will give one tribe to your son for David my servant's sake and for the sake of Jerusalem, the city which I have chosen.

14 The Lord raised up and enemy to Solomon, Ader the Idumaean and Esrom son of Eliadae who dwelt in Raama and Adadezer king of Suba his master; (and men gathered to him, He was head of the conspiracy, He seized on Damasec,)and they were adversaries to Israel all the days of Solomon: and Ader the Idumaean was of the seed royal in Idumaea. 15 It happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead when they killed every male in Idumaea; 16 (for Joab and all Israel abode there six months in Idumaea, until he utterly destroyed every male in Idumaea;) 17 that Ader ran away, he and all the Idumaeans of the servants of his father with him; and they went into Egypt; and Ader was then a little child. 18 And there rise up men out of the city of Madiam and they come to Pharan and take men with them and come to Pharaoh king of Egypt: and Ader went in to Pharaoh, He gave him a house and appointed him provision. 19 And Ader found great favor in the sight of Pharaoh, He gave him his wife's sister in marriage, the elder sister of Thekemina. 20 The sister of Thekemina bore to him, even to Ader, Ganebath her son; and Thekemina brought him up in the midst of the sons of Pharaoh and Ganebath was in the midst of the sons of Pharaoh.

21 And Ader heard in Egypt that David slept with his fathers and that Joab the captain of the host was dead; and Ader said to Pharaoh, Let me go and I will return to my country. 22

Pharaoh said to Ader, What lack you with me? That Behold! you seek to depart to your country? And Ader said to him: By all means let me go. 23 24 25 (11:22A) So Ader returned to his country; this is the mischief which Ader did, He was a bitter enemy of Israel, He reigned in the land of Edom.

26 Jeroboam the son of Nabat, the Ephrathite of Sarira, the son of a widow, was servant of Solomon. 27 And this was the occasion of his lifting up his hands against king Solomon: now king Solomon built the citadel, he completed the fortification of the city of David his father. 28 The man Jeroboam was very strong; and Solomon saw the young man that he was active, He set him over the levies of the house of Joseph.

29 It came to pass at that time, that Jeroboam went forth from Jerusalem and Achia the Selonite the prophet found him in the way and caused him to turn aside out of the way: and Achia was clad with a new garment and they two were alone in the field. 30 And Achia laid hold of his new garment that was upon him and tore it into twelve pieces: 31 He said to Jeroboam, Take to yourself ten pieces, for thus says the Lord God of Israel, Behold, I destroy the kingdom out of the hand of Solomon and will give you ten tribes. 32 Yet he shall have two tribes, for my servant David's sake and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel. 33 Because he forsook me and sacrificed to Astarte the abomination of the Sidonians and to Chamos and to the idols of Moab and to their king the abomination of the children of Ammon, He walked not in my ways, to do that which was right before me, as David his father did. 34 However, I will not take the whole kingdom out of his hand, (for I will certainly resist him all the days of his life,) for David my servant's sake, whom I have chosen. 35 But I will take the kingdom out of the hand of his son and give you ten tribes. 36 But to his son I will give the two remaining tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there. 37 I will take you and you shall reign as your soul desires and you shall be king over Israel. 38 It shall come to pass, if you will keep all the commandments that I shall give you and will walk in my ways and do that which is right before me, to keep my ordinances and my commandments, as David my servant did, that I will be with you and will build you a sure house, as I built to David.

39 40 And Solomon sought to kill Jeroboam: but he arose and fled into Egypt, to Susakim king of Egypt, He was in Egypt until Solomon died.

41 The rest of the history of Solomon and all that he did and all his wisdom, behold are not these things written in the book of the life of Solomon? 42 The days during which Solomon reigned in Jerusalem over all Israel were forty years. 43 And Solomon slept with his fathers and they buried him in the city of David his father. It came to pass when Jeroboam son of Nabat heard of it, even while he was yet in Egypt as he fled from the face of Solomon and dwelt in Egypt, he straightway comes into his own city, into the land of Sarira in the mount of Ephraim. And king Solomon slept with his fathers and Roboam his son reigned in his stead.

12

12:1 And king Roboam goes to Sikima; for all Israel were coming to Sikima to make him king. 2 3 The people spoke to king Roboam, saying: your father made our yoke heavy; 4 but do you now lighten somewhat of the hard service of your father and of his heavy yoke which he put upon us and we will serve you. 5 He said to them: Depart for three days and return to me. They departed.

6 The king referred the matter to the elders, who stood before Solomon his father while he was yet living,

saying: How do you advise that I should answer this people? 7 They spoke to him, saying: If you will this day be a servant to this people and will serve them and will speak to them good words, then will they be your servants continually.

8 But he forsook the counsel of the old men which they gave him and consulted with the young men who were brought up with him, who stood in his presence. 9 He said to them: What counsel do you give? And what shall I answer to this people who speak to me, saying: Lighten somewhat of the yoke which your father has put upon us?

10 The young men who had been brought up with him, who stood before his face, spoke to him, saying: Thus shall you say to this people who have spoken to you, saying: your father made our yoke heavy and do you now lighten it from off us: thus shall say to them, My little finger shall be thicker than my father's loins. 11 And whereas my father did lade you with a heavy yoke, I also will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 All Israel came to king Roboam on the third day, as the king spoke to them, saying: Return to me on the third day. 13 The king answered the people harshly; and Roboam forsook the counsel of the old men which they counselled him. 14 He spoke to them according to the counsel of the young men, saying: My father made your yoke heavy and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15 The king hearkened not to the people, because the change was from the Lord, that he might establish his word which he spoke by Achia the Selonite concerning Jeroboam the son of Nabat. 16 All Israel saw that the king did not hearken to them: and the people answered the king, saying: What portion have we in David? Neither have we any inheritance in the son of Jessae. Depart, O Israel, to your tents: now feed your own house, David. So Israel departed to his tents.

17 18 The king sent Adoniram who was over the tribute; and they stoned him with stones, He died: and king Roboam made haste to rise to flee to Jerusalem.

19 So Israel rebelled against the house of David until this day. 20 It came to pass when all Israel heard that Jeroboam had returned out of Egypt, that they sent and called him to the assembly and they made him king over Israel: and none followed the house of David except the tribe of Juda and Benjamin only.

21 And Roboam went into Jerusalem, He assembled the congregation of Juda and the tribe of Benjamin, a hundred and twenty thousand young men, warriors, to fight against the house of Israel, to recover the kingdom to Roboam the son of Solomon. 22 The word of the Lord came to Samaia the man of God, saying: 23 Speak to Roboam the son of Solomon, king of Juda and to all the house of Juda and Benjamin and to the remnant of the people, saying: 24 Thus says the Lord, you shall not go up, neither shall you fight with your brothers the sons of Israel: return each man to his own home; for this thing is from me; and they listened to the word of the Lord and they ceased from going up, according to the word of the Lord.

So king Solomon sleeps with his fathers and is buried with his fathers in the city of David; and Roboam his son reigned in his stead in Jerusalem, being sixteen years old when he began to reign, He reigned twelve years I Jerusalem: and his mother's name was Naanan, daughter of Ana son of Naas king of the children of Ammon. He did that which was evil in the sight of the Lord and walked not in the way of David his father.

And there was a man of mount Ephraim, a servant to Solomon and his name was Jeroboam: and the name of his mother was Sarira, a harlot: and Solomon made him head of the levies of

the house of Joseph: He built for Solomon Sarira in mount Ephraim; He had three hundred chariots of horses: he built the citadel with the levies of the house of Ephraim; he fortified the city of David and aspired to the kingdom, And Solomon sought to kill him; He was afraid and escaped to Susakim king of Egypt and was with him until Solomon died.

And Jeroboam heard in Egypt that Solomon was dead: He spoke in the ears of Susakim king of Egypt, saying: Let me go and I will depart into my land: and Susakim said to him: Ask and request and I will grant it you. And Susakim gave to Jeroboam Ano the eldest sister of Thekemina his wife: she was great among the daughters of the king and she bore to Jerobaom Abia his son: and Jeroboam said to Susakim, Let me indeed go and I will depart.

And Jeroboam departed out of Egypt and came into the land of Saria that was in mount Ephraim and to that place the whole in mount Ephraim and to that place the whole tribe of Ephraim assembles and Jeroboam built a fortress there.

And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child: He said to Ano his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness. Now, there was a man in Selom and his name was Achia: He was sixty years old and the word of the Lord was with him. Jeroboam said to his wife, Arise and take in your hand loaves for the man of God and cakes for his children and grapes and a pot of honey. The woman arose and took in her hand bread and two cakes and grapes and a pot of honey, for Achia: and the man was old and his eyes were dim, so that he do you think not see. And she arose, up from Sarira and went; and it came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Ano the wife of Jeroboam and you shall say to her, Come in and stand not still: for thus says the Lord, I send grievous tidings to you. And Ano went in to the man of God; and Achia said to her: Why have you brought me bread and grapes and cakes and a pot of honey? Thus says the Lord, Behold, you shall depart from me and it shall come to pass when you have entered into the city, even into Sarira, that your maidens shall come out to meet you and shall say to you, The child is dead: for thus says the Lord, Behold, I will destroy every male of Jeroboam and there shall be the dead of Jeroboam in the city, them the dogs shall eat and him that eat, He shall lament for the child, saying: Woe is me, Lord! For there has been found in him some good thing touching the Lord.

The woman departed when she heard this: and it came to pass as she entered into Sarira, that the child died; and there came forth a wailing to meet her. Jeroboam went to Sikima in mount Ephraim and assembled there the tribes of Israel; and Roboam the son of Solomon went up to that place. The word of the Lord came to Samaias son of Enlami, saying: Take to yourself a new garment which has not gone into the water and destroy it into twelve piees; and you shall five some to Jeroboam and shall say to him, thus says the Lord, Take to yourself ten pieces to cover you: and Jeroboam took them: and Samaias said: Thus says the Lord concerning the ten tribes of Israel.

The people said to Roboam the son of Solomon, your father make his yoke heavy upon us and made the meat of his table heavy; and now you shall lighten them upon us and we will serve you. And Roboam said to the people, Wait three days and I will return you an answer: and Roboam said: Bring in to me the elders and I will take counsel with them what I shall answer to the people on the third day, So Roboam spoke in their ears, as the people sent to him to say: and the elders of the people said: Thus the people have spoken to you.

And Roboam rejected their counsel and it pleased him not: He sent and

brought in thouse who had been brought up with him; He said to them: Thus and thus has the people sent to me to say: and those who had been brought up with him said: Thus shall you speak to the people saying: My little finger shall be thicker than my father's loins; my father scourged you with whips, a\but I will rule you with scorpions.

The saying pleased Roboam, He answered the people as the young men, those who were brought up with him, counselled him: and all the people spoke as one man, every one to his neighbor and they cried out all together, saying: We have no part in David, nor inheritance in the son of Jessae: to they tents, O Israel, every one; for this man is not for a prince or a ruler over us. All the people was dispersed from Sikima and they departed every one to his tent: and Roboam strengthened him self and departed and mounted his chariot and entered into Jerusalem: and there follow him the whole tribe of Juda and the whole tribe of Benjamin. It came to pass at the beginning of the year, that Roboam gathered all the men of Juda and Benjamin and went up to fight with Jeroboam at Sikima. The word of the Lord came to Sameas the man of God, saying: Speak to Roboam king of Juda and to all the house of Juda and Benjamin and to the remnant of the people, saying: Thus says the Lord, you shall not go up, neither shall you fight with your brothers the sons of Israel: return every man to his house, for this thing is from me. They listened to the word of the Lord and forbore to go up, according to the word of the Lord.

25 Jeroboam built Sikima in mount Ephraim and dwelt in it and went forth for there and built Phanuel. 26 Jeroboam said in his heart, Behold, now the kingdom will return to the house of David. 27 If this people shall go up to offer sacrifice in the house of the Lord at Jerusalem, then the heart of the people will return to the Lord and to their master, to Roboam king of Juda and they will kill me. 28 The king took counsel and went and made two golden heifers and said to the people, Let it suffice you to have gone to this place to Jerusalem: behold your gods, O Israel, who brought you up out of the land of Egypt. 29 He put one in Bethel, He put the other in Dan. 30 And this thing became a sin; and the people went before one as far as Dan and left the house of the Lord. 31 He made houses on the high places and made priests of any part of the people, who were not of the sons of Levi.

32 Jeroboam appointed a feast in the eighth month, on the fifteenth day of the month, according to the feast in the land of Juda; 33 and went up to the altar which he made in Baethel to sacrifice to the heifers which he made, He placed in Baethel the priests of the high places which he had made. He went up to the altar which he had made, on the fifteenth day in the eighth month, at the feast which he devised out of his own heart; He made a feast to the children of Israel and went up to the altar to sacrifice.

13

13:1 And behold, there came a man of God out of Juda by the word of the Lord to Baethel and Jeroboam stood at the altar to sacrifice. 2 He cried against the altar by the word of the Lord and said: O altar, altar, thus says the Lord, Behold, a son is to be born to the house of David, Josias by name; He shall offer upon you the priests of the high places, even of those who sacrifice upon you, He shall burn men's bones upon you. 3 And in that day one shall give a sign, saying: This is the word which the Lord has spoken, saying: Behold, the altar is rent and the fatness upon it shall be poured out.

4 It came to pass when king Jeroboam heard the words of the man of God who called on the altar that was in Baethel, that the king stretched forth his hand from the altar, saying: Take hold of him. And, behold, his hand, which he stretched forth against him,

withered, He do you think not draw it back to himself. 5 The altar was rent and the fatness was poured out from the altar, according to the sign which the man of God gave by the word of the Lord. 6 And king Jeroboam said to the man of God, Entreat the Lord your God, Let my hand be restored to me. The man of God entreated the Lord, He restored the king's hand to him and it became as before.

7 The king said to the man of God, Enter with me into the house and dine and I will give you a gift. 8 The man of God said to the king, If you should give me the half of your house, I would not go in with you, neither will I eat bread, neither will I drink water in this place; for thus the Lord charged me by his word, saying: 9 Eat no bread and drink no water and return not by the way by which you came. 10 So he departed by another way and returned not by the way by which he came to Baethel.

11 And there dwelt an old prophet in Baethel; and his sons came and told him all the works that the man of God did on that day in Baethel and the words which he spoke to the king: and they turned the face of their father. 12 And their father spoke to them, saying: Which way went he? And his sons show him the way by which the man of God who came out of Juda went up. 13 He said to his sons, Saddle me the ass: and they saddled him the ass, He mounted it, 14 and went after the man of God and found him sitting under an oak: He said to him: are you the man of God that came out of Juda? He said to him: I am. 15 He said to him: Come with me and eat bread. 16 He said: I shall not by any means be able to return with you, neither will I eat bread, neither will I drink water in this place. 17 For thus the Lord commanded me by word, saying: Eat not bread there and drink not water and return not to that place by the way by which you came.

18 He said to him: I also am a prophet as You are; and an angel spoke to me by the word of the Lord, saying: Bring him back to you into your house, Let him eat bread and drink water: but he lied to him. 19 He brought him back, He ate bread and drank water in his house.

20 It came to pass while they were sitting at the table, that the word of the Lord came to the prophet that brought him back; 21 He spoke to the man of God that came out of Juda, saying: Thus says the Lord, Because you have resisted the word of the Lord and have not kept the commandment which the Lord your God commanded you, 22 but have returned and eaten bread and drunk water in the place of which he spoke to you, saying: You shall not eat bread and shall not drink water; therefore your body shall in no way enter into the tomb of your fathers.

23 It came to pass after he had eaten bread and drunk water, that he saddled the ass for him, He turned and departed. 24 And a lion found him in the way and killed him; and his body was cast out in the way and the ass was standing by it and the lion also was standing by the body. 25 And, behold, men were passing by and saw the carcass cast in the way and the lion was standing near the carcass: and they went in and spoke of it in the city where the old prophet dwelt. 26 The prophet that turned him back out of the way heard and said: This is the man of God who rebelled against the word of the Lord. 27 28 He went and found the body cast in the way and the ass and the lion were standing by the body: and the lion had not devoured the body of the man of God and had not torn the ass.

29 The prophet took up the body of the man of God and laid it on his ass; and the prophet brought him back to his city, to bury him in his own tomb, 30 and they bewailed him, saying: Alas, brother. 31 It came to pass after he had lamented him, that he spoke to his sons, saying: Whenever I die, bury me in this tomb by which the man of God is buried; lay me by his bones, that my bones may be preserved with his bones. 32 For the word will surely come to pass which he spoke by the word of the

Lord against the altar in Baethel and against the high houses in Samaria.

33 And after this Jeroboam turned not from his sin, but he turned and made of part of the people priests of the high places: whoever would, he consecrated him, He became a priest for the high places. 34 And this thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.

14

14:1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 And Roboam son of Solomon ruled over Juda. Roboam was forty and one years old when he began to reign, He reigned seventeen years in the city Jerusalem, which the Lord chose to put his name there out of all the tribes of Israel: and his mother's name was Naama the Ammonitess. 22 And Roboam did evil in the sight of the Lord; He provoked him in all the things which their fathers did in their sins which they sinned. 23 They built for themselves high places and pillars and planted groves on every high hill and under every shady tree. 24 And there was a conspiracy in the land and they did according to all the abominations of the nations which the Lord removed from before the children of Israel.

25 It came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem; 26 and took all the treasures of the house of the Lord and the treasures of the king's house and the golden spears which David took out of the hand of the sons of Adrazaar king of Suba and brought them into Jerusalem, even all that he took and the golden shields which Solomon had made, [and carried them away into Egypt.] 27 And king Roboam made brazen shields instead of them; and the chiefs of the body guard, who kept the gate of the house of the king, were placed in charge over them. 28 It came to pass when the king went into the house of the Lord, that the body guard took them up and fixed them in the chamber of the body guard.

29 The rest of the history of Roboam and all that he did, behold, are they not written in the book of the chronicles of the kings of Juda? 30 And there was war between Roboam and Jeroboam continually. 31 And Roboam slept with his fathers and was buried with his fathers in the city of David: and Abiu his son reigned in his stead.

15

15:1 And in the eighteenth year of the reign of Jeroboam son of Nabat, Abiu son of Roboam reigns over Juda. 2 He reigned three years over Jerusalem: and his mother's name was Maacha, daughter of Abessalom. 3 He walked in the sins of his father which he accomplished in his presence and his heart was not perfect with the Lord his God, as was the heart of his father David. 4 However, for David's sake the Lord gave him a remnant, that he might establish his children after him and might establish Jerusalem. 5 Since David did that which was right in the sight of the Lord: he turned not from any thing that he commanded him all the days of his life.

6 7 The rest of the history of Abiu and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? And there was war between Abiu and Jeroboam. 8 And Abiu slept with his fathers in the twenty-fourth year of Jeroboam; He is buried with his fathers in the city of David: And Asa his son reigns in his stead.

9 In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Juda. 10 He reigned forty-one years in Jerusalem: and his mother's name was Ana, daughter of Abessalom. 11 And Asa did that which was right in the sight of the Lord, as David his father. 12 He removed the sodomites out of the land and abolished all the practices which his fathers had kept up. 13 He removed Ana his

mother from being queen, since she gathered a meeting in her grove: and Asa cut down her retreats and burnt them with fire in the brook of Kedron. 14 But he removed not the high places; nevertheless the heart of Asa was perfect with the Lord all his days. 15 He brought in the pillars of his father, he even brought in his gold and silver pillars into the house of the Lord and his vessels.

16 And there was war between Asa and Baasa king of Israel all their days. 17 And Baasa king of Israel went up against Juda and built Rama, so that no one should go out or come in for Asa king of Juda.

18 And Asa took all the silver and the gold that was found in the treasures of the house of the Lord and in the treasures of the king's house and gave them into the hands of his servants; and king Asa sent them out to the son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in Damascus, saying: 19 Make a covenant between me and you and between my father and your father: Behold! I have sent forth to you gold and silver for gifts: come, break your league with Baasa king of Israel, that he may go up from me. 20 The son of Ader listened to king Asa and sent the chiefs of his forces to the cities of Israel; and they stroke Ain, Dan and Abel of the house of Maacha and all Chennereth, as far as the whole land of Nephthali. 21 It came to pass when Baasa heard it, that he left off building Rama and returned to Thersa.

22 And king Asa charged all Juda without exception: and they take up the stones of Rama and its timbers with which Baasa was building; and king Asa built with them upon the whole hill of Benjamin and the watch-tower.

23 The rest of the history of Asa and all his mighty deeds which he accomplished and the cities which he built, behold, are not these written in the book of the chronicles of the kings of Juda? Nevertheless in the time of his old age he was diseased in his feet. 24 And Asa slept with his fathers and was buried with his fathers in the city of David his father: and Josaphat his son reigns in his stead.

25 And Nabat son of Jeroboam reigns over Israel in the second year of Asa king of Juda, He reigned two years in Israel. 26 He did that which was evil in the sight of the Lord and walked in the way of his father and in his sins by which he caused Israel to sin.

27 And Baasa son of Achia, who was over the house of Belaan son of Achia, conspired against him and stroke him in Gabathon of the Philistines; for Nabat and all Israel were besieging Gabathon. 28 And Baasa killed him in the third year of Asa son of Asa king of Juda; and reigned in his stead. 29 It came to pass when he reigned, that he stroke the whole house of Jeroboam and left none that breathed of Jeroboam, until he has destroyed him utterly, according to the word of the Lord which he spoke by his servant Achia the Selonite, 30 for the sins of Jeroboam, who led Israel into sin, even by his provocation by which he provoked the Lord God of Israel. 31 The rest of the history of Nabat and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

32 33 And in the third year of Asa king of Juda, Baasa the son of Achia begins to reign over Israel in Thersa, twenty and four years. 34 He did that which was evil in the sight of the Lord and walked in the way of Jeroboam the son of Nabat and in his sins, as he caused Israel to sin.

16

16:1 The word of the Lord came by the hand of Ju son of Anani to Baasa, saying: 2 Since I lifted you up from the earth and made you ruler over my people Israel; and you have walked in the way of Jeroboam and have caused my people Israel to sin, to provoke me with their vanities; 3 Behold, I raise up enemies after Baasa and after his house;

and I will make your house as the house of Jeroboam son of Nabat. 4 Him the dies of Baasa in the city the dogs shall devour and him that dies of his in the field the birds of the sky shall devour.

5 Now, the rest of the history of Baasa and all that he did and his mighty acts, behold, are not these written in the book of the chronicles of the kings of Israel? 6 And Baasa slept with his fathers and they bury him in Thersa; and Ela his son reigns in his stead.

7 The Lord spoke by Ju the son of Anani against Baasa and against his house, even all the evil which he accomplished before the Lord to provoke him to anger by the works of his hands, in being like the house of Jeroboam; and because he stroke him.

8 And Ela son of Baasa reigned over Israel two years in Thersa. 9 And Zambri, captain of half his cavalry, conspired against him, while he was in Thersa, drinking himself drunk in the house of Osa the steward at Thersa. 10 And Zambri went in and stroke him and killed him and reigned in his stead. 11 It came to pass when he reigned when he sat upon his throne, 12 that he stroke all the house of Baasa, according to the word which the Lord spoke against the house of Baasa and to Ju the prophet, 13 for all the sins of Baasa and Ela his son, as he led Israel astray to sin, to provoke the Lord God of Israel with their vanities. 14 The rest of the deeds of Ela which he did, behold, are not these written in the book of the chronicles of the kings of Israel?

15 And Zambri reigned in Thersa seven days: and the army of Israel was encamped against Gabathon of the Philistines. 16 The people heard in the army, saying: Zambri has conspired and stricken the king: and the people of Israel made Ambri the captain of the host king in that day in the camp over Israel. 17 And Ambri went up and all Israel with him, out of Gabathon; and they besieged Thersa. 18 It came to pass when Zambri saw that his city was taken, that he goes into the inner chamber of the house of the king and burnt the king's house over him and died. 19 Because of his sins which he committed, doing that which was evil in the sight of the Lord, so as to walk in the way of Jeroboam the son of Nabat and in his sins by which he caused Israel to sin. 20 The rest of the history of Zambri and his conspiracies by which he conspired, behold, are not these written in the book of the chronicles of the kings of Israel?

21 Then the people of Israel divides; half the people goes after Thamni the son of Gonath to make him king; and half the people goes after Ambri. 22 The people that followed Ambri overpowered the people that followed Thamni son of Gonath; and Thamni died and Joram his brother at that time and Ambri reigned after Thamni.

23 In the thirty-first year of king Asa, Ambri begins to reign over Israel twelve years: he reigns six years in Thersa. 24 And Ambri bought the mount Semeron of Semer the lord of the mountain for two talents of silver; He built upon the mountain and they called the name of the mountain on which he built, after the name of Semer the lord of the mount, Semeron. 25 And Ambri did that which was evil in the sight of the Lord and accomplished wickedly beyond all that were before him. 26 He walked in all the way of Jeroboam the son of Nabat and in his sins by which he caused Israel to sin, to provoke the Lord God of Israel by their vanities. 27 The rest of the acts of Ambri and all that he did and all his might, behold, are not these things written in the book of the chronicles of the kings of Israel?

28 And Ambri slept with his fathers and is buried in Samaria; and Achaab his son reigns in his stead.

And in the eleventh year of Ambri Josaphat the son of Asa reigns, being thirty-five years old in the beginning of his reign, He reigned twenty-five years in Jerusalem: and his mother's name

was Gazuba, daughter of Seli. He walked in the way of Asa his father and turned not from it, even from doing right in the eyes of the Lord: only they removed not any of the high places; they sacrificed and burnt incense on the high places. Now, the engagements which Josaphat made with the king of Israel and all his mighty deeds which he performed and the enemies whom he fought against, behold, are not these written in the book of the chronicles of the kings of Juda? And the remains of the prostitution which they practiced in the days of Asa his father, he removed out of the land: and there was no king in Syria, but a deputy.

And king Josaphat made a ship at Tharsis to go to Sophir for gold: but it went not, for the ship was broken at Gasion Gaber. Then the king of Israel said to Josaphat, I will send forth your servants and my servants in the ship: but Josaphat would not. Josaphat slept with his fathers and is buried with his fathers in the city of David: and Joram his son reigned in his stead.

29 In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years. 30 And Achaab did that which was evil in the sight of the Lord and did more wickedly than all that were before him. 31 It was not enough for him to walk in the sins of Jeroboam the son of Nabat, but he took to wife, Jezabel the daughter of Jethebaal king of the Sidonians; He went and served Baal and worshiped him. 32 He set up an altar to Baal, in the house of his abominations, which he built in Samaria. 33 And Achaab made a grove; and Achaab did yet more abominably, to provoke the Lord God of Israel and to sin against his own life so that he should be destroyed: he did evil above all the kings of Israel that were before him.

34 And in his days Achiel the Baethelite built Jericho: he laid the foundation of it in Abiron his first-born, He set up the doors of it in Segub his younger son, according to the word of the Lord which he spoke by Joshua the son of Naue.

17

17:1 And Elias the prophet, the Thesbite of Thesbae of Galaad, said to Achaab, As the Lord God of Hosts, the God of Israel, lives, before whom I stand, there shall not be these years dew nor rain, except by the word of my mouth.

2 The word of the Lord came to Elias, saying: 3 Depart hence eastward and hide you by the brook of Chorrath, that is before Jordan. 4 It shall be that you shall drink water of the brook and I will charge the ravens to feed you there. 5 And Elias did according to the word of the Lord, He sat by the brook of Chorrath before Jordan. 6 The ravens brought him loaves in the morning and flesh in the evening He drank water of the brook. 7 It came to pass after some time, that the brook was dried up, because there had been no rain upon the earth.

8 The word of the Lord came to Elias, saying: 9 Arise and go to Sarepta of the Sidonian land: behold, I have there commanded a widow-woman to maintain you. 10 He arose and went to Sarepta and came to the gate of the city: and, behold, a widow-woman was there gathering sticks; and Elias cried after her and said to her: Fetch me, I pray you, a little water in a vessel, that I may drink. 11 And she went to fetch it; and Elias cried after her and said: Bring me, I pray you, a morsel of the bread that is in your hand. 12 The woman said: As the Lord your God lives, I have not a cake, but only a handful of meal in the pitcher and a little oil in a cruse, and, behold, I am going to gather two sticks and I shall go in and dress it for myself and my children and we shall eat it and die.

13 And Elias said to her: Be of good courage, go in and do according to your word: but make me a little cake with it and you shall bring it out to me first. Then you shall make some for

yourself and your children last. 14 For thus says the Lord, The pitcher of meal shall not fail and the cruse of oil shall not diminish, until the day that the Lord gives rain upon the earth. 15 The woman went and did so and did eat, she and he and her children. 16 The pitcher of meal failed not and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Elias.

17 It came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him. 18 And she said to Elias, What have I to do with you, O man of God? Have you come in to me to bring my sins to remembrance and to kill my son?

19 And Elias said to the woman, Give me your son. He took him out of her bosom and took him up to the chamber in which he himself dwelt and laid him on the bed. 20 And Elias cried aloud and said: Alas, O Lord, the witness of the widow with whom I sojourn, you have accomplished evil for her in slaying her son. 21 He breathed on the child thrice and called on the Lord and said: O Lord my God, let, I pray you, the soul of this child return to him. 22 It was so and the child cried out, 23 He brought him down from the upper chamber into the house and gave him to his mother; and Elias said: See, your son lives. 24 The woman said to Elias, Behold, I know that you are a man of God and the word of the Lord in your mouth is true.

18

18:1 It came to pass after many days, that the word of the Lord came to Elias in the third year, saying: Go and appear before Achaab and I will bring rain upon the face of the earth. 2 And Elias went to appear before Achaab: and the famine was severe in Samaria.

3 And Achaab called Abdiu the steward. Now, Abdiu feared the Lord greatly. 4 It came to pass when Jezabel stroke the prophets of the Lord, that Abdiu took a hundred prophets and hid them by fifty in a cave and fed them with bread and water. 5 And Achaab said to Abdiu, Come, Let us go through the land and to the fountains of water and to the brooks, if by any means we may find grass and may save the horses and mules and so they will not perish from the tents. 6 They made a division of the way between them to pass through it: Achaab went one way and Abdiu went by another way alone. 7 And Abdiu was alone in the way; and Elias came alone to meet him: and Abdiu hasted and fell upon his face and said: My lord Elias, are you indeed he? 8 And Elias said to him: I am: go say to your master, Behold, Elias is here. 9 And Abdiu said: What sin have I committed, that you give your servant into the hand of Achaab to kill me? 10 As the Lord your God lives, there is not a nation or kingdom, where my lord has not sent to seek you; and if they said: He is not here, then has he set fire to the kingdom and its territories, because he has not found you. 11 And now you say, Go, tell your lord, Behold, Elias is here. 12 It shall come to pass when I shall have departed from you, that the Spirit of the Lord shall carry you to a land which I know not and I shall go in to tell the matter to Achaab, He will not find you and will kill me: yet your servant fears the Lord from his youth. 13 Has it not been told to you my lord, what I did when Jezabel killed the prophets of the Lord, that I hid a hundred men of the prophets of the Lord, by fifty in a cave and fed them with bread and water? 14 And now you say to me, Go, say to your master, Behold, Elias is here: He shall kill me. 15 And Elias said: As the Lord of Hosts before whom I stand lives, today I will appear before him.

16 And Abdiu went to meet Achaab and told him: and Achaab hasted forth and went to meet Elias. 17 It came to pass when Achaab saw Elias, that Achaab said to Elias, are you he that s Israel? 18 And Elias said: I do not

Israel; but it is you and your father's house, in that you forsake the Lord your God and you have gone after Baalim. 19 And now send, gather to me all Israel to mount Carmel and the prophets of shame four hundred and fifty and the prophets of the groves four hundred, that eat at Jezabel's table.

20 And Achaab sent to all Israel and gathered all the prophets to mount Carmel.

21 And Elias drew near to them all: and Elias said to them: How long will you halt on both feet? If the Lord be God, follow him; but if Baal, follow him. The people answered not a word. 22 And Elias said to the people, I am left, the only one prophet of the Lord; and the prophets of Baal are four hundred and fifty men and the prophets of the groves four hundred. 23 Let them give us two oxen, Let them choose one for themselves and cut it in pieces and lay it on the wood and put no fire on the wood: and I will dress the other bullock and put on no fire. 24 And do you call loudly on the name of your gods and I will call on the name of the Lord my God and it shall come to pass that the God who shall answer by fire, he is God. All the people answered and said: The word which you have spoken is good.

25 And Elias said to the prophets of shame, Choose to yourselves one calf and dress it first, for you are many; and call you on the name of your god; but apply no fire. 26 They took the calf and drest it and called on the name of Baal from morning till noon and said: hear us, O Baal, hear us. And there was no voice, neither was there hearing and they ran up and down on the altar which they had made. 27 It was noon and Elias the Thesbite mocked them and said: Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in business, or perhaps he is asleep and is to be awoke. 28 They cried with a loud voice and cut themselves according to their custom with knives and lancets until the blood gushed out upon them. 29 They prophesied until the evening came; and it came to pass as it was the time of the offering of the sacrifice, that Elias the Thesbite spoke to the prophets of the abominations, saying: Stand by for the present and I will offer my sacrifice. They stood aside and departed.

30 And Elias said to the people, Come near to me. All the people came near to him. 31 And Elias took twelve stones, according to the number of the tribes of Israel, as the Lord spoke to him, saying: Israel shall be your name. 32 He built up the stones in the name of the Lord and repaired the altar that had been broken down; He made a trench that would hold two measures of seed around the altar. 33 He piled the cleft wood on the altar which he had made and divided the whole-burnt-offering and laid it on the wood and laid it in order on the altar and said: Fetch me four pitchers of water and pour it on the whole-burnt-offering and on the wood. They did so. 34 He said: Do it the second time. They did it the second time. He said: Do it the third time. They did it the third time. 35 The water ran around the altar and they filled the trench with water.

36 And Elias cried aloud to the heaven and said: Lord God of Abra'am and Isaac and Israel, answer me, O Lord, answer me this day by fire, Let all this people know that you are the Lord, the God of Israel and I am your servant and for your sake I have accomplished these works. 37 Hear me, O Lord, hear me, Let this people know that you are the Lord God and you have turned back the heart of this people. 38 Then fire fell from the Lord out of heaven and devoured the whole-burnt-offerings and the wood and the water that was in the trench and the fire licked up the stones and the earth.

39 All the people fell upon their faces and said: Truly the Lord is God; he is God. 40 And Elias said to the people, Take the prophets of Baal; let not one of them escape. They took them; and Elias brings them down to the brook Kisson, He killed them there.

41 And Elias said to Achaab, Go up and eat and drink, for there is a sound of the coming of rain. 42 And Achaab went up to eat and to drink; and Elias went up to Carmel and stooped to the ground and put his face between his knees, 43 and said to his servant, Go up and look toward the sea. The servant looked and said: There is nothing: and Elias said: Do you then go again seven times. 44 The servant went again seven times: and it came to pass at the seventh time, that, behold, a little cloud like the sole of a man's foot brought water; He said: Go up and say to Achaab, make ready your chariot and go down, for fear that the rain overtake you. 45 It came to pass in the meanwhile, that the heaven grew black with clouds and wind and there was a great rain. And Achaab wept and went to Jezrael. 46 The hand of the Lord was upon Elias, He girded up his loins and ran before Achaab to Jezrael.

19

19:1 And Achaab told Jezabel his wife all that Elias had done and how he had slain the prophets with the sword. 2 Jezabel sent to Elias and said: If you are Elias and I am Jezabel, God do so to me and more also, if I do not make your life by this time tomorrow as the life of one of them. 3 And Elias feared and rose and departed for his life: He comes to Bersabee to the land of Juda, He left his servant there.

4 He himself went a day's journey in the wilderness and came and sat under a juniper tree; and asked concerning his life that he might die and said: Let it be enough now, O Lord, take, I pray you, my life from me; for I am no better than my fathers. 5 He lay down and slept there under a tree; and behold, some one touched him and said to him: Arise and eat. 6 And Elias looked, and, behold, at his head there was a cake of meal and a cruse of water; He arose and ate and drank and returned and lay down. 7 The angel of the Lord returned again and touched him and said to him: Arise and eat, for the journey is far from you. 8 He arose and ate and drank and went in the strength of that meat forty days and forty nights to mount Choreb.

9 He entered there into a cave and rested there; and, behold, the word of the Lord came to him, He said: What do you here, Elias? 10 And Elias said: I have been very jealous for the Lord Almighty, because the children of Israel have forsaken you: they have digged down your altars and have slain your prophets with the sword; and I only am left alone and they seek my life to take it. 11 He said: You shall go forth tomorrow and shall stand before the Lord in the mount; behold, the Lord will pass by. And, behold, a great and strong wind rending the mountains and crushing the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: 12 and after the earthquake a fire; but the Lord was not in the fire: and after the fire the voice of a gentle breeze.

13 It came to pass when Elias heard, that he wrapt his face in his mantle and went forth and stood in the cave: and, behold, a voice came to him and said: What do you here, Elias? 14 And Elias said: I have been very jealous for the Lord Almighty; for the children of Israel have forsaken your covenant and they have overthrown your altars and have slain your prophets with the sword! and I am left entirely alone and they seek my life to take it. 15 The Lord said to him: Go, return and you shall come into the way of the wilderness of Damascus: and you shall go and anoint Azael to be king over Syria. 16 Ju the son of Namessi shall you anoint to be king over Israel; and Elisha the son of Saphat shall you anoint to be prophet in your room. 17 It shall come to pass, that him that escapes from the sword of Azael, Ju shall slay; and him that escapes from the sword of Ju, Elisha shall slay. 18 You shall leave in Israel seven thousand men, all the knees which had not bowed themselves to Baal and

every mouth which had not worshiped him.

19 He departed for there and finds Elisha the son of Saphat, He was ploughing with oxen; there were twelve yoke before him, He with the twelve, He passed by to him and cast his mantle upon him. 20 And Elisha left the cattle and ran after Elias and said: I will kiss my father and follow after you. And Elias said: Return, for I have done a work for you. 21 He returned from following him and took a yoke of oxen and killed them and boiled them with the instruments of the oxen and gave to the people and they ate: He arose and went after Elias and ministered to him.

20

20:1 And Nabuthai the Jezraelite had a vineyard, near the threshingfloor of Achaab king of Samaria. 2 And Achaab spoke to Nabuthai, saying: Give me your vineyard and I will have it for a garden of herbs, for it is near my house: and I will give you another vineyard better than it; or if it please you, I will give you money, the price of this your vineyard and I will have it for a garden of herbs. 3 And Nabuthai said to Achaab, My God forbid me that I should give you the inheritance of my fathers.

4 The spirit of Achaab was troubled, He lay down upon his bed and covered his face and ate no bread. 5 Jezabel his wife went in to him and spoke to him, saying: Why is your spirit troubled and why do you eat no bread? 6 He said to her: Because I spoke to Nabuthai the Jezraelite, saying: Give me your vineyard for money; or if you will, I will give you another vineyard for it: He said: I will not give you the inheritance of my fathers. 7 Jezabel his wife said to him: do you now thus act the king over Israel? Arise and eat bread and be your own master and I will give you the vineyard of Nabuthai the Jezraelite.

8 And she wrote a letter in the name of Achaab and sealed it with his seal and sent the letter to the elders and to the freemen who dwelt with Nabuthai. 9 It was written in the letters, saying: Keep a fast and set Naboth in a chief place among the people. 10 And set two men, sons of transgressors, before him, Let them testify against him, saying: He blessed God and the king: Let them lead him forth and stone him, Let them die.

11 The men of his city, the elders and the nobles who dwelt in his city, did as Jezabel sent to them and as it had been written in the letters which she sent to them. 12 They proclaimed a fast and set Nebuthai in a chief place among the people. 13 And two men, sons of transgressors, came in and sat opposite him and bore witness against him, saying: You have blessed God and the king. They led him forth out of the city and stoned him with stones, He died. 14 They sent to Jezabel, saying: Nabuthai is stoned and is dead.

15 It came to pass when Jezabel heard it, that she said to Achaab, Arise, take possession of the vineyard of Nabuthai the Jezraelite, who would not sell it to you: for Nebuthai is not alive, for he is dead. 16 It came to pass when Achaab heard that Nabuthai the Jezraelite was dead, that he rent his garments and put on sackcloth. It came to pass afterward, that Achaab arose and went down to the vineyard of Nabuthai the Jezraelite, to take possession of it.

17 The Lord spoke to Elias the Thesbite, saying: 18 Arise and go down to meet Achaab king of Israel, who is in Samaria, for he is in the vineyard of Nabuthai, for he has gone down to that place to take possession of it. 19 You shall speak to him, saying: Thus says the Lord, Since you have slain and taken possession, therefore thus says the Lord, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick your blood; and the harlots shall wash themselves in your blood. 20 And Achaab said to Elias, have you found

me, my enemy? He said: I have found you: because you have wickedly sold yourself to work evil in the sight of the Lord, to provoke him to anger; 21 behold, I bring evil upon you: and I will kindle a fire after you and I will utterly destroy every male of Achaab and him that is shut up and him that is left in Israel. 22 I will make your house as the house of Jeroboam the son of Nabat and as the house of Baasa son of Achia, because of the provocations by which you have provoked me and caused Israel to sin. 23 The Lord spoke of Jezabel, saying: The dogs shall devour her within the fortification of Jezrael. 24 Him that is dead of Achaab in the city shall the dogs eat and him that is dead of him in the field shall the birds of the sky eat.

25 But Achaab did wickedly, in that he sold himself to do that which was evil in the sight of the Lord, as his wife Jezabel led him astray. 26 He did very abominably in following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

27 And because of the word, Achaab was pierced with sorrow before the Lord, He both went weeping and rent his garment and girded sackcloth upon his body and fasted; he put on sackcloth also in the day that he stroke Nabuthai the Jezraelite and went his way. 28 The word of the Lord came by the hand of his servant Elias concerning Achaab and the Lord said: 29 have you seen how Achaab has been pricked to the heart before me? I will not bring on the evil in his days, but in his son's days will I bring on the evil.

21

21:1 The son of Ader gathered all his forces and went up and besieged Samaria, he and thirty-two kings with him and all his horse and chariots: and they went up and besieged Samaria and fought against it. 2 He sent into the city to Achaab king of Israel and said to him: Thus says the son of Ader, 3 your silver and your gold are mine and your wives and your children are mine. 4 The king of Israel answered and said: As you have said: my lord, O king, I am yours and all mine also.

5 The messengers came again and said: Thus says the son of Ader, I sent to you, saying: You shall give me your silver and your gold and your wives and your children. 6 For at this time tomorrow I will send my servants to you and they shall search your house and the houses of your servants and it shall be that all the desirable objects of their eyes on which they shall lay their hands, they shall even take them. 7 The king of Israel called all the elders of the land and said: Take notice now and consider, that this man seeks mischief: for he has sent to me concerning my wives and concerning my sons, an concerning my daughters: I have not kept back from him my silver and my gold. 8 The elders and all the people said to him: Hearken not and consent not. 9 He said to the messengers of the son of Ader, Say to your master, All things that you have sent to your servant about at first I will do; but this thing I shall not be able to do. The men departed and carried back the answer to him.

10 The son of Ader sent to him, saying: So do God to me and more also, if the dust of Samaria shall suffice for foxes to all the people, even my infantry. 11 The king of Israel answered and said: Let it be sufficient; let not the humpbacked boast as he that is upright. 12 It came to pass when he returned him this answer, he and all the kings with him were drinking in tents: He said to his servants, Form a trench. They made a trench against the city.

13 And, behold, a prophet came to Achaab king of Israel and said: Thus says the Lord, have you seen this great multitude? Behold, I give it this day into your hands; and you shall know that I am the Lord. 14 And Achaab said: By which means? He said: Thus says the Lord, by the young men of the

heads of the districts. And Achaab said: Who shall begin the battle? He said: You

15 And Achaab numbered the young men the heads of the districts and they were two hundred and thirty: and afterwards he numbered the people, even every man fit for war, seven thousand. 16 He went forth at noon, an the son of Ader was drinking and getting drunk in Socchoth, he and the kings, even thirty and two kings, his allies. 17 The young men the heads of the districts went forth first; and they send and report to the king of Syria, saying: There are men come forth out of Samaria. 18 He said to them: If they come forth peaceably, take them alive; and if they come forth to war, take them alive: 19 Let not the young men the heads of the districts go forth of the city. The force that was behind them 20 stroke each one the man next to him; and each one a second time stroke the man next to him: and Syria fled and Israel pursued them; and the son of Ader, even the king of Syria, escapes on the horse of a horseman. 21 The king of Israel went forth and took all the horses and the chariots and stroke the enemy with a great slaughter in Syria. 22 The prophet came to the king of Israel and said: Strengthen yourself and observe and see what you shall do; for at the return of the year the son of Ader king of Syria comes up against you.

23 The servants of the king of Syria, even they said: The God of Israel is a God of mountains and not a God of valleys; therefore has he prevailed against us: but if we should fight against them in the plain, truly we shall prevail against them. 24 And do you this thing: Send away the kings, each one to his place and set princes in their stead. 25 And we will give you another army according to the army that was destroyed and cavalry according to the cavalry and chariots according to the chariots and we will fight against them in the plain and we shall prevail against them. He listened to their voice and did so.

26 It came to pass at the return of the year, that the son of Ader reviewed Syria and went up to Apheca to war against Israel. 27 The children of Israel were numbered and came to meet them: and Israel encamped before them as two little flocks of goats, but Syria filled the land.

28 And there came the man of God and said to the king of Israel, Thus says the Lord, Because Syria has said: The Lord God of Israel is a God of the hills, He is not a God of the valleys, therefore will I give this great army into your hand and you shall know that I am the Lord. 29 They encamp one over against the other before them seven days. It came to pass on the seventh day that the battle drew on and Israel stroke Syria, even a hundred thousand footmen in one day. 30 The rest fled to Apheca, into the city; and the wall fell upon twenty-seven thousand men that were left: and the son of Ader fled and entered into an inner chamber, into a closet.

31 He said to his servants, I know that the kings of Israel are merciful kings: let us now put sackcloth upon our loins and ropes upon our heads, Let us go forth to the king of Israel, if by any means he will save our souls alive. 32 So they girded sackcloth upon their loins and put ropes upon their heads and said to the king of Israel, your servant the son of Ader says, Let our souls live, I pray you. He said: Does he yet live? He is my brother. 33 The men divined and offered drink-offerings; and they caught the word out of his mouth and said: your brother the son of Ader. He said: Go you in and fetch him. The son of Ader went out to him and they cause him to go up to him into the chariot. 34 He said to him: The cities which my father took from your father I will restore to you; and you shall make streets for yourself in Damascus, as my father made streets in Samaria; and I will let you go with a covenant. He made a covenant with him, Let him go.

35 And a certain man of the sons of the prophets said to his neighbor by the

word of the Lord, strike me, I pray, The man would not strike him. 36 He said to him: Because you have not listened to the voice of the Lord, therefore, behold, as you depart from me, a lion shall strike you: He departed from him and a lion found him and stroke him. 37 He finds another man and says, strike me, I pray you. The man stroke him and in smiting wounded him.

38 The prophet went and stood before the king of Israel by the way and bound his eyes with a bandage. 39 It came to pass as the king passed by, that he cried aloud to the king and said: your servant went out to war, and, behold, a man brought another man to me and said to me: Keep his man; and if he should by any means escape, then your life shall go for his life, or you shall pay a talent of silver. 40 It came to pass, that your servant looked round this way and that way and the man was gone. The king of Israel said to him: Behold, you have also destroyed snares set for me. 41 He hasted and took away the bandage from his eyes; and the king of Israel recognized him, that he was one of the prophets. 42 He said to him: Thus says the Lord, Because you have suffered to escape out of your hand a man appointed to destruction, therefore your life shall go for his life and your people for his people. 43 The king of Israel departed confounded and discouraged and came to Samaria.

22

22:1 He rested three years and there was no war between Syria and Israel. 2 It came to pass in the third year, that Josaphat king of Juda went down to the king of Israel. 3 The king of Israel said to his servants, Do you know that Remmath Galaad is ours and we are slow to take it out of the hand of the king of Syria? 4 The king of Israel said to Josaphat, will you go up with us to Remmath Galaad to battle? 5 Josaphat said: As I am, so are you also; as my people, so is your people; as my horses, so are your horses.

And Josaphat king of Juda said to the king of Israel, Enquire, I pray you, of the Lord today. 6 The king of Israel gathered all the prophets together, about four hundred men; and the king said to them: Shall I go up to Remmath Galaad to battle, or shall I abstain? And they said: Go up and the Lord will surely give it into the hands of the king.

7 Josaphat said to the king of Israel, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? 8 The king of Israel said to Josaphat, There is one man here for us to enquire of the Lord by; but I hate him, for he does not speak good of me, but only evil; Michaias son of Jemblaa. Josaphat king of Juda said: Let not the king say so.

9 The king of Israel called a eunuch and said: Bring to this place quickly Michaias son of Jemblaa. 10 The king of Israel and Josaphat king of Juda sat, each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them. 11 And Sedekias son of C'anaan made for himself iron horns and said: Thus says the Lord, With these you shall push Syria, until it be consumed. 12 All the prophets prophesied in like manner, saying: Go up to Remmath Galaad and the thing shall prosper and the Lord shall deliver it and the king of Syria into your hands.

13 The messenger that went to call Michaias spoke to him, saying: Behold now, all the prophets speak with one mouth good concerning the king, let now your words be like the words of one of them and speak good things. 14 And Michaias said: As the Lord lives, whatsoever the Lord shall say to me, that will I speak.

15 He came to the king: and the king said to him: Michaias, shall I go up to Remmath Galaad to battle, or shall I abstain? He said: Go up and the Lord shall deliver it into the hand of the king. 16 The king said to him: How often shall I adjure you, that you speak to me truth in the name of the Lord? 17

He said: Not so. I saw all Israel scattered on the mountains as a flock without a shepherd: and the Lord said: Is not God lord of these? Let each one return to his home in peace.

18 The king of Israel said to Josaphat king of Juda, Did I not say to you that this man does not prophesy good to me, for he speaks nothing but evil? 19 And Michaias said: Not so, it is not I: hear the word of the Lord; it is not so. I saw the God of Israel sitting on his throne and all the host of heaven stood about him on his right hand and on his left. 20 The Lord said: Who will deceive Achaab king of Israel, that he may go up and fall in Remmath Galaad? And one spoke one way and another another way. 21 And there came forth a spirit and stood before the Lord and said: I will deceive him. 22 The Lord said to him: By which means? He said: I will go forth and will be a false spirit in the mouth of all his prophets. He said: You shall deceive him, yes and shall prevail: go forth and do so. 23 And now, behold, the Lord has put a false spirit in the mouth of all these your prophets and the Lord has spoken evil against you.

24 And Sedekias the son of C'anaan came near and stroke Michaias on the cheek and said: What sort of a spirit of the Lord has spoken in you? 25 And Michaias said: Behold, you shall see in that day when you shall go into an innermost chamber to hide yourself there. 26 The king of Israel said: Take Michaias and convey him away to Semer the keeper of the city; 27 and tell Joas the king's son to put this fellow in prison and to feed him with bread of affliction and water of affliction until I return in peace. 28 And Michaias said: If you return at all in peace, the Lord has not spoken by me.

29 So the king of Israel went up and Josaphat king of Juda with him to Remmath Galaad. 30 The king of Israel said to Josaphat king of Juda, I will disguise myself and enter into the battle and do you put on my raiment. So the king of Israel disguised himself and went into the battle.

31 The king of Syria had charged the thirty-two captains of his chariots, saying: Fight not against small or great, but against the king of Israel only. 32 It came to pass when the captains of the chariots saw Josaphat king of Juda, that they said: this seems to be the king of Israel. They surrounded him about to fight against him; and Josaphat cried out. 33 It came to pass when the captains of the chariots saw that this was not the king of Israel, that they returned from him. 34 And one drew a bow with a good aim and stroke the king of Israel between the lungs and the breast-plate: He said to his charioteer, Turn your hands and carry me away out of the battle, for I am wounded. 35 The war was turned in that day and the king was standing on the chariot, against Syria from morning till evening; He shed the blood out of his wound, into the bottom of the chariot and died at even and the blood ran out of the wound into the bottom of the chariot. 36 The herald of the army stood at sunset, saying: Let every man go to his own city and his own land, 37 for the king is dead. They came to Samaria and buried the king in Samaria. 38 They washed the chariot at the fountain of Samaria; and the swine and the dogs licked up the blood and the harlots washed themselves in the blood, according to the word of the Lord which he spoke.

39 The rest of the acts of Achaab and all that he did and the ivory house which he built and all the cities which he built, behold, are not these things written in the book of the chronicles of the kings of Israel? 40 And Achaab slept with his fathers and Ochozias his son reigned in his stead.

41 Josaphat the son of Asa reigned over Juda: in the fourth year of Achaab king of Israel began Josaphat to reign. 42 Thirty and five years old was he when he began to reign, He reigned twenty and five years in Jerusalem; and his mother's name was Azuba daughter of Salai. 43 He walked in all the way of Asa his father: he turned not from it,

even from doing that which was right in the eyes of the Lord. 44 Only he took not away any of the high places: the people still sacrificed and burnt incense on the high places. 45 Josaphat was at peace with the king of Israel.

46 The rest of the acts of Josaphat and his mighty deeds, whatever he did, behold, are not these things written in the book of the chronicles of the kings of Juda? 46 47 48 49 50 51 Josaphat slept with his fathers and was buried by his fathers in the city of David his father and Joram his son reigned in his stead.

52 And Ochozias son of Achaab reigned over Israel in Samaria: in the seventeenth year of Josaphat king of Juda, Ochozias son of Achaab reigned over Israel in Samaria two years. 53 He did that which was evil in the sight of the Lord and walked in the way of Achaab his father and in the way of Jezabel his mother and in the sins of the house of Jeroboam the son of Nabat, who caused Israel to sin. 54And he served Baalim and worshiped them and provoked the Lord God of Israel, according to all that had been done before him.

IV KINGDOMS (2 KINGS)
(ΒΑΣΙΛΕΙΩΝ Δ)

1

1:1 And Moab repelled against Israel after the death of Achaab.

2 And Ochozias fell through the lattice that was in his upper chamber in Samaria and was sick; He sent messengers and said to them: Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. They went to enquire of him. 3 An angel of the Lord called Elias the Thesbite, saying: Arise and go to meet the messengers of Ochozias king of Samaria and you shall say to them, Is it because there is no God in Israel, that you go to enquire of Baal fly, the God of Accaron? But it shall not be so. 4 For thus says the Lord, The bed on which you have gone up, you shall not come down from it, for you shall surely die. And Elias went and said so to them.

5 The messengers returned to him, He said to them: Why have you returned? 6 They said to him: A man came up to meet us and said to us, Go, return to the king that sent you and say to him, Thus says the Lord, Is it because there is no God in Israel, that you go to enquire of Baal fly, the God of Accaron? It shall not be so: the bed on which you have gone up, you shall not come down from it, for you shall surely die. 7 So they returned and reported to the king as Elias said: He said to them: What was the manner of the man who went up to mid you and spoke to you these words? 8 They said to him: He was a hairy man and girded with a leathern girdle about his loins. He said: This is Elias the Thesbite.

9 He sent to him a captain of fifty and his fifty; He went up to him: and, behold, Elias sat on the top of a mountain. The captain of fifty spoke to him and said: O man of God, the king has called you, come down. 10 And Elias answered and said to the captain of fifty, If I am a man of God, fire shall come down out of heaven and devour you and your fifty. And fire came down out of heaven and devoured him and his fifty. 11 The king sent a second time to him another captain of fifty and his fifty. The captain of fifty spoke to him and said: O man of God, thus says the king, Come down quickly. 12 And Elias answered and spoke to him and said: If I am a man of God, fire shall come down out of heaven and devour you and your fifty. And fire came down out of heaven and devoured him and his fifty. 13 The king sent yet again a captain and his fifty. The third captain of fifty came and knelt on his knees before Elias and entreated him and spoke to him and said: O man of God, let my life and the life of these fifty your servants, be precious in your eyes. 14 Behold, fire came down from heaven and devoured the two first captains of fifty: and now, I pray, let my life be precious in your eyes. 15 The angel of the Lord spoke to Elias and said: Go down with him, be not afraid of them. And Elias rose up and went down with him to the king. 16 And Elias spoke to him and said: Thus says the Lord, Why have you sent messengers to enquire of Baal fly, the god of Accaron? It shall not be so: the bed on which you have gone up, you shall not come down from it, for you shall surely die.

17 So he died according to the word of the Lord which Elias has spoken. 18 The rest of the acts of Ochozias which he did, behold, are they not written in the book of the chronicles of the kings of Israel? And Joram son of Achaab reigns over Israel in Samaria twelve years beginning in the eighteenth year of Josaphat king of Juda: He did that which was evil in the sight of the Lord, only not as his brothers, nor as his mother: He removed the pillars of Baal which his father made and broke them in pieces:

only he was joined to the sins of the house of Jeroboam, who led Israel to sin; he departed not from them. The Lord was very angry with the house of Achaab.

2

2:1 It came to pass when the Lord was going to take Elias with a whirlwind as it were into heaven, that Elias and Elisha went out of Galgala. 2 And Elias said to Elisha, Stay here, I pray you; for God has sent me to Baethel. And Elisha said: As the Lord lives and your soul lives, I will not leave you; so they came to Baethel. 3 The sons of the prophets who were in Baethel came to Elisha and said to him: do you know, that the Lord this day is going to take your lord away from your head? He said: yes, I know it; be silent. 4 And Elias said to Elisha, Stay here, I pray you; for the Lord has sent me to Jericho. He said: As the Lord lives and your soul lives, I will not leave you. They came to Jericho.

5 The sons of the prophets who were in Jericho drew near to Elisha and said to him: do you know that the Lord is about to take away your master today from your head? He said: yes, I know it; hold your peace. 6 And Elias said to him: Stay here, I pray you, for the Lord has sent me to Jordan. And Elisha said: As the Lord lives and your soul lives, I will not leave you: and they both went on. 7 And fifty men of the sons of the prophets went also and they stood opposite afar off: and both stood on the bank of Jordan. 8 And Elias took his mantle and wrapped it together and stroke the water: and the water was divided on this side and on that side and they both went over on dry ground.

9 It came to pass while they were crossing over, that Elias said to Elisha, Ask what I shall do for you before I am taken up from you. And Elisha said: Let there be, I pray you, a double portion of your spirit upon me. 10 And Elias said: You have asked a hard thing: if you shall see me when I am taken up from you, then shall it be so to you; and if not, it shall not be so.

11 It came to pass as they were going, they went on talking; and, behold, a chariot of fire and horses of fire and it separated between them both; and Elias was taken up in a whirlwind as it were into heaven. 12 And Elisha saw and cried, Father, father, the chariot of Israel and its horseman! He saw him no more: He took hold of his garments and rent them into two pieces. 13 And Elisha took up the mantle of Elias, which fell from off him upon Elisha; and Elisha returned and stood upon the brink of Jordan; 14 He took the mantle of Elias, which fell from off him and stroke the water and said: Where is the Lord God of Elias? He stroke the waters and they were divided to this place and to that place; and Elisha went over.

15 The sons of the prophets who were in Jericho on the opposite side saw him and said: The spirit of Elias has rested upon Elisha. They came to meet him and did obeisance[1] to him to the ground. 16 They said to him: Behold now, there are with your servants fifty men of strength: let them go now and seek your lord: perhaps the Spirit of the Lord has taken him up and cast him into Jordan, or on one of the mountains, or on one of the hills. And Elisha said: you shall not send. 17 They pressed him until he was ashamed; He said: Send. They sent fifty men and sought three days and found him not. 18 They returned to him, for he dwelt in Jericho: and Elisha said: Did I not say to you, Go not?

19 The men of the city said to Elisha, Behold, the situation of the city is good, as our lord sees; but the waters are bad and the ground barren. 20 And Elisha said: Bring me a new pitcher and put salt in it. They took one and brought it to him. 21 And Elisha went out to the spring of the waters and cast

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

salt in it and says, Thus says the Lord, I have healed these waters; there shall not be any longer death for there or barren land. 22 The waters were healed until this day, according to the word of Elisha which he spoke.

23 He went up for there to Baethel: and as he was going up by the way there came up also little children from the city and mocked him and said to him: Go up, bald-head, go up. 24 He turned after them and saw them and cursed them in the name of the Lord. And, behold, there came out two bears out of the wood and they tore forty and two children of them. 25 He went for there to mount Carmel and returned for there to Samaria.

3

3:1 Joram the son of Achaab began to reign in Israel in the eighteenth year of Josaphat king of Juda, He reigned twelve years. 2 He did that which was evil in the sight of the Lord, only not as his father, nor as his mother: He removed the pillars of Baal which his father had made. 3 Only he adhered to the sin of Jeroboam the son of Nabat, who made Israel to sin; he departed not from it.

4 And Mosa king of Moab was a sheep-master, He rendered to the king of Israel in the beginning of the year, a hundred thousand lambs and a hundred thousand rams, with the wool. 5 It came to pass, after the death of Achaab, that the king of Moab rebelled against the king of Israel.

6 And king Joram went forth in that day out of Samaria and numbered Israel. 7 He went and sent to Josaphat king of Juda, saying: The king of Moab has rebelled against me: will you go with me against Moab to war? He said: I will go up: you are as I, I am as you; as my people, so is your people, as my horses, so are your horses. 8 He said: What way shall I go up? He said: The way of the wilderness of Edom. 9 The king of Israel went and the king of Juda and the king of Edom: and they fetched a compass of seven days' journey; and there was no water for the army and for the cattle that went with them.

10 The king of Israel said: Alas! that the Lord should have called the three kings on their way, to give them into the hand of Moab. 11 Josaphat said: Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the servants of the king of Israel answered and said: There is here Elisha son of Saphat, who poured water on the hands of Elias. 12 Josaphat said: He has the word of the Lord. The king of Israel and Josaphat king of Juda and the king of Edom, went down to him.

13 And Elisha said to the king of Israel, What have I to do with you? Go to the prophets of your father and the prophets of your mother. The king of Israel said to him: Has the Lord called the three kings to deliver them into the hands of Moab? 14 And Elisha said: As the Lord of Hosts before whom I stand lives, unless I regarded the presence of Josaphat the king of Juda, I would not have looked on you, nor seen you. 15 And now fetch me a harper. It came to pass, as the harper harped, that the hand of the Lord came upon him. 16 He said: Thus says the Lord, Make this valley full of trenches. 17 For thus says the Lord, you shall not see wind, neither shall you see rain, yet this valley shall be filled with water and you and your flocks and your cattle shall drink. 18 And this is a light thing in the eyes of the Lord: I will also deliver Moab into your hand. 19 You shall strike every strong city and you shall cut down every good tree and you shall stop all wells of water and spoil every good piece of land with stones.

20 It came to pass in the morning when the sacrifice was offered, that, behold! waters came from the way of Edom and the land was filled with water.

21 All Moab heard that the three kings were come up to fight against them; and they cried out on every side, even all that were girded with a girdle

and they said: Ho! and stood upon the border. 22 They rose early in the morning and the sun rose upon the waters and Moab saw the waters on the opposite side red as blood. 23 They said: This is the blood of the sword; and the kings have fought and each man has stricken his neighbor; now then to the spoils, Moab. 24 They entered into the camp of Israel; and Israel arose and stroke Moab and they fled from before them; and they went on and stroke Moab as they went. 25 They razed the cities and cast every man his stone on every good piece of land and filled it; and they stopped every well and cut down every good tree, until they left only the stones of the wall cast down; and the slingers surrounded the land and stroke it. 26 The king of Moab saw that the battle prevailed against him; He took with him seven hundred men that drew sword, to cut through to the king of Edom: and they do you think not. 27 He took his eldest son whom he had designed to reign in his stead and offered him up for a whole-burnt-offering on the walls. And there was a great indignation against Israel; and they departed from him and returned to their land.

4

4:1 And one of the wives of the sons of the prophets cried to Elisha, saying: your servant my husband is dead; and you know that your servant feared the Lord: and the creditor has come to take my two sons to be his servants. 2 And Elisha said: What shall I do for you? Tell me what you have in the house. And she said: your servant has nothing in the house, except oil by which I anoint myself. 3 He said to her: Go, borrow for yourself vessels without of all your neighbors, even empty vessels; borrow not a few. 4 You shall go in and shut the door upon you and upon your sons and you shall pour forth into these vessels and remove that which is filled. 5 And she departed from him and shut the door upon herself and upon her sons: they brought the vessels near to her and she poured in until the vessels were filled. 6 And she said to her sons, Bring me yet a vessel. They said to her: There is not a vessel more. The oil stayed. 7 And she came and told the man of God: and Elisha said: Go and sell the oil and you shall pay your debts and you and your sons shall live of the remaining oil.

8 And a day came when Elisha passed over to Soman and there was a great lady there and she constrained him to eat bread: and it came to pass as often as he went into the city, that he turned aside to eat there. 9 The woman said to her husband, See now, I know that this is a holy man of God who comes over continually to us. 10 Let us now make for him an upper chamber, a small place; Let us put there for him a bed and a table and a stool and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in to that place.

11 And a day came, He went in to that place and turned aside into the upper chamber and lay there. 12 He said to Giezi his servant, Call me this Somanite. He called her and she stood before him. 13 He said to him: Say now to her, Behold, you have taken all this trouble for us; what should I do for you? Have you any request to make to the king, or to the captain of the host? And she said: I dwell in the midst of my people. 14 He said to Giezi, What must we do for her? And Giezi his servant said: Indeed she has no son and her husband is old.

15 He called her and she stood by the door. 16 And Elisha said to her: At this time next year, as the season is, you shall be alive and embrace a son. And she said: No, my lord, do not lie to your servant. 17 The woman conceived and bore a son at the very time, as the season was, being alive, as Elisha said to her.

18 The child grew: and it came to pass when he went out to his father to the reapers, 19 that he said to his father, My head, my head. and his

father said to a servant, carry him to his mother. 20 He carried him to his mother, He lay upon her knees till noon and died. 21 And she carried him up and laid him on the bed of the man of god; and she shut the door upon him and went out. 22 And she called her husband and said: Send now for me one of the young men and one of the asses and I will ride quickly to the man of God and return. 23 He said: Why are you going to him today? It is neither new moon, nor the Sabbath. And she said: It is well.

24 And she saddled the ass and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell you. Go and you shall proceed and come to the man of God to mount Carmel. 25 And she rode and came to the man of God to the mountain: and it came to pass when Elisha saw her coming, that he said to Giezi his servant, See now, that Somanite comes. 26 Now, run to meet her and you shall say, Is it well with you? Is it well with your husband? Is it well with the child? And she said: It is well. 27 And she came to Elisha to the mountain and laid hold of his feet; and Giezi drew near to thrust her away. And Elisha said: Let her alone, for her soul is much grieved in her and the Lord has hidden it from me and has not told it me. 28 And she said: Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me?

29 And Elisha said to Giezi, Gird up your loins and take my staff in your hand and go: if meet any man, you shall not salute him and if a man salute you you shall not answer him: and you shall lay my staff on the child's face. 30 The mother of the child said: As the Lord lives and as your soul lives, I will not leave you. And Elisha arose and went after her. 31 And Giezi went on before her and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him and told him, saying: The child is not awoke.

32 And Elisha went into the house, and, behold, the dead child was laid upon his bed. 33 And Elisha went into the house and shut the door upon themselves, the two and prayed to the Lord. 34 He went up and lay upon the child and put his mouth upon his mouth and his eyes upon his eyes and his hands upon his hands; and bowed himself upon him and the flesh of the child grew warm. 35 He returned and walked up and down in the house: He went up and bowed himself on the child seven times; and the child opened his eyes. 36 And Elisha cried out to Giezi and said: Call this Somanite. So he called her and she came in to him: and Elisha said: Take your son. 37 The woman went in and fell at his feet and did obeisance[1] bowing to the ground; and she took her son and went out.

38 And Elisha returned to Galgala: and a famine was in the land; and the sons of the prophets sat before him: and Elisha said to his servant, Set on the great pot and boil pottage for the sons of the prophets. 39 He went out into the field to gather herbs and found a vine in the field and gathered of it wild gourds, his garment full; He cast it into the caldron of pottage, for they knew them not. 40 He poured it out for the men to eat: and it came to pass when they were eating of the pottage, that Behold! they cried out and said: There is death in the pot, O man of God. They do you think not eat. 41 He said: Take meal and cast it into the pot. And Elisha said to his servant Giezi, Pour out for the people, Let them eat. And there was no longer there any hurtful thing in the pot.

42 And there came a man over from Baetharisa and brought to the man of God twenty barley loaves and cakes of figs, of the first-fruits. He said: Give to the people, Let them eat. 43 And his servant said: Why should I set this before a hundred men? He said: Give to the people, Let them eat; for thus says the Lord, They shall eat and

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

leave. 44 They ate and left, according to the word of the Lord.

5

5:1 Now, Naiman, the captain of the host of Syria, was a great man before his master and highly respected, because by him the Lord had given deliverance to Syria and the man was mighty in strength, but a leper. 2 The Syrians went forth in small bands and took captive out of the land of Israel a little maid: and she waited on Naiman's wife. 3 And she said to her mistress, O that my lord were before the prophet of God in Samaria; then he would recover him from his leprosy. 4 And she went in and told her lord and said: Thus and thus spoke the maid from the land of Israel.

5 The king of Syria said to Naiman, Go to, go and I will send a letter to the king of Israel. He went and took in his hand ten talents of silver and six thousand pieces of gold and ten changes of raiment. 6 He brought the letter to the king of Israel, saying: Now, then, as soon as this letter shall reach you, behold, I have sent to you my servant Naiman and you shall recover him from his leprosy. 7 It came to pass when the king of Israel read the letter, that he rent his garments and said: Am I God, to kill and to make alive, that this man sends to me to recover a man of his leprosy? Consider, however, I pray you and see that this man seeks an occasion against me.

8 It came to pass when Elisha heard that the king of Israel had rent his garments, that he sent to the king of Israel, saying: Why then have you rent your garments? Let Naiman, I pray you, come to me, Let him know that there is a prophet in Israel.

9 So Naiman came with horse and chariot and stood at the door of the house of Elisha. 10 And Elisha sent a messenger to him, saying: Go and wash seven times in Jordan and your flesh shall return to you and you shall be cleansed. 11 And Naiman was angry and departed and said: Behold, I said: He will by all means come out to me and stand and call on the name of his God and lay his hand upon the place and recover the leper. 12 Are not the Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? May I not go and wash in them and be cleansed? He turned and went away in a rage. 13 And his servants came near and said to him: Suppose the prophet had spoken a great thing to you, would you not perform it? Yet he has but said to you, Wash and be cleansed. 14 So Naiman went down and dipped himself seven times in Jordan, according to the word of Elisha: and his flesh returned to him as the flesh of a little child, He was cleansed.

15 He and all his company returned to Elisha, He came and stood before him and said: Behold, I know that there is no God in all the earth, save only in Israel: and now receive a blessing of your servant. 16 And Elisha said: As the Lord lives, before whom I stand, I will not take one. He pressed him to take one: but he would not. 17 And Naiman said: Well then, if not, let there be given to your servant, I pray you, the load of a yoke of mules; and you shall give me of the red earth: for henceforth your servant will not offer whole-burnt-offering or sacrifice to other gods, but only to the Lord because of this thing. 18 And l let the Lord be propitious to your servant when my master goes into the house of Remman to worship there, He shall lean on my hand and I shall bow down in the house of Remman when he bows down in the house of Remman; even let the Lord, I pray, be merciful to your servant in this matter. 19 And Elisha said to Naiman, Go in peace. He departed from him a little way.

20 And Giezi the servant of Elisha said: Behold, my Lord has spared this Syrian Naiman, so as not to take of his hand what he has brought: as the Lord lives, I will surely run after him and take somewhat of him. 21 So Giezi followed after Naiman: and Naiman saw him running after him and turned

back from his chariot to meet him. 22 And Giezi said: All is well: my master has sent me, saying: Behold, now are there come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray you, a talent of silver and two changes of raiment. 23 And Naiman said: Take two talents of silver. He took two talents of silver in two bags and two changes of raiment and put them upon two of his servants and they bore them before him. 24 He came to a secret place and took them from their hands and laid them up in the house and dismissed the men.

25 He went in himself and stood before his master; and Elisha said to him: 26 Where do you come from, Giezi? And Giezi said: your servant has not been to this place or to that place. And Elisha said to him: Went not my heart with you when the man returned from his chariot to meet you? And now you have received silver and now you have received raiment and olive yards and vineyards and sheep and oxen and menservants and maidservants. 27 The leprosy also of Naiman shall cleave to you and to your seed for ever. He went out from his presence leprous, like snow.

6

6:1 The sons of the prophets said to Elisha, Behold now, the place by which we dwell before you is too narrow for us. 2 Let us go, we pray you, to Jordan and take for there every man a beam and make for ourselves a habitation there. 3 He said: Go. And one of them said gently, Come with your servants. He said: I will go. 4 He went with them and they came to Jordan and began to cut down wood. 5 And behold, one was cutting down a beam and the axe head fell into the water: He cried out, Alas! master: and it was hidden. 6 The man of God said: Where did it fall? He showed him the place: He broke off a stick and threw it in there and the iron came to the surface. 7 He said: Take it up to yourself. He stretched out his hand and took it.

8 The king of Syria was at war with Israel: He consulted with his servants, saying: I will encamp in such a place. 9 And Elisha sent to the king of Israel, saying: Take heed that you pass not by that place, for the Syrians are hidden there. 10 The king of Israel sent to the place which Elisha mentioned to him and saved himself for there not once or twice.

11 The mind of the king of Syria was very much disturbed concerning this thing; He called his servants and said to them: Will you not tell me who betrays me to the king of Israel? 12 And one of his servants said: No, my Lord, O king, for Elisha the prophet that is in Israel reports to the king of Israel all the words whatsoever you may say in your bedchamber. 13 He said: Go, see where this man is and I will send and take him. They sent word to him, saying: Behold, he is in doesaim.

14 He sent to that place horses and chariots and a mighty host: and they came by night and surrounded the city. 15 The servant of Elisha rose up early and went out; and, behold, a host surrounded the city and horses and chariots: and the servant said to him: O master, what shall we do? 16 And Elisha said: Fear not, for they who are with us are more than those who are with them. 17 And Elisha prayed and said: Lord, open, I pray you, the eyes of the servant, Let him see. The Lord opened his eyes, He saw: and, behold, the mountain was full of horses and there were chariots of fire around Elisha. 18 They came down to him; He prayed to the Lord and said: strike, I pray you, this people with blindness. He stroke them with blindness, according to the word of Elisha. 19 And Elisha said to them: This is not the city and this is not the way: follow me and I will bring you to the man whom you seek. He led them away to Samaria. 20 It came to pass when they entered into Samaria, that Elisha said: Open, I pray you, O Lord, their eyes,

Let them see. The Lord opened their eyes and they saw; and, behold, they were in the midst of Samaria.

21 The king of Israel said to Elisha when he saw them, Shall I not truly strike them, my father? 22 He said: You shall not strike them, unless you would strike those whom you have taken captive with your sword and with your bow: set bread and water before them, Let them eat and drink and depart to their master. 23 He set before them a great feast and they ate and drank: He dismissed them and they departed to their master. The bands of Syria came no longer into the land of Israel.

24 It came to pass after this, that the son of Ader king of Syria gathered all his army and went up and besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was valued at fifty pieces of silver and the fourth part of a cab of dove's dung at five pieces of silver.

26 The king of Israel was passing by on the wall and a woman cried to him, saying: Help, my lord, O king. 27 He said to her: Unless the Lord help you, from where shall I help you? From the corn-floor, or from the wine-press? 28 The king said to her: What is the matter with you? The woman said to him: This woman said to me: Give your son and we will eat him today and we will eat my son tomorrow. 29 So we boiled my son and ate him; and I said to her on the second day, Give your son, Let us eat him: and she has hidden her son. 30 It came to pass when the king of Israel heard the words of the woman, that he rent his garments; He passed by on the wall and the people saw sackcloth within upon his flesh. 31 He said: God do so to me and more also, if the head of Elisha shall stand upon him this day.

32 And Elisha was sitting in his house and the elders were sitting with him; and the king sent a man before him: before the messenger came to him, he also said to the elders, Do you see that this son of a murderer has sent to take away my head? See, as soon as the messenger shall have come, shut the door and forcibly detain him at the door: is not the sound of his master's feet behind him? 33 While he was yet speaking with them, behold, a messenger came to him: He said: Behold, this evil is of the Lord; why should I wait for the Lord any longer?

7

7:1 And Elisha said: Hear you the word of the Lord; Thus says the Lord, As at this time, tomorrow a measure of fine flour shall be sold for a shekel and two measures of barley for a shekel, in the gates of Samaria. 2 The officer on whose hand the king rested, answered Elisha and said: Behold, if the Lord shall make flood-gates in heaven, might this thing be? And Elisha said: Behold, you shall see with your eyes, but shall not eat from it.

3 And there were four leprous men by the gate of the city: and one said to his neighbor, Why sit we here until we die? 4 If we should say, Let us go into the city, then there is famine in the city and we shall die there: and if we sit here, then we shall die. Now, then come, Let us fall upon the camp of the Syrians: if they should take us alive, then we shall live; and if they should put us to death, then we shall only die. 5 They rose up while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria and behold, there was no man there. 6 For the Lord had made the army of Syria to hear a sound of chariots and a sound of horses, even the sound of a great host: and each man said to his fellow, Now, has the king of Israel hired against us the kings of the Chettites and the kings of Egypt, to come against us. 7 They arose and fled while it was yet dark and left their tents and their horses and their donkeys in the camp, as they were and fled for their lives.

8 These lepers entered a little way into the camp and went into one tent

and ate and drank and took for there silver and gold and raiment; and they went and returned for there and entered into another tent and took for there and went and hid the spoil. 9 And one man said to his neighbor, We are not doing well thus: this day is a day of glad tidings and we hold our peace and are waiting till the morning light and shall find mischief: now them come, Let us go into the city and report to the house of the king.

10 So they went and cried toward the gate of the city and reported to them, saying: We went into the camp of Syria, and, behold, there is not there a man, nor voice of man, only horses tied and asses and their tents as they were. 11 The porters cried aloud and reported to the house of the king within.

12 The king rose up by night and said to his servants, I will now tell you what the Syrians have done to us. They knew that we are hungry; and they have gone forth from the camp and hidden themselves in the field, saying: They will come out of the city and we shall catch them alive and go into the city. 13 And one of his servants answered and said: Let them now take five of the horses that were left, which were left here; behold, they are the number left to all the multitude of Israel; and we will send to that place and see. 14 So they took two horsemen; and the king of Israel sent after the king of Syria, saying: Go and see. 15 They went after them even to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their panic. and the messengers returned and brought word to the king.

16 The people went out and plundered the camp of Syria: and a measure of fine flour was sold for a shekel, according to the word of the Lord and two measures of barley for a shekel. 17 The king appointed the officer on whose hand the king leaned to have charge over the gate: and the people trampled on him in the gate, He died, as the man of God had said: who spoke when the messenger came down to him. 18 So it came to pass as Elisha had spoken to the king, saying: Two measures of barley shall be sold for a shekel and a measure of fine flour for a shekel; and it shall be as at this time tomorrow in the gate of Samaria. 19 The officer answered Elisha and said: Behold, if the Lord makes flood-gates in heaven, shall this thing be? And Elisha said: Behold, you shall see it with your eyes, but you shall not eat from it. 20 It was so: for the people trampled on him in the gate, He died.

8

8:1 And Elisha spoke to the woman, whose son he had restored to life, saying: Arise and go you and your house and sojourn wherever you may sojourn: for the Lord has called for a famine upon the land; indeed it has come upon the land for seven years. 2 The woman arose and did according to the word of Elisha, both she and her house; and they sojourned in the land of the Philistines seven years.

3 It came to pass after the expiration of the seven years, that the woman returned out of the land of the Philistines to the city; and came to cry to the king for her house and for her lands. 4 The king spoke to Giezi the servant of Elisha the man of God, saying: Tell me, I pray you, all the great things which Elisha has done. 5 It came to pass, as he was telling the king how he had restored to life the dead son, behold, the woman whose son Elisha restored to life came crying to the king for her house and for her lands. And Giezi said: My lord, O king, this is the woman and this is her son, whom Elisha restored to life. 6 The king asked the woman and she told him: and the king appointed her a eunuch, saying: Restore all that was hers and all the fruits of the field from the day that she left the land until now.

7 And Elisha came to Damascus; and the king of Syria the son of Ader was ill and they brought him word,

saying: The man of God has come to this place. 8 The king said to Azael, Take in your hand a present and go to meet the man of God and enquire of the Lord by him, saying: Shall I recover of this my disease? 9 And Azael went to meet him, He took a present in his hand and all the good things of Damascus, forty camels' load and came and stood before him and said to Elisha, your son the son of Ader, the king of Syria, has sent me to you to enquire, saying: Shall I recover of this my disease? 10 And Elisha said: Go, say, You shall certainly live; yet the Lord has showed me that you shall surely die. 11 He stood before him and fixed his countenance till he was ashamed: and the man of God wept. 12 And Azael said: Why does my lord weep? He said: Because I know all the evil that you will do to the children of Israel: you will utterly destroy their strong holds with fire and you will kill their choice men with the sword and you will dash their infants against the ground and their women with child you will rip up. 13 And Azael said: Who is your servant? A dead dog, that he should do this thing? And Elisha said: The Lord has shown me you ruling over Syria. 14 He departed from Elisha and went in to his lord; He said to him: What said Elisha to you? He said: He said to me: You shall surely live. 15 It came to pass on the next day that he took a thick cloth and dipped it in water and put it on his face, He died: and Azael reigned in his stead.

16 In the fifth year of Joram son of Achaab king of Israel and while Josaphat was king of Juda, Joram the son of Josaphat king of Juda began to reign. 17 Thirty and two years old was he when he began to reign, He reigned eight years in Jerusalem. 18 He walked in the way of the kings of Israel, as did the house of Achaab; for the daughter of Achaab was his wife: He did that which was evil in the sight of the Lord. 19 But the Lord would not destroy Juda for David his servant's sake, as he said he would give a light to him and to his sons continually.

20 In his days Edom revolted from under the hand of Juda and they made a king over themselves. 21 Joram went up to Sior and all the chariots that were with him: and it came to pass after he had arisen, that he stroke Edom who surrounded him and the captains of the chariots; and the people fled to their tents. 22 Yet Edom revolted from under the hand of Juda till this day. Then Lobna revolted at that time.

23 The rest of the acts of Joram and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? 24 So Joram slept with his fathers and was buried with his fathers in the city of his father David: and Ochozias his son reigned in his stead.

25 In the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram began to reign. 26 Twenty and two years old was Ochozias when he began to reign, He reigned one year in Jerusalem: and the name of his mother was Gotholia, daughter of Ambri king of Israel. 27 He walked in the way of the house of Achaab and did that which was evil in the sight of the Lord, as did the house of Achaab. 28 He went with Joram the son of Achaab to war against Azael king of the Syrians in Remmoth Galaad; and the Syrians wounded Joram. 29 And king Joram returned to be healed in Jezrael of the wounds with which they wounded him in Remmoth when he fought with Azael king of Syria. And Ochozias son of Joram went down to see Joram the son of Achaab in Jezrael, because he was sick.

9

9:1 And Elisha the prophet called one of the sons of the prophets and said to him: Gird up your loins and take this cruse of oil in your hand and go to Remmoth Galaad. 2 You shall enter there and shall see there Ju the son of Josaphat son of Namessi and shall go in and make him rise up from among his brothers and shall bring him into a

secret chamber. 3 You shall take the cruse of oil and pour it on his head and do you say, Thus says the Lord, I have anointed you king over Israel: and you shall open the door and flee and not delay. 4 The young man the prophet went to Remmoth Galaad.

5 He went in, and, behold, the captains of the host were sitting; He said: I have a message to you, O captain. Ju said: To which of all us? He said: To you, O captain. 6 He arose and went into the house: He poured the oil upon his head and said to him: Thus says the Lord God of Israel, I have anointed you to be king over the people of the Lord, even over Israel. 7 You shall utterly destroy the house of Achaab your master from before me and shall avenge the blood of my servants the prophets and the blood of all the servants of the Lord, at the hand of Jezabel, 8 and at the hand of the whole house of Achaab: and you shall utterly cut off from the house of Achaab every male and him that is shut up and left in Israel. 9 I will make the house of Achaab like the house of Jeroboam the son of Nabat and as the house of Baasa the son of Achia. 10 The dogs shall eat Jezabel in the portion of Jezreel and there shall be none to bury her. He opened the door and fled.

11 Ju went forth to the servants of his lord and they said to him: Is all well? Why came this mad fellow in to you? He said to them: you know the man and his communication. 12 They said: It is wrong: tell us now. Ju said to them: Thus and thus spoke he to me, saying: —and he said: Thus says the Lord, I have anointed you to be king over Israel. 13 When they heard it, they hasted and took every man his garment and put it under him on the top of the stairs and blew with the trumpet and said: Ju is king.

14 So Ju the son of Josaphat the son of Namessi conspired against Joram and Joram was defending Remmoth Galaad, he and all Israel, because of Azael king of Syria. 15 And king Joram had returned to be healed in Jezrael of the wounds which the Syrians had given him, in his war with Azael king of Syria.

And Ju said: If your heart is with me, let there not go forth out of the city one fugitive to go and report to Jezrael. 16 Ju rode and advanced and came down to Jezrael; for Joram king of Israel was getting healed in Jezrael of the arrow-wounds by which the Syrians had wounded him in Rammath in the war with Azael king of Syria; for he was strong and a mighty man: and Ochozias king of Juda had come down to see Joram. 17 And there went up a watchman upon the tower of Jezrael and saw the dust made by Ju as he approached; He said: I see dust. Joram said: Take a horseman and send to meet them, Let him say, Peace. 18 And there went a horseman to meet them and said: Thus says the king, Peace. Ju said: What have you to do with peace? Turn behind me. The watchman reported, saying: The messenger came up to them and has not returned. 19 He sent another horseman, He came to him and said: Thus says the king, Peace. Ju said: What have you to do with peace? Turn behind me. 20 The watchman reported, saying: He came up to them and has not returned: and the driver drives Ju the son of Namessi, for it is with furious haste. 21 Joram said: Make ready. And one made ready the chariot: and Joram the king of Israel went forth and Ochozias king of Juda, each in his chariot and they went to meet Ju and found him in the portion of Nabuthai the Jezraelite.

22 It came to pass when Joram saw Ju, that he said: Is it peace, Ju? Ju said: How can it be peace? As yet there are the whoredoms of your mother Jezabel and her abundant witchcrafts. 23 Joram turned his hands and fled and said to Ochozias, Treachery, Ochozias. 24 Ju bent his bow with his full strength and stroke Joram between his arms and his arrow went out at his heart, He bowed upon his knees. 25 Ju said to Badecar his chief officer, Cast him into the portion of ground of Nabuthai the Jezraelite, for I and you remember, riding as we were on chariots after

Achaab his father, that the Lord took up this burden against him, saying: 26 Surely, I have seen yesterday the blood of Nabuthai and the blood of his sons, says the Lord; and I will recompense him in this portion, says the Lord. Now, then, I pray you, take him up and cast him into the portion, according to the word of the Lord.

27 And Ochozias king of Juda saw it and fled by the way of Baethgan. Ju pursued after him and said: kill him also. And one stroke him in the chariot at the going up of Gai, which is Jeblaam: He fled to Mageddo and died there. 28 And his servants put him on a chariot and brought him to Jerusalem and they buried him in his tomb in the city of David.

29 And in the eleventh year of Joram king of Israel, Ochozias began to reign over Juda.

30 Ju came to Jezrael; and Jezabel heard of it and colored her eyes and adorned her head and looked through the window. 31 Ju entered into the city; and she said: Had Zambri, the murderer of his master, peace? 32 He lifted up his face toward the window and saw her and said: Who are you? Come down with me. And two eunuchs looked down towards him. 33 He said: Throw her down. They threw her down; and some of her blood was sprinkled on the wall and on the horses: and they trampled on her. 34 Ju went in and ate and drank and said: Look now, after this cursed woman and bury her, for she is a king's daughter. 35 They went to bury her; but they found nothing of her but the skull and the feet and the palms of her hands. 36 They returned and told him. He said: It is the word of the Lord, which he spoke by the hand of Elias the Thesbite, saying: In the portion of Jezrael shall the dogs eat the flesh of Jezabel. 37 The carcass of Jezabel shall be as dung on the face of the field in the portion of Jezrael, so that they shall not say, This is Jezabel.

10

10:1 And Achaab had seventy sons in Samaria. Ju wrote a letter and sent it into Samaria to the rulers of Samaria and to the elders and to the guardians of the children of Achaab, saying. 2 Now, then, as soon as this letter shall have reached you, whereas there are with you the sons of your master and with you chariots and horses and strong cities and arms, 3 do you accordingly look out the best and fittest among your master's sons and set him on the throne of his father and fight for the house of your master. 4 They feared greatly and said: Behold, two kings stood not before him: and how shall we stand? 5 So those who were over the house and those who were over the city and the elders and the guardians, sent to Ju, saying: We also are your servants and whatsoever you shall say to us we will do; we will not make any man king: we will do that which is right in your eyes.

6 Ju wrote them a second letter, saying: If you are for me and hearken to my voice, take the heads of the men your master's sons and bring them to me at this time tomorrow in Jezrael. Now, the sons of the king were seventy men; these great men of the city brought them up. 7 It came to pass when the letter came to them, that they took the king's sons and killed them, even seventy men and put their heads in baskets and sent them to him at Jezrael. 8 And a messenger came and told him, saying: They have brought the heads of the king's sons. He said: Lay them in two heaps by the door of the gate until the morning. 9 The morning came, He went forth and stood and said to all the people, you are righteous: behold, I conspired against my master and killed him: but who killed all these? 10 See now that there shall not fall to the ground anything of the word of the Lord which the Lord spoke against the house of Achaab: for the Lord has performed all that he spoke of by the hand of his servant Elias. 11 Ju stroke all that were left of

the house of Achaab in Jezrael and all his great men and his acquaintance and his priests, so as not to leave him any remnant.

12 He arose and went to Samaria, He was in the house of sheep-shearing in the way. 13 Ju found the brothers of Ochozias king of Juda and said: Who are you? They said: We are the brothers of Ochozias and we have come down to salute the sons of the king and the sons of the queen. 14 He said: Take them alive. They killed them at the shearing-house, forty and two men: he left not a man of them.

15 He went for there and found Jonadab the son of Rechab coming to meet him; He saluted him and Ju said to him: Is your heart right with my heart, as my heart is with your heart? Jonadab said: It is. Ju said: If it is then, give me your hand. He gave him his hand, He took him up to him into the chariot. 16 He said to him: Come with me and see me zealous for the Lord. He caused him to sit in his chariot.

17 He entered into Samaria and stroke all that were left of Achaab in Samaria, until he had utterly destroyed him, according to the word of the Lord, which he spoke to Elias. 18 Ju gathered all the people and said to them: Achaab served Baal a little; Ju shall serve him much. 19 Now, then do all you the prophets of Baal call all his servants and his priests to me; let not a man be wanting: for I have a great sacrifice to offer to Baal; every one who shall be missing shall die. But Ju did it in subtilty, that he might destroy the servants of Baal.

20 Ju said: Sanctify a solemn festival to Baal and they made a proclamation. 21 Ju sent throughout all Israel, saying: Now, then let all Baal's servants and all his priests and all his prophets come, let none be lacking: for I am going to offer a great sacrifice; whoever shall be missing, shall not live. So all the servants of Baal came and all his priests and all his prophets: there was not one left who came not. They entered into the house of Baal; and the house of Baal was filled from one end to the other. 22 He said to the man who was over the house of the wardrobe, Bring forth a robe for all the servants of Baal. The keeper of the robes brought forth to them. 23 Ju and Jonadab the son of Rechab entered into the house of Baal and said to the servants of Baal, Search and see whether there is among you any of the servants of the Lord, or only the servants of Baal, by themselves. 24 He went in to offer sacrifices and whole-burnt-offerings; and Ju set for himself eighty men without and said: Every man who shall escape of the men whom I bring into your hand, the life of him that spares him shall go for his life.

25 It came to pass when he had finished offering the whole-burnt-offering, that Ju said to the footmen and to the officers, Go you in and kill them; let not a man of them escape. So they stroke them with the edge of the sword and the footmen and the officers cast the bodies forth and went to the city of the house of Baal. 26 They brought out the pillar of Baal and burnt it. 27 They tore down the pillars of Baal and made his house a draught-house until this day. 28 So Ju abolished Baal out of Israel.

29 Nevertheless Ju departed not from following the sins of Jeroboam the son of Nabat, who led Israel to sin: these were the golden heifers in Baethel and in Dan.

30 The Lord said to Ju, Because of all your deeds by which you have acted well in doing that which was right in my eyes, according to all things which you have done to the house of Achaab as they were in my heart, your sons to the fourth generation shall sit upon the throne of Israel. 31 But Ju took no heed to walk in the law of the Lord God of Israel with all his heart: he departed not from following the sins of Jeroboam, who made Israel to sin. 32 In those days the Lord began to cut Israel short; and Azael stroke them in every coast of Israel; 33 from Jordan eastward all the land of Galaad belonging to the Gadites, of Gaddi and

that of Ruben and of Manasses, from Aroer, which is on the brink of the brook of Arnon and Galaad and Basan.

34 The rest of the acts of Ju and all that he did and all his might and the wars by which he engaged, are not these things written in the book of the chronicles of the kings of Israel? 35 Ju slept with his fathers; and they buried him in Samaria: and Joachaz his son reigned in his stead. 36 The days which Ju reigned over Israel were twenty-eight years in Samaria.

11

11:1 And Gotholia the mother of Ochozias saw that her son was dead and she destroyed all the seed royal. 2 Josabee daughter of king Joram, sister of Ochozias, took Joas the son of her brother and stole him from among the king's sons that were put to death, secreting him and his nurse in the bedchamber and hid him from the face of Gotholia, He was not slain. 3 He remained with her hid in the house of the Lord six years: and Gotholia reigned over the land.

4 And in the seventh year Jodae sent and took the captains of hundreds of the Chorri and of the Rhasim and brought them to him into the house of the Lord and made a covenant of the Lord with them and adjured them and Jodae showed them the king's son. 5 And charged them, saying: This is the thing which you shall do. 6 Let a third part of you go in on the Sabbath-day and keep you the watch of the king's house in the porch; and another third in the gate of the high way and a third at the gate behind the footmen; and keep you the guard of the house. 7 And there shall be two parties among you, even every one that goes out on the Sabbath and they shall keep the guard of the Lord's house before the king. 8 And do you compass the king about every man with his weapon in his hand, He that goes into the ranges shall die: and they shall be with the king in his going out and in his coming in.

9 The captains of hundreds did all things that the wise Jodae commanded; and they took each his men, both those who went in on the Sabbath-day and those who went out on the Sabbath-day and went in to Jodae the priest. 10 The priest gave to the captains of hundreds the swords and spears of king David that were in the house of the Lord. 11 The footmen stood each with his weapon in his hand from the right corner of the house to the left corner of the house, by the altar and the house around the king. 12 He brought forth the king's son and put upon him the crown and gave him the testimony; He made him king and anointed him: and they clapped their hands and said: Long live the king.

13 And Gotholia heard the sound of the people running and she went in to the people to the house of the Lord. 14 And she looked, and, behold, the king stood near a pillar according to the manner; and the singers and the trumpeters were before the king and all the people of the land even rejoicing and sounding with trumpets: and Gotholia rent her garments and cried, A conspiracy, a conspiracy. 15 Jodae the priest commanded the captains of hundreds who were over the host and said to them: Bring her forth without the ranges, He that goes in after her shall certainly die by the sword. For the priest said: Let her not however be slain in the house of the Lord. 16 They laid hands upon her and went in by the way of the horses' entrance into the house of the Lord and she was slain there.

17 Jodae made a covenant between the Lord and the king and the people, that they should be the Lord's people; also between the king and the people. 18 All the people of the land went into the house of Baal and tore it down and completely broke in pieces his altars and his images and they killed Mathan the priest of Baal before the altars. The priest appointed overseers over the house of the Lord. 19 He took the captains of the hundreds and the Chorri and the Rhasim and all the people of

the land and brought down the king out of the house of the Lord; and they went in by the way of the gate of the footmen of the king's house and seated him there on the throne of the kings. 20 All the people of the land rejoiced and the city was at rest: and they killed Gotholia with the sword in the house of the king.

21 Joas was seven years old when he began to reign.

12

12:1 Joas began to reign in the seventh year of Ju, He reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee. 2 Joas did that which was right in the sight of the Lord all the days that Jodae the priest instructed him. 3 Only there were not any of the high places removed and the people still sacrificed there and burned incense on the high places.

4 Joas said to the priests, As for all the money of the holy things that is brought into the house of the Lord, the money of valuation, as each man brings the money of valuation, all the money which any man may feel disposed to bring into the house of the Lord, 5 let the priests take it to themselves, every man from the proceeds of his sale: and they shall repair the breaches of the house in all places wheresoever a breach shall be found.

6 It came to pass in the twenty-third year of king Joas the priests had not repaired the breaches of the house. 7 And king Joas called Jodae the priest and the other priests and said to them: Why have you not repaired the breaches of the house? Now then receive no more money from your sales, for you shall give it to repair the breaches of the house. 8 The priests consented to receive no more money of the people and not to repair the breaches of the house. 9 Jodae the priest took a chest and bored a hole in the lid of it and set it by the altar in the house of a man belonging to the house of the Lord and the priests that kept the door put in it all the money that was found in the house of the Lord.

10 It came to pass when they saw that there was much money in the chest, that the king's scribe and the high priest went up and they tied up and counted the money that was found in the house of the Lord. 11 They gave the money that had been collected into the hands of those who accomplished the works, the overseers of the house of the Lord; and they gave it out to the carpenters and to the builders that accomplished in the house of the Lord. 12 And to the masons and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of the Lord, for all that was spent on the house of the Lord to repair it. 13 Only there were not to be made for the house of the Lord silver plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord: 14 for they were to give it to the workmen and they repaired the house of the Lord. 15 Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully. 16 Money for a sin-offering and money for a trespass-offering, whatever happened to be brought into the house of the Lord, went to the priests.

17 Then went up Azael king of Syria and fought against Geth and took it: and Azael set his face to go against Jerusalem. 18 Joas king of Juda took all the holy things which Josaphat and Joram, Ochozias, his fathers and kings of Juda had consecrated and what he had himself dedicated and all the gold that was found in the treasures of the Lord's house and the king's house, He sent them to Azael king of Syria; He went up from Jerusalem.

19 The rest of the acts of Joas and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda? 20 And his servants rose up and made a conspiracy and stroke Joas in the house of Mallo that is in Sela. 21 Jezirchar the son of Jemuath and Jezabuth Somer's

son, his servants, stroke him, He died; and they buried him with his fathers in the city of David: and Amessias his son reigned in his stead.

13

13:1 In the twenty-third year of Joas son of Ochozias king of Juda began Joachaz the son of Ju to reign in Samaria, He reigned seventeen years. 2 He did that which was evil in the sight of the Lord and walked after the sins of Jeroboam the son of Nabat, who led Israel to sin; he departed not from them.

3 The Lord was very angry with Israel and delivered them into the hand of Azael king of Syria and into the hand of the son of Ader son of Azael, all their days. 4 Joachaz besought the Lord and the Lord listened to him, for he saw the affliction of Israel, because the king of Syria afflicted them. 5 The Lord gave deliverance to Israel and they escaped from under the hand of Syria: and the children of Israel dwelt in their tents as heretofore. 6 Only they departed not from the sins of the house of Jeroboam, who led Israel to sin: they walked in them—moreover the grove also remained in Samaria. 7 Whereas there was not left any army to Joachaz, except fifty horsemen and ten chariots and ten thousand infantry: for the king of Syria had destroyed them and they made them as dust for trampling.

8 The rest of the acts of Joachaz and all that he did and his mighty acts are not these things written in the book of the chronicles of the kings of Israel? 9 Joachaz slept with his fathers and they buried him in Samaria: and Joas his son reigned in his stead.

10 In the thirty-seventh year of Joas king of Juda, Joas the son of Joachaz began to reign over Israel in Samaria sixteen years. 11 He did that which was evil in the sight of the Lord; he departed not from all the sin of Jeroboam the son of Nabat, who led Israel to sin: he walked in it. 12 The rest of the acts of Joas and all that he did and his mighty acts which he performed together with Amessias king of Juda, are not these written in the book of the chronicles of the kings of Israel? 13 Joas slept with his fathers and Jeroboam sat upon his throne, He was buried in Samaria with the kings of Israel.

14 Now, Elisha was sick of his sickness, of which he died: and Joas king of Israel went down to him and wept over his face and said: My father, my father, the chariot of Israel and its horseman! 15 And Elisha said to him: Take bow and arrows. He took to himself a bow and arrows. 16 He said to the king, Put your hand on the bow. Joas put his hand upon it: and Elisha put his hands upon the king's hands. 17 He said: Open the window eastward. He opened it. And Elisha said: Shoot. He shot. And Elisha said: The arrow of the Lord's deliverance and the arrow of deliverance from Syria; and you shall strike the Syrians in Aphe il you have consumed them. 18 And Elisha said to him: Take bow and arrows. He took them. He said to the king of Israel, strike upon the ground. The king stroke three times and stayed. 19 The man of God was grieved at him and said: If you have stricken five or six times, then you should have stricken Syria till you have consumed them; but now you shall strike Syria only thrice.

20 And Elisha died and they buried him. The bands of the Moabites came into the land, at the beginning of the year. 21 It came to pass as they were burying a man, that behold, they saw a band of men and they cast the man into the grave of Elisha: and as soon as he touched the bones of Elisha, he revived and stood up on his feet.

22 And Azael greatly afflicted Israel all the days of Joachaz. 23 The Lord had mercy and compassion upon them and had respect to them because of his covenant with Abra'am and Isaac and Jacob; and the Lord would not destroy them and did not cast them out from his presence. 24 And Azael king of Syria died and the son of Ader his son reigned in his stead. 25 Joas the

son of Joachaz returned and took the cities out of the hand of the son of Ader the son of Azael, which he had taken out of the hand of Joachaz his father in the war: thrice did Joas strike him, He recovered the cities of Israel.

14

14:1 In the second year of Joas the son of Joachaz king of Israel, did Amessias also the son of Joas the king of Juda begin to reign. 2 Twenty and five years old was he when he began to reign, He reigned twenty and nine years in Jerusalem: and his mother's name was Joadim of Jerusalem. 3 He did that which was right in the sight of the Lord, but not as David his father: he did according to all things that his father Joas did. 4 Only he removed not the high places: as yet the people sacrificed and burnt incense on the high places. 5 It came to pass when the kingdom was established in his hand, that he killed his servants that had slain the king his father. 6 But he killed not the sons of those who had slain him; according as it is written in the book of the laws of Moses, as the Lord gave commandment, saying: The fathers shall not be put to death for the children and the children shall not be put to death for the fathers; but every one shall die for his own sins. 7 He stroke of Edom ten thousand in the valley of salt and took the Rock in the war and called its name Jethoel until this day.

8 Then Amessias sent messengers to Joas son of Joachaz son of Ju king of Israel, saying: Come, let us look one another in the face. 9 Joas the king of Israel sent to Amessias king of Juda, saying: The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying: Give my daughter to your son to wife: and the wild beasts of the field that were in Lebanon passed by and trod down the thistle. 10 You have stricken and wounded Edom and your heart has lifted you up: stay at home and glorify yourself; for why then are you quarrelsome to your hurt? So both you will fall and Juda with you.

11 Nevertheless Amessias hearkened not: so Joas king of Israel went up, He and Amessias king of Juda looked one another in the face in Baethsamys of Juda. 12 Juda was overthrown before Israel and every man fled to his tent. 13 Joas king of Israel took Amessias the son of Joas the son of Ochozias, in Baethsamys; He came to Jerusalem and broke down the wall of Jerusalem, beginning at the gate of Ephraim as far as the gate of the corner, four hundred cubits. 14 He took the gold and the silver and all the vessels that were found in the house of the Lord and in the treasures of the king's house and the hostages and returned to Samaria.

15 The rest of the acts of Joas, even all that he did in his might, how he warred with Amessias king of Juda, are not these things written in the book of the chronicles of the kings of Israel? 16 Joas slept with his fathers and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amessias the son of Joas king of Juda lived after the death of Joas son of Joachaz king of Israel fifteen years. 18 The rest of the acts of Amessias and all that he did, are not these written in the book of the chronicles of the kings of Juda? 19 They formed a conspiracy against him in Jerusalem, He fled to Lachis: and they sent after him to Lachis and killed him there. 20 They brought him upon horses; He was buried in Jerusalem with his fathers in the city of David.

21 All the people of Juda took Azarias, He was sixteen years old and made him king in the room of his father Amessias. 22 He built Æloth and restored it to Juda, after the king slept with his fathers.

23 In the fifteenth year of Amessias son of Joas king of Juda began Jeroboam son of Joas to reign over Israel in Samaria forty and one years. 24 He did that which was evil in the

sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. 25 He recovered the coast of Israel from the entering in of Æmath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by his servant Jonas the son of Amathi, the prophet of Gethchopher. 26 For the Lord saw that the affliction of Israel was very bitter and that they were few in number, straitened and in want and destitute and Israel had no helper. 27 The Lord said that he would not blot out the seed of Israel from under heaven; so he delivered them by the hand of Jeroboam the son of Joas.

28 The rest of the acts of Jeroboam and all that he did and his mighty deeds, which he achieved in war and how he recovered Damascus and Æmath to Juda in Israel, are not these things written in the book of the chronicles of the kings of Israel? 29 Jeroboam slept with his fathers, even with the kings of Israel; and Zacharias his son reigned in his stead.

15

15:1 In the twenty-seventh year of Jeroboam king of Israel Azarias the son of Amessias king of Juda began to reign. 2 Sixteen years old was he when he began to reign, He reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem. 3 He did that which was right in the eyes of the Lord, according to all things that Amessias his father did. 4 Only he took not away any of the high places: as yet the people sacrificed and burnt incense on the high places.

5 The Lord plagued the king, He was leprous till the day of his death; He reigned in a separate house. Joatham the king's son was over the household, judging the people of the land.

6 The rest of the acts of Azarias and all that he did, are not these written in the book of the chronicles of the kings of Juda? 7 And Azarias slept with his fathers and they buried him with his fathers in the city of David: and Joatham his son reigned in his stead.

8 In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam began to reign over Israel in Samaria six months. 9 He did that which was evil in the eyes of the Lord, as his fathers had done: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin. 10 And Sellum the son of Jabis and others conspired against him and they stroke him in Keblaam and killed him, He reigned in his stead. 11 The rest of the acts of Zacharias, behold, they are written in the book of the chronicles of the kings of Israel. 12 This was the word of the Lord which he spoke to Ju, saying: your sons of the fourth generation shall sit upon the throne of Israel: and it was so.

13 And Sellum the son of Jabis reigned: and in the thirty and ninth year of Azarias king of Juda began Sellum to reign a full month in Samaria. 14 And Manaem the son of Gaddi went up out of Tharsila and came to Samaria and stroke Sellum the son of Jabis in Samaria and killed him. 15 The rest of the acts of Sellum and his conspiracy by which he was engaged, behold, they are written in the book of the chronicles of the kings of Israel.

16 Then Manaem stroke both Thersa and all that was in it and its borders extending beyond Thersa, because they opened not to him: He stroke it and ripped up the women with child.

17 In the thirty and ninth year of Azarias king of Juda began Manaem the son of Gaddi to reign over Israel in Samaria ten years. 18 He did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. 19 In his days went up Phua king of the Assyrians against the land: and Manaem gave to Phua a thousand talents of silver to aid him with his power. 20 And Manaem raised

the silver by a tax upon Israel, even on every mighty man in wealth, to give to the king of the Assyrians, fifty shekels levied on each man; and the king of the Assyrians departed and remained not there in the land. 21 The rest of the acts of Manaem and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel? 22 And Manaem slept with his fathers; and Phakesias his son reigned in his stead.

23 In the fiftieth year of Azarias king of Juda, began Phakesias the son of Manaem to reign over Israel in Samaria two years. 24 He did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 25 And Phakee the son of Romelias, his officer, conspired against him and stroke him in Samaria in the front of the king's house, with Argob and Aria and with him there were fifty men of the four hundred: He killed him and reigned in his stead. 26 The rest of the acts of Phakesias and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty-second year of Azarias king of Juda began Phakee the son of Romelias to reign over Israel in Samaria twenty years. 28 He did that which was evil in the eyes of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. 29 In the days of Phakee king of Israel came Thalgath-phellasar king of the Assyrians and took Ain and Abel and Thamaacha and Anioch and Kenez and Asor and Galaa and Galilee, even all the land of Nephthali and carried them away to the Assyrians. 30 And Osee son of Ela formed a conspiracy against Phakee the son of Romelias and stroke him and killed him and reigned in his stead, in the twentieth year of Joatham the son of Azarias. 31 The rest of the acts of Phakee and all that he did, behold, these are written in the book of the chronicles of the kings of Israel.

32 In the second year of Phakee son of Romelias king of Israel began Joatham the son of Azarias king of Juda to reign. 33 Twenty and five years old was he when he began to reign, He reigned sixteen years in Jerusalem: and his mother's name was Jerusa daughter of Sadoc. 34 He did that which was right in the sight of the Lord, according to all things that his father Azarias did. 35 Nevertheless he took not away the high places: as yet the people sacrificed and burnt incense on the high places. He built the upper gate of the Lord's house. 36 The rest of the acts of Joatham and all that he did, are not these written in the book of the chronicles of the kings of Juda?

37 In those days the Lord began to send forth against Juda Raasson king of Syria and Phakee son of Romelias. 38 Joatham slept with his fathers and was buried with his fathers in the city of David his father: and Achaz his son reigned in his stead.

16

16:1 In the seventeenth year of Phakee son of Romelias began Achaz the son of Joatham king of Juda to reign. 2 Twenty years old was Achaz when he began to reign, He reigned sixteen years in Jerusalem; He did not that which was right in the eyes of the Lord his God faithfully, as David his father had done. 3 He walked in the way of the kings of Israel, yes, he made his son to pass through the fire, according to the abominations of the heathen whom the Lord cast out from before the children of Israel. 4 He sacrificed and burnt incense on the high places and upon the hills and under every shady tree.

5 Then went up Raasson king of Syria and Phakee son of Romelias king of Israel against Jerusalem to war and besieged Achaz, but do you think not prevail against him. 6 At that time Raasson king of Syria recovered Ælath to Syria and drove out the Jews from Ælath and the Idumeans came to

Ælath and dwelt there until this day. 7 And Achaz sent messengers to Thalgath-phellasar king of the Assyrians, saying: I am your servant and your son: come up, deliver me out of the hand of the king of Syria and out of the hand of the king of Israel, who are rising up against me. 8 And Achaz took the silver and the gold that was found in the treasures of the house of the Lord and of the king's house and sent gifts to the king. 9 The king of the Assyrians listened to him: and the king of the Assyrians went up to Damascus and took it and removed the inhabitants and killed king Raasson.

10 And king Achaz went to Damascus to meet Thalgath-phellasar king of the Assyrians at Damascus; He saw an altar at Damascus. And king Achaz sent to Urias the priest the pattern of the altar and its proportions and all its workmanship. 11 And Urias the priest built the altar, according to all the directions which king Achaz sent from Damascus.

12 The king saw the altar and went up to it, 13 and offered his whole-burnt-offering and his meat-offering and his drink-offering and poured out the blood of his peace-offerings on the brazen altar that was before the Lord. 14 He brought forward the one before the house of the Lord from between the altar and the house of the Lord, He set it openly by the side of the altar northwards. 15 And king Achaz charged Urias the priest, saying: Offer upon the great altar the whole-burnt-offering in the morning and the meat-offering in the evening and the whole-burnt-offering of the king and his meat-offering and the whole-burnt-offering of all the people and their meat-offering and their drink-offering; and you shall pour all the blood of the whole-burnt-offering and all the blood of any other sacrifice upon it: and the brazen altar shall be for me in the morning. 16 And Urias the priest did according to all that king Achaz commanded him. 17 And king Achaz cut off the borders of the bases and removed the laver from off them and took down the sea from the brazen oxen that were under it and set it upon a base of stone. 18 He made a base for the throne in the house of the Lord, He turned the king's entrance without in the house of the Lord because of the king of the Assyrians.

19 The rest of the acts of Achaz, even all that he did, are not these written in the book of the chronicles of the kings of Juda? 20 And Achaz slept with his fathers and was buried in the city of David: and Ezekias his son reigned in his stead.

17

17:1 In the twelfth year of Achaz king of Juda began Osee the son of Ela to reign in Samaria over Israel nine years. 2 He did evil in the eyes of the Lord, only not as the kings of Israel that were before him.

3 Against him came up Salamanassar king of the Assyrians; and Osee became his servant and rendered him tribute. 4 The king of the Assyrians found iniquity in Osee, in that he sent messengers to Segor king of Egypt and brought not a tribute to the king of the Assyrians in that year: and the king of the Assyrians besieged him and bound him in the prison-house. 5 The king of the Assyrians went up against all the land and went up to Samaria and besieged it for three years.

6 In the ninth year of Osee the king of the Assyrians took Samaria and carried Israel away to the Assyrians and settled them in Alae and in Abor, near the rivers of Gozan and in the mountains of the Medes. 7 For it came to pass that the children of Israel had transgressed against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt and they feared other gods, 8 and walked in the statutes of the nations which the Lord cast out before the face of the children of Israel and of the kings of Israel as many as did such things, 9 and in those

of the children of Israel as many as secretly practiced customs, not as they should have done, against the Lord their God: 10 and they built for themselves high places in all their cities, from the tower of the watchmen to the fortified city. They made for themselves pillars and groves on every high hill and under every shady tree. 11 And burned incense there on all high places, as the nations did whom the Lord removed from before them and dealt with familiar spirits and they carved images to provoke the Lord to anger. 12 They served the idols, of which the Lord said to them: you shall not do this thing against the Lord.

13 The Lord testified against Israel and against Juda, even by the hand of all his prophets and of every seer, saying: Turn you from your evil ways and keep my commandments and my ordinances and all the law which I commanded your fathers and all that I sent to them by the hand of my servants the prophets. 14 But they hearkened not and made their neck harder than the neck of their fathers. 15 They kept not any of his testimonies which he charged them; and they walked after vanities and became vain and after the nations around them, concerning which the Lord had charged them not to do accordingly. 16 They forsook the commandments of the Lord their God and made themselves graven images, even two heifers and they made groves and worshiped all the host of heaven and served Baal. 17 They caused their sons and their daughters to pass through the fire and used divinations and auspices and sold themselves to work wickedness in the sight of the Lord, to provoke him.

18 The Lord was very angry with Israel and removed them out of his sight; and there was only left the tribe of Juda quite alone. 19 Nay even Juda kept not the commandments of the Lord their God, but they walked according to the customs of Israel which they practiced and rejected the Lord.

20 The Lord was angry with the whole seed of Israel and troubled them and gave them into the hand of those who spoiled them, until he cast them out of his presence. 21 Since Israel revolted from the house of David and they made Jeroboam the son of Nabat king: and Jeroboam drew off Israel from following the Lord and led them to sin a great sin. 22 The children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it, 23 until the Lord removed Israel from his presence, as the Lord spoke by all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

24 The king of Assyria brought from Babylon the men of Chutha and men from Aia and from Æmath and Seppharvaim and they were settled in the cities of Samaria in the place of the children of Israel: and they inherited Samaria and were settled in its cities. 25 It was so at the beginning of their establishment there that they feared not the Lord and the Lord sent lions among them and they killed some of them. 26 They spoke to the king of the Assyrians, saying: The nations whom you have removed and substituted in the cities of Samaria for the Israelites, know not the manner of the God of the land: He has sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land. 27 The king of the Assyrians commanded, saying: Bring some Israelites for there, Let them go and dwell there and they shall teach them the manner of the God of the land. 28 They brought one of the priests whom they had removed from Samaria, He settled in Baethel and taught them how they should fear the Lord.

29 But the nations made each their own gods and put them in the house of the high places which the Samaritans had made, each nation in the cities in which they dwelt. 30 The men of Babylon made Socchoth Benith and the men of Chuth made Ergel and the men of Haemath made Asimath. 31 The

Evites made Eblazer and Tharthac and the inhabitant of Seppharvaim did evil when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Seppharvaim. 32 They feared the Lord, yet they established their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they dwelt: and they feared the Lord and they made for themselves priests of the high places and sacrificed for themselves in the house of the high places. 33 They feared the Lord and served their gods according to the manner of the nations, from where their lords brought them.

34 Until this day they did according to their manner: they fear the Lord and they do according to their customs and according to their manner and according to the law and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel. 35 The Lord made a covenant with them and charged them, saying: you shall not fear other gods, neither shall you worship them, nor serve them, nor sacrifice to them: 36 but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm: him shall you fear and him shall you worship; to him shall you sacrifice. 37 You shall observe continually the ordinances and the judgments and the law and the commandments which he wrote for you to do; and you shall not fear other gods. 38 Neither shall you forget the covenant which he made with you: and you shall not fear other gods. 39 But you shall fear the Lord your God, He shall deliver you from all your enemies.

40 Neither shall you comply with their practice, which they follow. 41 So these nations feared the Lord and served their graven images: yes, their sons and their son's sons do until this day even as their fathers did.

18

18:1 It came to pass in the third year of Osee son of Ela king of Israel that Ezekias son of Achaz king of Juda began to reign. 2 Five and twenty years old was he when he began to reign, He reigned twenty and nine years in Jerusalem: and his mother's name was Abu, daughter of Zacharias. 3 He did that which was right in the sight of the Lord, according to all that his father David did. 4 He removed the high places and broke in pieces the pillars and utterly destroyed the groves and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: He called it Neesthan. 5 He trusted in the Lord God of Israel; and after him there was not any like him among the kings of Juda, nor among those who were before him. 6 He held on to the Lord, he departed not from following him; He kept his commandments, as many as he commanded Moses.

7 The Lord was with him; He was wise in all that he undertook: He revolted from the king of the Assyrians and served him not. 8 He stroke the Philistines even to Gaza and to the border of it, from the tower of the watchmen even to the strong city.

9 It came to pass in the fourth year of King Ezekias (this is the seventh year of Osee son of Ela king of Israel,)that Salamanassar king of the Assyrians came up against Samaria and besieged it. 10 He took it at the end of three years, in the sixth year of Ezekias, (this is the ninth year of Osee king of Israel when Samaria was taken.) 11 The king of the Assyrians carried away the Samaritans to Assyria and put them in Alae and in Abor, by the river Gozan and in the mountains of the Medes; 12 because they hearkened not to the voice of the Lord their God and transgressed his covenant, even in all things that Moses the servant of the Lord commanded and hearkened not to them, nor did them.

13 And in the fourteenth year of king Ezekias came up Sennacherim king of the Assyrians against the strong cities of Juda and took them. 14 And Ezekias king of Juda sent messengers to the king of the Assyrians to Lachis, saying: I have offended; depart from me: whatsoever you shall lay upon me, I will bear. The king of Assyria laid upon Ezekias king of Juda a tribute of three hundred talents of silver and thirty talents of gold. 15 And Ezekias gave all the silver that was found in the house of the Lord and in the treasures of the king's house. 16 At that time Ezekias cut off the gold from the doors of the temple and from the pillars which Ezekias king of Juda had overlaid with gold and gave it to the king of the Assyrians.

17 The king of the Assyrians sent Tharthan and Raphis and Rapsakes from Lachis to king Ezekias with a strong force against Jerusalem. They went up and came to Jerusalem and stood by the aqueduct of the upper pool, which is by the way of the fuller's field. 18 They cried to Ezekias: and there came to him Heliakim the son of Chelcias the steward and Somnas the scribe and Joas the son of Saphat the recorder.

19 And Rapsakes said to them: Say now to Ezekias, Thus says the king, the great king of the Assyrians, What is this confidence by which you trustest? 20 You have said: (but they are mere words,)I have counsel and strength for war. Now, then in whom do you trust, that you have revolted from me? 21 See now, are you trusting for yourself on this broken staff of reed, even upon Egypt? WHOEVER shall stay himself upon it, it shall even go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust on him. 22 And whereas you have said to me: We trust on the Lord God: is not this he, whose high places and altars Ezekias has removed and has said to Juda and Jerusalem, you shall worship before this altar in Jerusalem? 23 And now, I pray you, make and agreement with my lord the king of the Assyrians and I will give you two thousand horses, if you shall be able on your part to set riders upon them. 24 How then will you turn away the face of one petty governor, from among the least of my lord's servants? Whereas you trust for yourself on Egypt for chariots and horsemen. 25 And now have we come up without the Lord against this place to destroy it? The Lord said to me: Go up against this land and destroy it.

26 And Heliakim the son of Chelkias and Somnas and Joas, said to Rapsakes, Speak now to your servants in the Syrian language, for we understand it; and speak not with us in the Jewish language: and why do you speak in the ears of the people that are on the wall? 27 And Rapsakes said to them: Has my master sent me to your master and to you, to speak these words? Has he not sent me to the men who sit on the wall, that they may eat their own dung and drink their own water together with you.

28 And Rapsakes stood and cried with a loud voice in the Jewish language and spoke and said: Hear the words of the great king of the Assyrians: 29 thus says the king, Let not Ezekias encourage you with words: for he shall not be able to deliver you out of his hand. 30 Let not Ezekias cause you to trust on the Lord, saying: The Lord will certainly deliver us; this city shall not be delivered into the hand of the king of the Assyrians: hearken not to Ezekias: 31 for thus says the king of the Assyrians, Gain my favor and come forth to me and every man shall drink of the wine of his own vine and every man shall eat of his own fig-tree and shall drink water out of his own cistern; 32 until I come and remove you to a land like your own land, a land of corn and wine and bread and vineyards, a land of olive oil and honey and you shall live and not die: and do not you hearken to Ezekias, for he deceives you, saying: The Lord shall deliver you. 33 Have the Gods of the nations at all delivered each their own land out of the hand of the king of the Assyrians? 34 Where is the god of

Haemath and of Arphad? Where is the god of Seppharvaim, Ana and Aba? For have they delivered Samaria out of my hand? 35 Who is there among all the gods of the countries, who have delivered their countries out of my hand, that the Lord should deliver Jerusalem out of my hand?

36 But the men were silent and answered him not a word: for there was a commandment of the king, saying: you shall not answer him. 37 And Heliakim the son of Chelcias, the steward and Somnas the scribe and Joas the son of Saphat the recorder came in to Ezekias, having rent their garments; and they reported to him the words of Rapsakes.

19

19:1 It came to pass when king Ezekias heard it, that he rent his clothes and put on sackcloth, an went into the house of the Lord. 2 He sent Heliakim the steward and Somnas the scribe and the elders of the priests, clothed with sackcloth, to Esaias the prophet the son of Amos. 3 They said to him: Thus says Ezekias, This day is a day of tribulation and rebuke and provocation: for the children have come to the birth-pangs, but the mother has no strength. 4 Perhaps the Lord your God will hear all the words of Rapsakes, whom the king of Assyria his master has sent to reproach the living God and to revile him with the words which the Lord your God has heard: and you shall offer your prayer for the remnant that is found.

5 So the servants of king Ezekias came to Esaias. 6 And Esaias said to them: Thus shall you say to your master, Thus says the Lord, Be not afraid of the words which you have heard, by which the servants of the king of the Assyrians have blasphemed. 7 Behold, I send a blast upon him, He shall hear a report and shall return to his own land; and I will overthrow him with the sword in his own land.

8 So Rapsakes returned and found the king of Assyria at war against Lobna: for he heard that he had departed from Lachis. 9 He heard concerning Tharaca king of the Ethiopians, saying: Behold, he has come forth to fight with you: He returned and sent messengers to Ezekias, saying: 10 Let not your God on whom you trust encourage you, saying: Jerusalem shall not be delivered into the hands of the king of the Assyrians. 11 Behold, you have heard all that the kings of the Assyrians have done in all the lands, to waste them utterly: and shall you be delivered? 12 Have the gods of the nations at all delivered them, whom my fathers destroyed; both Gozan and Charran and Raphis and the sons of Eden who were in Thaesthen? 13 Where is the king of Haemath and the king of Arphad? And where is the king of the city of Seppharvaim, of Ana and Aba?

14 And Ezekias took the letter from the hand of the messengers and read it: He went up to the house of the Lord, an Ezekias spread it before the Lord, 15 and said: O Lord God of Israel that dwell over the cherubim, you are the only god in all the kingdoms of the earth; you have made heaven and earth. 16 Incline your ear, O Lord and hear: open, Lord, your eyes and see: and hear the words of Sennacherim, which he has sent to reproach the living God. 17 For truly, Lord, the kings of Assyria have wasted the nations, 18 and have cast their gods into the fire: because they are no gods, but the works of men's hands, wood and stone; and they have destroyed them. 19 And now, O Lord our God, deliver us out of his hand and all the kingdoms of the earth shall know that you alone are the Lord God.

20 And Esaias the son of Amos sent to Ezekias, saying: Thus says the Lord God of Hosts, the God of Israel, I have heard your prayer to me concerning Sennacherim king of the Assyrians. 21 This is the word which the Lord has spoken against him; The virgin daughter of Zion has made light

of you and mocked you; the daughter of Jerusalem has shaken her head at you. 22 Whom have you reproached and whom have you reviled? And against whom have you lifted up your voice and raised your eyes on high? Is it against the Holy One of Israel?

23 By your messengers you have reproached the Lord and have said: I will go up with the multitude of my chariots, to the height of the mountains, to the sides of Lebanon and I have cut down the height of his cedar and his choice cypresses; and I have come into the midst of the forest and of Carmel. 24 I have refreshed myself and have drunk strange waters and I have dried up with the sole of my foot all the rivers of fortified places. 25 I have brought about the matter, I have brought it to a conclusion; and it has come to the destruction of the bands of warlike prisoners, even of strong cities. 26 And those who dwelt in them were weak in hand, they quaked and were confounded, they became as grass of the field, or as the green herb, the grass growing on houses and that which is trodden down by him that stands upon it. 27 But I know your down-sitting and your going forth and your rage against me. 28 Because you was angry against me and your fierceness has come up into my ears, therefore will I put my hooks in your nostrils and my bridle in your lips and I will turn you back by the way by which you came.

29 And this shall be a sign to you; eat this year the things that grow of themselves and in the second year the things which spring up: and in the third year let there be sowing and reaping and planting of vineyards and eat you the fruit of them. 30 He shall increase him that has escaped of the house of Juda: and the remnant shall strike root beneath and it shall produce fruit above. 31 For from Jerusalem shall go forth a remnant, He that escapes from the mountain of Zion: the zeal of the Lord of host shall do this. 32 Is it not so?

Thus says the Lord concerning the king of the Assyrians, He shall not enter into this city, He shall not shoot an arrow there, neither shall a shield come against it, neither shall he heap a mound against it. 33 By the way by which he comes, by it shall he return, He shall not enter into this city, says the Lord. 34 I will defend this city as with a shield, for my own sake and for my servant David's sake.

35 It came to pass at night that the angel of the Lord went forth, an stroke in the camp of the Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, these were all dead corpses. 36 And Sennacherim king of the Assyrians departed and went and returned and dwelt in Nineve. 37 It came to pass, while he was worshiping in the house of Meserach his god, that Adramelech and Sarasar his sons stroke him with the sword: and they escaped into the land of Ararath; and Asordan his son reigned in his stead.

20

20:1 In those days was Ezekias sick even to death. The prophet Esaias the son of Amos came in to him and said to him: Thus says the Lord, Give charge to your household; for you shall die and not live. 2 And Ezekias turned to the wall and prayed to the Lord, saying: 3 Lord, remember, I pray you, how I have walked before you in truth and with a perfect heart and have done that which is good in your eyes. And Ezekias wept with a great weeping.

4 And Esaias was in the middle court and the word of the Lord came to him, saying: 5 Turn back and you shall say to Ezekias the ruler of my people, Thus says the Lord God of your father David, I have heard your prayer, I have seen your tears: behold, I will heal you: on the third day you shall go up to the house of the Lord. 6 I will add to your days fifteen years; and I will deliver you and this city out of the hand of the king of the Assyrians and I will defend this city for my own sake and for my servant's David sake. 7 He said: Let

them take a cake of figs and lay it upon the ulcer, He shall be well. 8 And Ezekias said to Esaias, What is the sign that the Lord will heal me and I shall go up to the house of the Lord on the third day? 9 And Esaias said: This is the sign from the Lord, that the Lord will perform the word which he has spoken, the shadow of the dial shall advance ten degrees: or if it should go back ten degrees this would also be the sign. 10 And Ezekias said: It is a light thing for the shadow to go down ten degrees: No, but let the shadow return ten degrees backward on the dial. 11 And Esaias the prophet cried to the Lord: and the shadow returned back ten degrees on the dial.

12 At that time Marodach Baladan, son of Baladan king of Babylon, sent letters and a present to Ezekias, because he had heard that Ezekias was sick. 13 And Ezekias rejoiced at them and showed all the house of his spices, the silver and the gold, the spices and the fine oil and the armory and all that was found in his treasures: there was nothing which Ezekias did not show them in his house and in all his dominion. 14 And Esaias the prophet went in to king Ezekias and said to him: What said these men? And from where came they to you? And Ezekias said: they came to me from a distant land, even from Babylon. 15 He said: What saw they in your house? He said: They saw all things that are in my house: there was nothing in my house which I showed not to them; yes, all that was in my treasures also. 16 And Esaias said to Ezekias, Hear the word of the Lord: 17 Behold, the days come, that all things that are in your house shall be taken and all that your fathers have treasured up until this day, to Babylon; and there shall not fail a word, which the Lord has spoken. 18 And as for your sons which shall come forth of you, which you shall beget, the enemy shall take them and they shall be eunuchs in the house of the king of Babylon. 19 And Ezekias said to Esaias, Good is the word of the Lord which he has spoken: only let there be peace in my days.

20 The rest of the acts of Ezekias and all his might and all that he made, the fountain and the aqueduct and how he brought water into the city, are not these things written in the book of the chronicles of the kings of Juda? 21 And Ezekias slept with his fathers: and Manasses his son reigned in his stead.

21

21:1 Manasses was twelve years old when he began to reign, He reigned fifty-five years in Jerusalem: and his mother's name was Apsiba. 2 He did that which was evil in the eyes of the Lord, according to the abominations of the nations which the Lord cast out from before the children of Israel. 3 He built again the high places, which Ezekias his father had demolished; and set up an altar to Baal and made groves as Achaab king of Israel made them; and worshiped all the host of heaven and served them. 4 He built an altar in the house of the Lord, whereas he had said: In Jerusalem I will place my name. 5 He built an altar to all the host of heaven in the two courts of the house of the Lord. 6 He caused his sons to pass through the fire and used divination and auspices and made groves and multiplied wizards, so as to do that which was evil in the sight of the Lord, to provoke him to anger. 7 He set up the graven image of the grove in the house of which the Lord said to David and to Solomon his son, In this house and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever. 8 I will not again remove the foot of Israel from the land which I gave to their fathers, even of those who shall keep all that I commanded, according to all the commandments which my servant Moses commanded them. 9 But they hearkened not; and Manasses led them astray to do evil in the sight of the Lord, beyond the nations whom the Lord utterly destroyed from before the children of Israel.

10 The Lord spoke by his servants the prophets, saying: 11 Since Manasses the king of Juda has accomplished all these evil abominations, beyond all that the Amorite did, who lived before him and has led Juda also into sin by their idols, 12 it shall not be so. Thus says the Lord God of Israel, Behold, I bring calamities upon Jerusalem and Juda, so that both the ears of every one that hears shall tingle. 13 I will stretch out over Jerusalem the measure of Samaria and the plummet of the house of Achaab: and I will wipe Jerusalem as a jar is wiped and turned upside down in the wiping. 14 I will reject the remnant of my inheritance and will deliver them into the hands of their enemies; and they shall be for a plunder and for a spoil to all their enemies: 15 since they have done wickedly in my sight and have provoked me from the day that I brought out their fathers out of Egypt, even until this day. 16 Moreover, Manasses shed very much innocent blood, until he filled Jerusalem with it from one end to the other, beside his sins with which he caused Juda to sin, in doing evil in the eyes of the Lord.

17 The rest of the acts of Manasses and all that he did and his sin which he sinned, are not these things written in the book of the chronicles of the kings of Juda? 18 And Manasses slept with his fathers and was buried in the garden of his house, even in the garden of Oza: and Amos his son reigned in his stead.

19 Twenty and two years old was Amos when he began to reign, He reigned two years in Jerusalem: and his mother's name was Mesollam, daughter of Arus of Jeteba. 20 He did that which was evil in the sight of the Lord, as Manasses his father did. 21 He walked in all the way in which his father walked and served the idols which his father served and worshiped them. 22 He forsook the Lord God of his fathers and walked not in the way of the Lord. 23 The servants of Amos conspired against him and killed the king in his house. 24 The people of the land killed all that had conspired against king Amos; and the people of the land made Josias king in his room.

25 The rest of the acts of Amos, even all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? 26 They buried him in his tomb in the garden of Oza: and Josias his son reigned in his stead.

22

22:1 Josias was eight years old when he began to reign, He reigned thirty and one years in Jerusalem: and his mother's name was Jedia, daughter of Edeia of Basuroth. 2 He did that which was right in the sight of the Lord and walked in all the way of David his father; he turned not aside to the right hand or to the left.

3 It came to pass in the eighteenth year of king Josias, in the eighth month, the king sent Sapphan the son of Ezelias the son of Mesollam, the scribe of the house of the Lord, saying: 4 Go up to Chelcias the high priest and take account of the money that is brought into the house of the Lord, which those who keep the door have collected of the people. 5 Let them give it into the hand of the workmen that are appointed in the house of the Lord. He gave it to the workmen in the house of the Lord, to repair the breaches of the house, 6 even to the carpenters and builders and masons and also to purchase timber and hewn stones, to repair the breaches of the house. 7 Only they did not call them to account for the money that was given to them, because they dealt faithfully.

8 And Chelcias the high priest said to Saphan the scribe, I have found the book of the law in the house of the Lord. And Chelcias gave the book to Sapphan, He read it. 9 He went into the house of the Lord to the king and reported the matter to the king and said: your servants have collected the money that was found in the house of the Lord and have given it into the

hand of the workmen that are appointed in the house of the Lord. 10 And Sapphan the scribe spoke to the king, saying: Chelcias the priest has given me a book. And Sapphan read it before the king. 11 It came to pass when the king heard the words of the book of the law, that he rent his garments. 12 The king commanded Chelcias the priest and Achikam the son of Sapphan and Achobor the son of Michaias and Sapphan the scribe and Asaias the king's servant, saying: 13 Go, enquire of the Lord for me and for all the people and for all Juda and concerning the words of this book that has been found: for the wrath of the Lord that has been kindled against us is great, because our fathers hearkened not to the words of this book, to do according to all the things written concerning us.

14 So Chelcias the priest went and Achicam and Achobor and Sapphan and Asaias, to Olda the prophetess, the mother of Sellem the son of Thecuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; and they spoke to her.

15 And she said to them: Thus says the Lord God of Israel, Say to the man that sent you to me, 16 Thus says the Lord, Behold, I bring evil upon this place and upon those who dwell in it, even all the words of the book which the king of Juda has read: 17 because they have forsaken me and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place and shall not be quenched. 18 And to the king of Juda that sent you to enquire of the Lord, — thus shall you say to him, Thus says the Lord God of Israel, As for the words which you have heard; 19 because your heart was softened and you was humbled before me when you heard all that I spoke against this place and against the inhabitants of it, that it should be utterly destroyed and accursed and you did destroy your garments and weep before me; I also have heard, says the Lord. 20 It shall not be so therefore: behold, I will add you to your fathers and you shall be gathered to your tomb in peace and your eyes shall not see any among all the evils which I bring upon this place.

23

23:1 So they reported the word to the king: and the king sent and gathered all the elders of Juda and Jerusalem to himself. 2 The king went up to the house of the Lord and every man of Juda and all who dwelt in Jerusalem with him and the priests and the prophets and all the people small and great; He read in their ears all the words of the book of the covenant that was found in the house of the Lord. 3 The king stood by a pillar and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all the heart and with all the soul, to confirm the words of this covenant; even the things written in this book. All the people stood to the covenant.

4 The king commanded Chelcias the high priest and the priests of the second order and those who kept the door, to bring out of the temple of the Lord all the vessels that were made for Baal and for the grove and all the host of heaven, He burned them without Jerusalem in the fields of Kedron and took the ashes of them to Baethel. 5 He burned the idolatrous priests, whom the kings of Juda had appointed, (and they burned incense in the high places and in the cities of Juda and the places around about Jerusalem); and those who burned incense to Baal and to the sun and to the moon and to Mazuroth and to all the host of heaven.

6 He carried out the grove from the house of the Lord to the brook Kedron and burned it at the brook Kedron and reduced it to powder and cast its powder on the tombs of the sons of the people. 7 He pulled down the house of the sodomites that were by the house of the Lord, where the women wove tents for the grove. 8 He brought up all the

priest from the cities of Juda and defiled the high places where the priests burned incense, from Gaebal even to Bersabee; He pulled down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on a man's left hand at the gate of the city. 9 Only the priests of the high places went not up to the altar of the Lord in Jerusalem, for they only ate leavened bread in the midst of their brothers. 10 He defiled Tapheth which is in the valley of the son of Ennom, constructed for a man to cause his son or his daughter to pass through fire to Moloch.

11 He burned the horses which the king of Juda had given to the sun in the entrance of the house of the Lord, by the treasury of Nathan the king's eunuch, in the suburbs; He burned the chariot of the sun with fire. 12 The altars that were on the roof of the upper chamber of Achaz, which the kings of Juda had made and the altars which Manasses had made in the two courts of the house of the Lord, did the king pull down and forcibly remove there and cast their dust into the brook of Kedron. 13 The king defiled the house that was before Jerusalem, on the right hand of the mount of Mosthas, which Solomon king of Israel built to Astarte the abomination of the Sidonians and to Chamos the abomination of Moab and to Moloch the abomination of the children of Ammon. 14 He broke in pieces the pillars and utterly destroyed the groves and filled their places with the bones of men.

15 Also the high altar in Baethel, which Jeroboam the son of Nabat, who made Israel to sin, had made, even that high altar he tore down and broke in pieces the stones of it and reduced it to powder and burnt the grove. 16 Josias turned aside and saw the tombs that were there in the city and sent and took the bones out of the tombs and burnt them on the altar and defiled it, according to the word of the Lord which the man of God spoke when Jeroboam stood by the altar at the feast: He turned and raised his eyes to the tomb of the man of God that spoke these words. 17 He said: What is that mound which I see? The men of the city said to him: It is the grave of the man of God that came out of Juda and uttered these imprecations which he imprecated upon the altar of Baethel. 18 He said: Let him alone; let no one disturb his bones. So his bones were spared, together with the bones of the prophet that came out of Samaria.

19 Moreover, Josias removed all the houses of the high places that were in the cities of Samaria, which the kings of Israel made to provoke the Lord and did to them all that he did in Baethel. 20 He sacrificed all the priests of the high places that were there on the altars and burnt the bones of men upon them and returned to Jerusalem.

21 The king commanded all the people, saying: Keep the Passover to the Lord your God, as it is written in the book of this covenant. 22 For a Passover such as this had not been kept from the days of the judges who judged Israel, even all the days of the kings of Israel and of the kings of Juda. 23 But in the eighteenth year of king Josias, was the Passover kept to the Lord in Jerusalem.

24 Moreover, Josias removed the sorcerers and the wizards and the theraphin and the idols and all the abominations that had been set up in the land of Juda and in Jerusalem, that he might keep the words of the law that were written in the book, which Chelcias the priest found in the house of the Lord. 25 There was no king like him before him, who turned to the Lord with all his heart and with all his soul and with all his strength, according to all the law of Moses; and after him there rose not one like him. 26 Nevertheless the Lord turned not from the fierceness of his great anger, by which he was wroth in his anger against Juda, because of the provocations, by which Manasses provoked him. 27 The Lord said: I will also remove Juda from my presence, as I removed Israel and will reject this

city which I have chosen even Jerusalem and the house of which I said: My name shall be there. 28 The rest of the acts of Josias and all that he did, are not these things written in the book of the chronicles of the kings of Juda?

29 And in his days went up Pharaoh Nechao king of Egypt against the king of the Assyrians to the river Euphrates: and Josias went out to meet him: and Nechao killed him in Mageddo when he saw him. 30 And his servants carried him dead from Mageddo and brought him to Jerusalem and buried him in his tomb: and the people of the land took Joachaz the son of Josias and anointed him and made him king in the room of his father.

31 Twenty and three years old was Joachaz when he began to reign, He reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna. 32 He did that which was evil in the sight of the Lord, according to all that his fathers did. 33 Pharaoh Nechao removed him to Rablaam in the land of Emath, so that he should not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of silver and a hundred talents of gold. 34 Pharaoh Nechao made Eliakim son of Josias king of Juda king over them in the place of his father Josias, He changed his name to Joakim, He took Joachaz and brought him to Egypt, He died there. 35 Joakim gave the silver and the gold to Pharaoh; but he assessed the land to give the money at the command of Pharaoh: they gave the silver and the gold each man according to his assessment together with the people of the land to give to Pharaoh Nechao.

36 Twenty-five years old was Joakim when he began to reign, He reigned eleven years in Jerusalem: and his mother's name was Jeldaph, daughter of Phadail of Ruma. 37 He did that which was evil in the eyes of the lord, according to all that his fathers had done.

24

24:1 In his days went up Nabuchodonosor king of Babylon and Joakim became his servant three years; and then he turned and revolted from him. 2 The lord sent against him the bands of the Chaldeans and the bands of Syria and the bans of Moab and the bands of the children of Ammon and sent them into the land of Juda to prevail against it, according to the word of the Lord, which he spoke by his servants the prophets. 3 Moreover, it was the purpose of the Lord concerning Juda, to remove them from his presence, because of the sins of Manasses, according to all that he did. 4 Moreover, he shed innocent blood and filled Jerusalem with innocent blood and the Lord would not pardon it. 5 The rest of the acts of Joakim and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

6 Joakim slept with his fathers: and Joachim his son reigned in his stead. 7 The king of Egypt came no more out of his land: for the king of Babylon took away all that belonged to the king of Egypt from the river of Egypt as far as the river Euphrates.

8 Eighteen years old was Joachim when he began to reign, He reigned three months in Jerusalem: and his mother's name was Nestha, daughter of Ellanastham, of Jerusalem. 9 He did that which was evil in the sight of the Lord, according to all that his father did.

10 At that time went up Nabuchodonosor king of Babylon to Jerusalem and the city was besieged. 11 And Nabuchodonosor king of Babylon came against the city and his servants besieged it. 12 Joachim king of Juda came forth to the king of Babylon, he and his servants and his mother and his princes and his eunuchs; and the king of Babylon took him in the eighth year of his reign. 13 He brought forth for there all the treasures of the house of the Lord and the treasures of the king's

house, He cut up all the golden vessels which Solomon the king of Israel had made in the temple of the Lord, according to the word of the Lord. 14 He carried away the inhabitants of Jerusalem and all the captains and the mighty men, taking captive ten thousand prisoners and every artificer and smith: and only the poor of the land were left. 15 He carried Joachim away to Babylon and the king's mother and the king's wives and his eunuchs: He carried away the mighty men of the land into captivity from Jerusalem to Babylon. 16 All the men of might, even seven thousand and one thousand artificers and smiths: all were mighty men fit for war; and the king of Babylon carried them captive to Babylon. 17 The king of Babylon made Batthanias his son king in his stead and called his name Sedekias.

18 Twenty and one years old was Sedekias when he began to reign, He reigned eleven years in Jerusalem: and his mother's name was Amital daughter of Jeremias. 19 He did that which was evil in the sight of the Lord, according to all that Joachim did. 20 For it was according to the Lord's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedekias revolted against the king of Babylon.

25

25:1 It came to pass in the ninth year of his reign, in the tenth month, that Nabuchodonosor king of Babylon came and all his host, against Jerusalem; He encamped against it and built a mound against it. 2 The city was besieged until the eleventh year of king Sedekias on the ninth day of the month. 3 The famine prevailed in the city and there was no bread for the people of the land. 4 The city was broken up and all the men of war went forth by night, by the way of the gate between the walls, this is the gate of the king's garden: and the Chaldeans were set against the city round about: and the king went by the way of the plain. 5 The force of the Chaldeans pursued the king and overtook him in the plains of Jericho: and all his army was dispersed from about him. 6 They took the king and brought him to the king of Babylon to Reblatha; He gave judgment upon him. 7 He killed the sons of Sedekias before his eyes and put out the eyes of Sedekias and bound him in fetters and brought him to Babylon.

8 And in the fifth month, on the seventh day of the month (this is the nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan, captain of the guard, who stood before the king of Babylon, to Jerusalem. 9 He burnt the house of the Lord and the king's house and all the houses of Jerusalem, even every house did the captain of the guard burn. 10 The force of the Chaldeans pulled down the wall of Jerusalem round about. 11 And Nabuzardan the captain of the guard removed the rest of the people that were left in the city and the men who had deserted to the king of Babylon and the rest of the multitude. 12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

13 The Chaldeans broke to pieces the brazen pillars that were in the house of the Lord and the bases and the brazen sea that was in the house of the Lord and carried their brass to Babylon. 14 The caldrons and the shovels and the bowls and the censers and all the brazen vessels with which they minister, he took. 15 The captain of the guard took the fire-pans and the gold and silver bowls. 16 Two pillars and one sea and the bases which Solomon made for the house of the Lord: there was no weight of the brass of all the vessels. 17 The height of one pillar was eighteen cubits and the chapiter upon it was of brass: and the height of the chapiter was three cubits: the border and the pomegranates on the chapiter around were all of brass: and so it was with the second pillar with its border.

18 The captain of the guard took Saraias the high-priest and Sophonias the second in order and the three

doorkeepers. 19 They took out of the city one eunuch who was commander of the men of war and five men that saw the face of the king, that were found in the city and the secretary of the commander-in-chief, who took account of the people of the land and sixty men of the people of the land that were found in the city. 20 And Nabuzardan the captain of the guard took them and brought them to the king of Babylon to Reblatha. 21 The king of Babylon stroke them and killed them at Reblatha in the land of Æmath. So Juda was carried away from his land.

22 And as for the people that were left in the land of Juda, whom Nabuchodonosor king of Babylon left, even over them he set Godolias son of Achicam son of Saphan. 23 All the captains of the host, they and their men, heard that the king of Babylon had thus appointed Godolias and they came to Godolias to Massephas, both Ismael the son of Nathanias and Jona son of Cares and Saraias, son of Thanamath the Netophathite and Jezonias son of a Machathite, they and their men. 24 And Godolias swore to them and their men and said to them: Fear not the incursion of the Chaldeans; dwell in the land and serve the king of Babylon and it shall be well with you. 25 It came to pass in the seventh month that Ismael son of Nathanias son of Helisama, of the seed royal, came and ten men with him, He stroke Godolias, that he died, him and the Jews and the Chaldeans that were with him in Massepha. 26 All the people, great and small rose up, they and the captains of the forces and went into Egypt; because they were afraid of the Chaldeans.

27 It came to pass in the thirty-seventh year of the carrying away of Joachim king of Juda, in the twelfth month, on the twenty-seventh day of the month, that Evialmarodec king of Babylon in the first year of his reign lifted up the head of Joachim king of Juda and brought him out of his prison-house. 28 He spoke kindly to him and set his throne above the thrones of the kings that were with him in Babylon; 29 And changed his prison garments: He ate bread continually before him all the days of his life. 30 And his portion, a continual portion, was given him out of the house of the king, a daily rate for every day all the days of his life.

CHRONICLES I
(ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ Α)

1

1:1 Adam, Seth, Enos, 2 and Cainan, Maleleel, Jared, 3 Enoch, Mathusala, Lamech, 4 Noe: the sons of Noe, Sem, Cham, Japheth.

5 The sons of Japheth, Gamer, Magog, Madaim, Jovan, Helisa, Thobel, Mosoch and Thiras. 6 The sons of Gamer, Aschanaz and Riphas and Thorgama. 7 The sons of Jovan, Helisa and Tharsis, the Citians and Rhodians.

8 The sons of Cham, Chus and Mesraim, Phud and C'anaan. 9 The sons of Chus, Saba and Evila and Sabatha and Regma and Sebethaca: and the sons of Regma, Saba and Dadan. 10 And Chus begot Nebrod: he began to be a mighty hunter on the earth. 11 12 13 14 15 16

17 The sons of Sem, Ælam and Assur, 18 19 20 21 22 23 24 and Arphaxad, Sala, 25 Eber, Pheleg, Ragan, 26 Seruch, Nachor, Tharrha, 27 Abra'am.

28 The sons of Abra'am, Isaac and Ismael. 29 These are their generations: the first-born of Ismael, Nabaeoth and Kedar, Nabdeel, Massam, 30 Masma, Iduma, Masse, Chondan, Thaeman, 31 Jettur, Naphes, Kedma: these are the sons of Ismael.

32 The sons of Chettura Abra'am's concubine:—and she bore him Zembram, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jexan; Daedan and Sabai; 33 and the sons of Madiam; Gephar and Opher and Enoch and Abida and Eldada; all these were the sons of Chettura.

34 Abra'am begot Isaac: and the sons of Isaac were Jacob and Esau. 35 The sons of Esau, Eliphaz and Raguel and Jeul and Jeglom and Core. 36 The sons of Eliphaz: Thaeman and Omar, Sophar and Gootham and Kenez and Thamna and Amalec. 37 The sons of Raguel, Naches, Zare, Some and Moze. 38 The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar and Disan. 39 The sons of Lotan, Chorri and Æman; and the sister of Lotan was Thamna. 40 The sons of Sobal; Alon, Machanath, Taebel, Sophi and Onan: and the sons of Sebegon; Æth and Sonan. 41 The sons of Sonan, Daeson: and the sons of Daeson; Emeron and Asebon and Jethram and Charran. 42 The sons of Hosar, Balaam and Zucam and Acan: the sons of Disan, Os and Aran.

43 These are their kings, Balac the son of Beor; and the name of his city was Dennaba. 44 And Balac died and Jobab the son of Zara of Bosorrha reigned in his stead. 45 Jobab died and Asom of the land of the Thaemanites reigned in his stead. 46 And Asom died and Adad the son of Barad reigned in his stead, who stroke Madiam in the plain of Moab: and the name of his city was Gethaim. 47 And Adad died and Sebla of Masecca reigned in his stead. 48 And Sebla died and Saul of Rhoboth by the river reigned in his stead. 49 And Saul died and Balaennor son of Achobor reigned in his stead. 50 And Balaennor died and Adad son of Barad reigned in his stead; and the name of his city was Phogor.

51 The princes of Edom: prince Thamna, prince Golada, prince Jether, 52 prince Elibamas, prince Elas, prince Phinon, 53 prince Kenez, prince Thaeman, prince Babsar, prince Magediel, 54 prince Zaphoin. These are the princes of Edom.

2

2:1 These are the names of the sons of Israel; 2 Ruben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

3 The sons of Juda; Er, Aunan, Selom. These three were born to him of the daughter of Sava the Chananitish woman: and Er, the first-born of Juda, was wicked before the Lord, He killed him. 4 And Thamar his daughter-in-law bore to him Phares and Zara: all the sons of Juda were five.

5 The sons of Phares, Esrom and Jemuel. 6 The sons of Zara, Zambri and Ætham and Æmuan and Calchal and Darad, in all five.

7 The sons of Charmi; Achar the troubler of Israel, who was disobedient in the accursed thing. 8 The sons of Ætham; Azarias, 9 and the sons of Esrom who were born to him; Jerameel and Aram and Chaleb.

10 And Aram begot Aminadab and Aminadab begot Naasson, chief of the house of Juda. 11 And Naasson begot Salmon and Salmon begot Booz, 12 and Booz begot Obed and Obed begot Jessae. 13 Jessae begot his first-born Eliab, Aminadab was the second, Samaa the third, 14 Nathanael the fourth, Zabdai the fifth, 15 Asam the sixth, David the seventh. 16 And their sister was Saruia and another Abigaia: and the sons of Saruia were Abisa and Joab and Asael, three. 17 And Abigaia bore Amessab: and the father of Amessab was Jothor the Ismaelite.

18 And Chaleb the son of Esrom took Gazuba to wife and Jerioth: and these were her sons; Jasar and Subab and Ardon. 19 And Gazuba died; and Chaleb took to himself Ephrath and she bore to him Or. 20 And Or begot Uri and Uri begot Beseleel. 21 And after this Esron went in to the daughter of Machir the father of Galaad, He took her when he was sixty-five years old; and she bore him Seruch. 22 And Seruch begot Jair, He had twenty-three cities in Galaad. 23 He took Gedsur and Aram, the towns of Jair from them; with Canath and its towns, sixty cities. All these belonged to the sons of Machir the father of Galaad. 24 And after the death of Esron, Chaleb came to Ephratha; and the wife of Esron was Abia; and she bore him Ascho the father of Thecoe.

25 The sons of Jerameel the first-born of Esron were, the first-born Ram and Banaa and Aram and Asan his brother. 26 Jerameel had another wife and her name was Atara: she is the mother of Ozom. 27 The sons of Ram the first-born of Jerameel were Maas and Jamin and Acor. 28 The sons of Ozom were, Samai and Jadae: and the sons of Samai; Nadab and Abisur. 29 The name of the wife of Abisur was Abichaia and she bore him Achabar and Moel. 30 The sons of Nadab; Salad and Apphain; and Salad died without children. 31 The sons of Apphain, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai. 32 The sons of Dadai, Achisamas, Jether, Jonathan: and Jether died childless. 33 The sons of Jonathan; Phaleth and Hozam. These were the sons of Jerameel.

34 And Sosan had no sons, but daughters. And Sosan had an Egyptian servant and his name was Jochel. 35 And Sosan gave his daughter to Jochel his servant to wife; and she bore him Ethi. 36 And Ethi begot Nathan and Nathan begot Zabed, 37 and Zabed begot Aphamel and Aphamel begot Obed. 38 And Obed begot Jeu and Jeu begot Azarias. 39 And Azarias begot Chelles and Chelles begot Eleasa, 40 and Eleasa begot Sosomai and Sosomai begot Salum, 41 and Salum begot Jechemias and Jechemias begot Elisama and Elisama begot Ismael.

42 The sons of Chaleb the brother of Jerameel were, Marisa his first-born, he is the father of Ziph:—and the sons of Marisa the father of Chebron. 43 The sons of Chebron; Core and Thapphus and Recom and Samaa. 44 And Samaa begot Raem the father of Jeclan: and Jeclan begot Samai. 45 And his son was Maon: and Maon is the father of Baethsur. 46 And Gaepha the concubine of Chaleb bore Aram and Mosa and Gezue. 47 The sons of Addai were Ragem and Joatham and Sogar and Phalec and Gaepha and Sagae. 48 And Chaleb's concubine Mocha bore

Saber and Tharam. 49 She bore also Sagae the father of Madmena and Sau the father of Machabena and the father of Gaebal: and the daughter of Chaleb was Ascha.

50 These were the sons of Chaleb: the sons of Or the first-born of Ephratha; Sobal the father of Cariathiarim, 51 Salomon the father of Baetha, Lammon the father of Baethalaem and Arim the father of Bethgedor. 52 The sons of Sobal the father of Cariathiarim were Araa and Æsi and Ammanith, 53 and Umasphae, cities of Jair; Æthalim and Miphithim and Hesamathim and Hemasaraim; from these went forth the Sarathaeans and the sons of Esthaam. 54 The sons of Salomon; Baethalaem, the Netophathite, Ataroth of the house of Joab and half of the family of Malathi, Esari. 55 The families of the scribes dwelling in Jabis; Thargathiim and Samathiim and Sochathim, these are the Kinaeans that came of Hemath, the father of the house of Rechab.

3

3:1 Now, these were the sons of David that were born to him in Chebron; the first-born Amnon, born of Achinaam the Jezraelitess; the second Damniel, of Abigaia the Carmelitess. 2 The third, Abessalom, the son of Mocha the daughter of Tholmai king of Gedsur; the fourth, Adonia the son of Aggith. 3 The fifth, Saphatia, the son of Abital; the sixth, Jethraam, born of Agla his wife. 4 Six were born to him in Chebron; He reigned there seven years and six months: He reigned thirty-three years in Jerusalem. 5 These were born to him in Jerusalem; Samaa, Sobab, Nathan and Solomon; four of Bersabee the daughter of Amiel: 6 and Ebaar and Elisa and Eliphaleth, 7 and Nagai and Naphec and Japhie, 8 and Helisama and Eliada and Eliphala, nine. 9 All these were the sons of David, besides the sons of the concubines and there was also Themar their sister.

10 The sons of Solomon; Roboam, Abia his son, Asa his son, Josaphat his son, 11 Joram his son, Ochozias his son, Joas his son, 12 Amasias his son, Azarias his son, Joathan his son, 13 Achaz his son, Ezekias his son, Manasses his son, 14 Amon his son, Josia his son. 15 The sons of Josia; the first-born Joanan, the second Joakim, the third Sedekias, the fourth Salum. 16 The sons of Joakim; Jechonias his son, Sedekias his son. 17 The sons of Jechonias; Asir, Salathiel his son, 18 Melchiram and Phadaias and Sanesar and Jekimia and Hosamath and Nabadias.

19 The sons of Phadaias; Zorobabel and Semei: and the sons of Zorobabel; Mosollam and Anania and Salomethi was their sister. 20 And Asube and Ool and Barachia and Asadia and Asobed, five.

21 The sons of Anania, Phalettia and Jesias his son, Raphal his son, Orna his son, Abdia his son, Sechenias his son. 22 The son of Sechenias; Samaia: and the sons of Samaia; Chattus and Joel and Berri and Noadia and Saphas, six.

23 The sons of Noadia: Elithenan and Ezekia and Ezricam, three. 24 The sons of Elithenan; Odolia and Heliasebon and Phadaia and Akub and Joanan and Dalaaia and Anan, seven.

4

4:1 The sons of Juda; Phares, Esrom and Charmi and Or, Subal, 2 and Rada his son; and Subal begot Jeth; and Jeth begot Achimai and Laad: these are the generations of the Arathites. 3 These are the sons of Ætam; Jezrael and Jesman and Jebdas: and their sister's name was Eselebbon. 4 And Phanuel the father of Gedor and Jazer the father of Osan: these are the sons of Or, the first-born of Ephratha, the father of Baethalaen.

5 And Asur the father of Thecoe had two wives, Aoda and Thoada. 6 And Aoda bore to him Ochaia and Ephal and Thaeman and Aasther: all

these were the sons of Aoda. 7 The sons of Thoada; Sereth and Saar and Esthanam. 8 And Coe begot Enob and Sabatha and the progeny of the brother of Rechab, the son of Jarin. 9 Igabes was more famous than his brothers; and his mother called his name Igabes, saying: I have born as a sorrowful one. 10 Igabes called on the God of Israel, saying: O that you would indeed bless me and enlarge my coasts and that your hand might be with me and that you would make me know that you will not grieve me! And God granted him all that he asked.

11 And Chaleb the father of Ascha begot Machir; he was the father of Assathon. 12 He begot Bathraias and Bessee and Thaeman the founder of the city of Naas the brother of Eselom the Kenezite: these were the men of Rechab. 13 The sons of Kenez; Gothoniel and Saraia: and the sons of Gothoniel; Athath. 14 And Manathi begot Gophera: and Saraia begot Jobab, the father of Ageaddair, for they were artificers. 15 The sons of Chaleb the son of Jephonne; Er, Ada and Noom: and the sons of Ada, Kenez. 16 The sons of Aleel, Zib and Zepha and Thiria and Eserel. 17 The sons of Esri; Jether, Morad and Apher and Jamon: and Jether begot Maron and Semei and Jesba the father of Esthaemon. 18 And his wife, that is Adia, bore Jared the father of Gedor and Aber the father of Sochon and Chetiel the father of Zamon: and these are the sons of Betthia the daughter of Pharaoh, whom Mored took. 19 The sons of the wife of Iduia the sister of Nachaim the father of Keila; Garmi and Esthaemon the Nochathite. 20 The sons of Semon; Amnon and Ana the son of Phana and Inon: and the sons of Sei, Zoan and the sons of Zoab.

21 The sons of Selom the son of Juda; Er the father of Lechab and Laada the father of Marisa and the offspring of the family of Ephrathabac belonging to the house of Esoba. 22 Joakim and the men of Chozeba and Joas and Saraph, who dwelt in Moab, He changed their names to Abederin and Athukiim. 23 These are the potters who dwelt in Ataim and Gadira with the king: they grew strong in his kingdom and dwelt there.

24 The sons of Semeon; Namuel and Jamin, Jarib, Zares, Saul: 25 Salem his son, Mabasam his son, Masma his son: 26 Amuel his son, Sabud his son, Zacchur his son, Semei his son. 27 Semei had sixteen sons and six daughters; and his brothers had not many sons, neither did all their families multiply as the sons of Juda. 28 They dwelt in Bersabee and Molada and in Esersual, 29 and in Balaa and in Æsem and in Tholad, 30 and in Bathuel and in Herma and in Sikelag, 31 and in Baethmarimoth and Hemisuseosin and the house of Baruseorim: these were their cities until the time of king David. 32 And their villages were Ætan and En, Remnon and Thocca and Æsar, five cities. 33 All their villages were around these cities, as far as Baal: this was their possession and their distribution. 34 And Mosobab and Jemoloch and Josia the son of Amasia; 35 and Joel and Jeu the son of Asabia, the son of Sarau, the son of Asiel; 36 and Elionai and Jocaba and Jasuia and Asaia and Jediel and Ismael and Banaias; 37 and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of Semri, the son of Samaias. 38 These went by the names of princes in their families and they increased abundantly in their fathers' households.

39 They went till they came to Gerara, to the east of Gai, to seek pasture for their cattle. 40 They found abundant and good pastures and the land before them was wide and there was peace and quietness; for there were some of the children of Cham who dwelt there before. 41 These who are written by name came in the days of Ezekias king of Juda and they stroke the people's houses and the Minaeans whom they found there and utterly destroyed them until this day: and they dwelt in their place, because there was pasture there for their cattle. 42 And some of them, even of the sons of Symeon, went to mount Seir, even five

hundred men; and Phalaettia and Noadia and Raphaia and Oziel, sons of Jesi, were their rulers. 43 They stroke the remnant that were left of Amale , il this day.

5

5:1 The sons of Ruben the first-born of Israel (for he was the first-born; but because of his going up to his father's couch, his father gave his blessing to his son Joseph, even the son of Israel; He was not reckoned as first-born; 2 for Judas was very mighty even among his brothers and one was to be a ruler out of him: but the blessing was Joseph's). 3 The sons of Ruben the first-born of Israel; Enoch and Phallus, Asrom and Charmi. 4 The sons of Joel; Semei and Banaia his son: and the sons of Gug the son of Semei. 5 His son was Micha, his son Recha, his son Joel, 6 his son Beel, whom Thagla-phallasar king of Assyria carried away captive: he is the chief of the Rubenites.

7 And his brothers in his family, in their distribution according to their generations; the chief, Joel and Zacharia. 8 And Balec the son of Azuz, the son of Sama, the son of Joel: he dwelt in Aroer and even to Naban and Beelmasson. 9 He dwelt eastward to the borders of the wilderness, from the river Euphrates: for they had much cattle in the land of Galaad. 10 And in the days of Saul they made war upon the sojourners in the land; and they fell into their hands, all of them dwelling in their tents eastward of Galaad.

11 The sons of Gad dwelt over against them in the land of Basan even to Sela. 12 Joel the first-born and Sapham the second and Janin the scribe in Basan. 13 And their brothers according to the houses of their fathers; Michael, Mosollam and Sebee and Joree and Joachan and Zue and Obed, seven. 14 These are the sons of Abichaia the son of Uri, the son of Idai, the son of Galaad, the son of Michael, the son of Jesai, the son of Jeddai, the son of Buz, 15 who was the brother of the son of Abdiel, the son of Guni, he was chief of the house of their families. 16 They dwelt in Galaad, in Basan and in their villages and in all the country around Saron to the border. 17 The enumeration of them all took place in the days of Joatham king of Juda and in the days of Jeroboam king of Israel.

18 The sons of Ruben and Gad and the half-tribe of Manasse, of mighty men, bearing shields and sword and bending the bow and skilled in war, were forty and four thousand and seven hundred and sixty, going forth to battle. 19 They made war with the Agarenes and Itureans and Naphiseans and Nadabeans, 20 and they prevailed against them: and the Agaraeans were given into their hands, they and all their tents: for they cried to God in the battle, He listened to them, because they trusted on him. 21 They took captive their store; five thousand camels and two hundred and fifty thousand sheep, two thousand asses and a hundred thousand men. 22 For many fell slain, because the war was of God. They dwelt in their place until the captivity.

23 The half-tribe of Manasse dwelt from Basan to Baal, Ermon and Sanir and to the mount Aermon: and they increased in Lebanon. 24 These were the heads of the houses of their families; Opher and Sei and Eliel and Jeremia and Oduia and Jediel, mighty men of valour, men of renown, heads of the houses of their families.

25 But they rebelled against the God of their fathers and went a-whoring after the gods of the nations of the land, whom God cast out from before them. 26 The God of Israel stirred up the spirit of Phaloch king of Assyria and the spirit of Thagla-phallasar king of Assyria and carried away Ruben and Gaddi and the half-tribe of Manasse and brought them to Chaach and Chabor and to the river Gozan, until this day.

6

6:1 The sons of Levi: Gedson, Caath and Merari. 2 The sons of Caath; Ambram and Issaar, Chebron and Oziel. 3 The sons of Ambram; Aaron and Moses and Mariam: and the sons of Aaron; Nadab and Abiud, Eleazar and Ithamar. 4 Eleazar begot Phinees, Phinees begot Abisu; 5 Abisu begot Bokki and Bokki begot Ozi; 6 Ozi begot Zaraia, Zaraia begot Mariel; 7 and Mariel begot Amaria and Amaria begot Achitob; 8 and Achitob begot Sadoc and Sadoc begot Achimaas; 9 and Achimaas begot Azarias and Azarias begot Joanan; 10 and Joanan begot Azarias: he ministered as priest in the house which Solomon built in Jerusalem. 11 And Azarias begot Amaria and Amaria begot Achitob; 12 and Achitob begot Sadoc and Sadoc begot Salom; 13 and Salom begot Chelcias and Chelcias begot Azarias; 14 and Azarias begot Saraia and Saraias begot Josadac. 15 Josadac went into captivity with Juda and Jerusalem under Nabuchodonosor.

16 The sons of Levi: Gedson, Caath and Merari. 17 These are the names of the sons of Gedson; Lobeni and Semei. 18 The sons of Caath; Ambram and Issaar, Chebron and Oziel. 19 The sons of Merari; Mooli and Musi: and these are the families of Levi, according to their families. 20 To Gedson—to Lobeni his son—were born Jeth his son, Zammath his son, 21 Joab his son, Addi his son, Zara his son, Jethri his son. 22 The sons of Caath; Aminadab his son, Core his son, Aser his son; 23 Helcana his son, Abisaph his son, Aser his son: 24 Thaath his son, Uriel his son, Ozia his son, Saul his son. 25 The sons of Helcana; Amessi and Achimoth. 26 Helcana his son, Suphi his son, Cainaath his son; 27 Eliab his son, Jeroboam his son, Helcana his son. 28 The sons of Samuel; the first-born Sani and Abia. 29 The sons of Merari; Mooli, Lobeni his son, Semei his son, Oza his son; 30 Samaa his son, Angia his son, Asaias his son.

31 These were the men whom David set over the service of the singers in the house of the Lord when the ark was at rest. 32 They ministered in front of the tabernacle of witness playing on instruments, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order for their services.

33 These were the men that stood and their sons, of the sons of Caath: Æman the psalm singer, son of Joel, the son of Samuel, 34 the son of Helcana, the son of Jeroboam, the son of Eliel, the son of Thoas, 35 the son of Suph, the son of Helcana, the son of Maath, the son of Amathi, 36 the son of Helcana, the son of Joel, the son of Azarias, the son of Japhanias, 37 the son of Thaath, the son of Aser, the son of Abiasaph, the son of Core, 38 the son of Isaar, the son of Caath, the son of Levi, the son of Israel. 39 And his brother Asaph, who stood at his right hand; Asaph the son of Barachias, the son of Samaa, 40 the son of Michael, the son of Baasia, the son of Melchia, 41 the son of Athani, the son of Zaarai, 42 the son of Adai, the son of Ætham, the son of Zammam, the son of Semei, 43 the son of Jeeth, the son of Gedson, the son of Levi. 44 The sons of Merari their brothers on the left hand: Ætham the son of Kisa, the son of Abai, the son of Maloch, 45 the son of Asebi, 46 the son of Amessias, the son of Bani, the son of Semer, 47 the son of Mooli, the son of Musi, the son of Merari, the son of Levi. 48 And their brothers according to the houses of their fathers, were the Levites who were appointed to all the work of ministration of the tabernacle of the house of God.

49 And Aaron and his sons were to burn incense on the altar of whole-burnt-offerings and on the altar of incense, for all the ministry in the holy of holies and to make atonement for Israel, according to all things that Moses the servant of the Lord commanded. 50 These are the sons of Aaron; Eleazar his son, Phinees his son, Abisu his son, 51 Bokki his son, Ozi his son, Saraia his son, 52 Mariel his son,

Amaria his son, Achitob his son, 53 Sadoc his son, Achimaas his son.

54 These are their residences in their villages, in their coasts, to the sons of Aaron, to their family the Caathites: for they had the lot. 55 They gave them Chebron in the land of Juda and its suburbs around it. 56 But the fields of the city and its villages, they gave to Chaleb the son of Jephonne. 57 And to the sons of Aaron they gave the cities of refuge, even Chebron and Lobna and her suburbs around and Selna and her suburbs and Esthamo and her suburbs, 58 and Jethar and her suburbs and Dabir and her suburbs, 59 and Asan and her suburbs and Baethsamys and her suburbs: 60 and of the tribe of Benjamin Gabai and her suburbs and Galemath and her suburbs and Anathoth and her suburbs: all their cities were thirteen cities according to their families.

61 And to the sons of Caath that were left of their families, there were given out of the tribe, namely, out of the half-tribe of Manasse, by lot, ten cities. 62 And to the sons of Gedson according to their families there were given thirteen cities of the tribe of Issachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan. 63 And to the sons of Merari according to their families there were given, by lot, twelve cities of the tribe of Ruben, of the tribe of Gad and of the tribe of Zabulon. 64 So the children of Israel gave to the Levites the cities and their suburbs. 65 They gave by lot out of the tribe of the children of Juda and out of the tribe of the children of Symeon and out of the tribe of the children of Benjamin, these cities which they call by name.

66 And to the members of the families of the sons of Caath there were also given the cities of their borders out of the tribe of Ephraim. 67 They gave them the cities of refuge, Sychem and her suburbs in mount Ephraim and Gazer and her suburbs, 68 and Jecmaan and her suburbs and Baethoron and her suburbs, 69 and Ælon and her suburbs and Gethremmon and her suburbs: 70 and of the half-tribe of Manasse Anar and her suburbs and Jemblaan and her suburbs, to the sons of Caath that were left, according to each several family.

71 To the sons of Gedson from the families of the half-tribe of Manasse they gave Golan of Basan and her suburbs and Aseroth and her suburbs. 72 And out of the tribe of Issachar, Kedes and her suburbs and Deberi and her suburbs and Dabor and her suburbs, 73 and Ramoth and Ænan and her suburbs. 74 And of the tribe of Aser; Maasal and her suburbs and Abdon and her suburbs, 75 and Acac and her suburbs and Roob and her suburbs. 76 And of the tribe of Nephthali; Kedes in Galilee and her suburbs and Chamoth and her suburbs and Kariathaim and her suburbs.

77 To the sons of Merari that were left, they gave out of the tribe of Zabulon Remmon and her suburbs and Thabor and her suburbs: 78 out of the country beyond Jordan; Jericho westward of Jordan: out of the tribe of Ruben; Bosor in the wilderness and her suburbs and Jasa and her suburbs, 79 and Kadmoth and her suburbs and Maephla and her suburbs. 80 Out of the tribe of Gad; Rammoth Galaad and her suburbs and Maanaim and her suburbs, 81 and Esebon and her suburbs and Jazer and her suburbs.

7

7:1 And as to the sons of Issachar, they were Thola and Phua and Jasub and Semeron, four. 2 The sons of Thola; Ozi, Raphaia and Jeriel and Jamai and Jemasan and Samuel, chiefs of their fathers' houses belonging to Thola, men of might according to their generations; their number in the days of David was twenty and two thousand and six hundred. 3 The sons of Ozi; Jezraia: and the sons of Jezraia; Michael, Abdiu and Joel and Jesia, five, all rulers.

4 With them, according to their generations, according to the houses of their families, were men mighty to set

armies in array for war, thirty and six thousand, for they had multiplied their wives and children. 5 And their brothers among all the families of Issachar, also mighty men, were eighty-seven thousand—this was the number of them all.

6 The sons of Benjamin; Bale and Bachir and Jediel, three. 7 The sons of Bale; Esebon and Ozi and Oziel and Jerimuth and Uri, five; heads of houses of families, mighty men; and their number was twenty and two thousand and thirty-four. 8 The sons of Bachir; Zemira and Joas and Eliezer and Elithenan and Amaria and Jerimuth and Abiud and Anathoth and Eleemeth: all these were the sons of Bachir. 9 And their number according to their generations, (they were chiefs of their fathers' houses, men of might), was twenty thousand and two hundred. 10 The sons of Jediel; Balaan: and the sons of Balaan; Jaus and Benjamin and Aoth and Chanana and Zaethan and Tharsi and Achisaar. 11 All these were the sons of Jediel, chiefs of their families, men of might, seventeen thousand and two hundred, going forth to war with might. 12 And Sapphin and Apphin and the sons of Or, Asom, whose son was Aor.

13 The sons of Nephthali; Jasiel, Goni and Aser and Sellum, his sons, Balam his son.

14 The sons of Manasse; Esriel, whom his Syrian concubine bore; and she bore to him also Machir the father of Galaad. 15 And Machir took a wife for Apphin and Sapphin and his sister's name was Moocha; and the name of the second son was Sapphaad; and to Sapphaad were born daughters. 16 And Moocha the wife of Machir bore a son and called his name Phares; and his brother's name was Surus; his sons were Ulam and Rocom. 17 The sons of Ulam; Badam. These were the sons of Galaad, the son of Machir, the son of Manasse. 18 And his sister Malecheth bore Isud and Abiezer and Maela. 19 The sons of Semira were, Aim and Sychem and Lakim and Anian.

20 The sons of Ephraim; Sothalath and Barad his son and Thaath his son, Elada his son, Saath his son, 21 and Zabad his son, Sothele his son and Azer and Elead: and the men of Geth who were born in the land killed them, because they went down to take their cattle. 22 And their father Ephraim mourned many days and his brothers came to comfort him. 23 He went in to his wife and she conceived and bore a son, He called his name Beria, because, said he, he was afflicted in my house. 24 And his daughter was Saraa, He was among those who were left, He built Baethoron the upper and the lower. The descendants of Ozan were Seera, 25 and Raphe his son, Saraph and Thalees his sons, Thaen his son. 26 To Laadan his son was born his son Amiud, his son Helisamai, his son 27 Nun, his son Jesue, these were his sons.

28 And their possession and their dwelling were Baethel and her towns, to the east Noaran, westward Gazer and her towns and Sychem and her towns, as far as Gaza and her towns. 29 And as far as the borders of the sons of Manasse, Baethsaan and her towns, Thanach and her towns, Mageddo and her towns, Dor and her towns. In this the children of Joseph the son of Israel dwelt.

30 The sons of Aser; Jemna and Suia and Isui and Beria and Sore their sister. 31 The sons of Beria; Chaber and Melchiel; he was the father of Berthaith. 32 And Chaber begot Japhlet and Samer and Chothan and Sola their sister. 33 The sons of Japhlet; Phasec and Bamael and Asith: these are the sons of Japhlet. 34 The sons of Semmer; Achir and Rooga and Jaba and Aram. 35 The sons of Elam his brother; Sopha and Imana and Selles and Amal. 36 The sons of Sopha; Sue and Arnaphar and Suda and Barin and Imran, 37 and Basan and Oa and Sama and Salisa and Jethra and Beera. 38 The sons of Jether, Jephina and Phaspha and Ara. 39 The sons of Ola; Orech, Aniel and Rasia.

40 All these were the sons of Aser, all heads of families, choice, mighty

men, chief leaders: their number for battle array—their number was twenty-six thousand men.

8

8:1 Now, Benjamin begot Bale his first-born and Asbel his second son, Aara the third, Noa the fourth, 2 and Rapha the fifth. 3 The sons of Bale were, Adir and Gera and Abiud, 4 and Abessue and Noama and Achia, 5 and Gera and Sephupham and Uram. 6 These were the sons of Aod: these are the heads of families to those who dwell in Gabee and they removed them to Machanathi: 7 and Nooma and Achia and Gera, he removed them, He begot Aza and Jachicho.

8 And Saarin begot children in the plain of Moab, after that he had sent away Osin and Baada his wives.

9 He begot of his wife Ada, Jolab and Sebia and Misa and Melchas, 10 and Jebus and Zabia and Marma: these were heads of families. 11 And of Osin he begot Abitol and Alphaal. 12 The sons of Alphaal; Obed, Misaal, Semmer: he built Ona and Lod and its towns: 13 and Beria and Sama; these were heads of families among the dwellers in Elam and they drove out the inhabitants of Geth. 14 And his brothers were Sosec and Arimoth, 15 and Zabadia and Ored and Eder, 16 and Michael and Jespha and Joda, the sons of Beria: 17 and Zabadia and Mosollam and Azaki and Abar, 18 and Isamari and Jexlias and Jobab, the sons of Elphaal: 19 and Jakim and Zachri and Zabdi, 20 and Elionai and Salathi, 21 and Elieli and Adaia and Baraia and Samarath, sons of Samaith: 22 and Jesphan and Obed and Eliel, 23 and Abdon and Zechri and Anan, 24 and Anania and Ambri and Ælam and Anathoth, 25 and Jathin and Jephadias and Phanuel, the sons of Sosec: 26 and Samsari and Saarias and Gotholia, 27 and Jarasia and Eria and Zechri, son of Iroam. 28 These were heads of families, chiefs according to their generations: these dwelt in Jerusalem.

29 The father of Gabaon dwelt in Gabaon; and his wife's name was Moacha. 30 And her first-born son was Abdon and Sur and Kis and Baal and Nadab and Ner, 31 and Gedur and his brother and Zacchur and Makeloth. 32 And Makeloth begot Samaa: for these dwelt in Jerusalem in the presence of their brothers with their brothers.

33 And Ner begot Kis and Kis begot Saul and Saul begot Jonathan and Melchisue and Aminadab and Asabal. 34 The son of Jonathan was Meribaal; and Meribaal begot Micha. 35 The sons of Micha; Phithon and Melach and Tharach and Achaz. 36 And Achaz begot Jada and Jada begot Salaemath and Asmoth and Zambri; and Zambri begot Maesa; 37 and Maesa begot Baana: Rhaphaea was his son, Elasa his son, Esel his son.

38 And Esel had six sons and these were their name; Ezricam his first-born and Ismael and Saraia and Abdia and Anan and Asa: all these were the sons of Esel. 39 The sons of Asel his brother; Ælam his first-born and Jas the second and Eliphalet the third. 40 The sons of Ælam were mighty men, bending the bow and multiplying sons and grandsons, a hundred and fifty. All these were of the sons of Benjamin.

9

9:1 And this is all Israel, even their enrolment: and these are written down in the book of the kings of Israel and Juda, with the names of those who were carried away to Babylon for their transgressions. 2 And those who dwelt before in their possessions in the cities of Israel, the priests, the Levites and the appointed ones.

3 And there dwelt in Jerusalem some of the children of Juda and of the children of Benjamin and of the children of Ephraim and Manasse. 4 And Gnothi and the son of Samiud, the son of Amri, the son of Ambraim, the son of Buni, son of the sons of Phares, the son of Juda. 5 And of the Selonites; Asaia his first-born and his sons. 6 Of

the sons of Zara; Jeel and their brothers, six hundred and ninety.

7 And of the sons of Benjamin; Salom, son of Mosollam, son of Odouia, son of Asinu. 8 Jemnaa son of Jeroboam and Elo: these are the sons of Ozi the son of Machir: and Mosollam, son of Saphatia, son of Raguel, son of Jemnai; 9 and their brothers according to their generations, nine hundred and fifty-six, all the men were heads of families according to the houses of their fathers.

10 And of the priests; Jodae and Joarim and Jachin, 11 and Azaria the son of Chelcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, the ruler of the house of God; 12 and Adaia son of Iraam, son of Phascor, son of Melchia and Maasaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer; 13 and their brothers, chiefs of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

14 And of the Levites; Samaia son of Asob, son of Ezricam, son of Asabia, of the sons of Merari. 15 And Bacbacar and Ares and Galaal and Matthanias son of Micha, son of Zechri, son of Asaph; 16 and Abdia, son of Samia, son of Galaal, son of Idithun and Barachia son of Ossa, son of Helcana—who dwelt in the villages of the Notephatites. 17 The door-keepers; Salom, Acum, Telmon and Diman and their brothers; Salom was the chief; 18 He waited to this place in the king's gate eastward: these are the gates of the companies of the sons of Levi. 19 And Sellum the son of Core, the son of Abiasaph, the son of Core and his brothers belonging to the house of his father, the Corites were over the works of the service, keeping the watches of the tabernacle and their fathers over the camp of the Lord, keeping the entrance.

20 And Phinees son of Eleazar was head over them before the Lord and these were with him. 21 Zacharias the son of Mosollami was keeper of the door of the tabernacle of witness. 22 All the chosen porters in the gates were two hundred and twelve, these were in their courts, this was their distribution: these David and Samuel the seer established in their charge. 23 These and their sons were over the gates in the house of the Lord and in the house of the tabernacle, to keep watch. 24 The gates were toward the four winds, eastward, westward, northward, southward. 25 And their brothers were in their courts, to enter in weekly from time to time with these. 26 For four strong men have the charge of the gates; and the Levites were over the chambers and they keep watch over the treasures of the house of God. 27 For the charge was upon them and these were charged with the keys to open the doors of the temple every morning.

28 And some of them were appointed over the vessels of service, that they should carry them in by number and carry them out by number. 29 And some of them were appointed over the furniture and over all the holy vessels and over the fine flour, the wine, the oil, the frankincense and the spices. 30 And some of the priests were makers of the ointment and appointed to prepare the spices. 31 And Matthathias of the Levites, (he was the first-born of Salom the Corite,)was set in charge over the sacrifices of meat-offering of the pan belonging to the high priest. 32 And Banaias the Caathite, from among their brothers, was set over the showbread, to prepare it every Sabbath. 33 These were the singers, heads of families of the Levites, to whom were established daily courses, for they were employed in the services day and night. 34 These were the heads of the families of the Levites according to their generations; these chiefs dwelt in Jerusalem.

35 Jeel the father of Gabaon dwelt in Gabaon; and his wife's name was Moocha. 36 And his first-born son was Abdon, He had Sur and Kis and Baal and Ner and Nadab, 37 and Gedur and his brother and Zacchur and Makeloth.

38 And Makeloth begot Samaa: and these dwelt in the midst of their brothers in Jerusalem, even in the midst of their brothers.

39 And Ner begot Kis and Kis begot Saul and Saul begot Jonathan and Melchisue and Aminadab and Asabal. 40 The son of Jonathan was Meribaal: and Meribaal begot Micha. 41 The sons of Micha were Phithon and Malach and Tharach. 42 And Achaz begot Jada: and Jada begot Galemeth and Gazmoth and Zambri; and Zambri begot Massa. 43 And Massa begot Baana and Rhaphaia was his son, Elasa his son, Esel his son. 44 And Esel had six sons and these were their names; Esricam his first-born and Ismael and Saraia and Abdia and Anan and Asa: these were the sons of Esel.

10

10:1 Now, the Philistines warred against Israel; and they fled from before the Philistines and fell down slain in mount Gelbue. 2 The Philistines pursued after Saul and after his sons; and the Philistines stroke Jonathan and Aminadab and Melchisue, sons of Saul. 3 The battle prevailed against Saul and the arc him with bows and arrows and they were wounded of the bows. 4 And Saul said to his armor-bearer, Draw your sword and pierce me through with it, for fear that these uncircumcised come and mock me. But his armor-bearer would not, for he was greatly afraid: so Saul took a sword and fell upon it. 5 And his armor-bearer saw that Saul was dead, He also fell upon his sword. 6 So Saul died and his three sons on that day and all his family died at the same time. 7 All the men of Israel that were in the valley saw that Israel fled and that Saul and his sons were dead and they left their cities and fled: and the Philistines came and dwelt in them.

8 It came to pass on the next day that the Philistines came to strip the slain and they found Saul and his sons fallen on mount Gelbue. 9 They stripped him and took his head and his armor and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols and to the people. 10 They put their armor in the house of their god and they put his head in the house of Dagon.

11 All the dwellers in Galaad heard of all that the Philistines had done to Saul and to Israel. 12 All the mighty men rose up from Galaad and they took the body of Saul and the bodies of his sons and brought them to Jabis and buried their bones under the oak in Jabis and fasted seven days. 13 So Saul died for his transgressions, by which he transgressed against God, against the word of the Lord, since he kept it not, because Saul enquired of a wizard to seek counsel and Samuel the prophet answered him: 14 He sought not the Lord: so he killed him and turned the kingdom to David the son of Jesse.

11

11:1 All Israel came to David in Chebron, saying: Behold, we are your bones and your flesh. 2 And heretofore when Saul was king, you were he that led Israel in and out and the Lord of Israel said to you, You shall feed my people Israel and you shall be for a ruler over Israel. 3 All the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before the Lord: and they anointed David to be king over Israel, according to the word of the Lord by Samuel.

4 The king and his men went to Jerusalem, this is Jebus; and there the Jebusites the inhabitants of the land said to David: 5 You shall not enter in to this place. But he took the strong hold of Zion: this is the city of David. 6 David said: Whoever first strikes the Jebusite, even he shall be chief and captain. Joab the son of Saruia went up first and became chief. 7 David dwelt in the strong hold; therefore he called it the city of David. 8 He fortified the city round about. 9 David continued to

increase and the Lord Almighty was with him. 10 These are the chiefs of the mighty men, whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this is the list of the mighty men of David; Jesebada, son of Achaman, first of the thirty: he drew his sword once against three hundred whom he killed at one time. 12 And after him Eleazar son of Dodai, the Achochite: he was among the three mighty men. 13 He was with David in Phasodamin and the Philistines were gathered there to battle and there was a portion of the field full of barley; and the people fled before the Philistines. 14 He stood in the midst of the portion and rescued it and stroke the Philistines; and the Lord accomplished a great deliverance.

15 And three of the thirty chiefs went down to the rock to David, to the cave of Odollam and the camp of the Philistines was in the giants' valley. 16 David was then in the hold and the garrison of the Philistines was then in Bethleem. 17 David longed and said: Who will give me water to drink of the well of Bethleem, that is in the gate? 18 The three broke through the camp of the Philistines and they drew water out of the well that was in Bethleem, which was in the gate and they took it and came to David: but David would not drink it and poured it out to the Lord and said: 19 God forbid that I should do this thing: shall I drink the blood of these men with their lives? For with the peril of their lives they brought it. So he would not drink it. These things did the three mighty men.

20 And Abisa the brother of Joab, he was chief of three: he drew his sword against three hundred slain at one time, He had a name among the second three. 21 He was more famous than the two others of the three, He was chief over them; yet he reached not to the first three.

22 And Banaia the son of Jodae was the son of a mighty man: many were his acts for Cabasael: he stroke two lion-like men of Moab, He went down and stroke a lion in a pit on a snowy day. 23 He stroke an Egyptian, a wonderful man five cubits high; and in the hand of the Egyptian there was a spear like a weavers' beam; and Banaia went down to him with a staff and took the spear out of the Egyptian's hand and killed him with his own spear. 24 These things did Banaia son of Jodae and his name was among the three mighties. 25 He was distinguished beyond the thirty, yet he reached not to the first three: and David set him over his family.

26 The mighty men of the forces were, Asael the brother of Joab, Eleanan the son of Dodoe of Bethleem, 27 Samaoth the Arorite, Chelles the Phelonite, 28 Ora the son of Ekkis the Thecoite, Abiezer the Anathothite, 29 Sobochai the Usathite, Eli the Achonite, 30 Marai the Netophathite, Chthaod the son of Nooza the Netophathite, 31 Airi the son of Rebie of the hill of Benjamin, Banaias the Pharathonite, 32 Uri of Nachali Gaas, Abiel the Garabaethite, 33 Azbon the Baromite, Eliaba the Salabonite, 34 the son of Asam the Gizonite, Jonathan the son of Sola the Ararite, 35 Achim the son of Achar the Ararite, Elphat the son of Thyrophar 36 the Mechorathrite, Achia the Phellonite, 37 Esere the Charmadaite, Naarai the son of Azobai, 38 Joel the son of Nathan, Mebaal son of Agari, 39 Sele the son of Ammoni, Nachor the Berothite, armor-bearer to the son of Saruia, 40 Ira the Jethrite, Gaber the Jethrite, 41 Uria the Chettite, Zabet son of Achaia, 42 Adina son of Saeza, a chief of Ruben and thirty with him, 43 Anan the son of Moocha and Josaphat the Matthanite, 44 Ozia the Astarothite, Samatha and Jeiel sons of Chotham the Ararite, 45 Jediel the son of Sameri and Jozae his brother the Thosaite, 46 Eliel the Maoite and Jaribi and Josia his son, Ellaam and Jethama the Moabite, 47

Daliel and Obeth and Jessiel of Mesobia.

12

12:1 These are those who came to Sikelag when he yet kept himself close because of Saul the son of Kis; and these were among the mighty, aiding him in war, 2 and using the bow with the right hand and with the left and slingers with stones and shooters with bows. Of the brothers of Saul of Benjamin, 3 the chief was Achiezer and Joas son of Asma the Gabathite and Joel and Jophalet, sons of Asmoth and Berchia and Jeul of Anathoth, 4 and Samaias the Gabaonite a mighty man among the thirty and over the thirty; and Jeremia and Jeziel and Joanan and Jozabath of Gadarathiim, 5 Azai and Arimuth and Baalia and Samaraia and Saphatias of Charaephiel, 6 Helcana and Jesuni and Ozriel and Jozara and Sobocam and the Corites, 7 and Jelia and Zabadia, sons of Iroam and the men of Gedor.

8 And from Gad these separated themselves to David from the wilderness, strong mighty men of war, bearing shields and spears and their faces were as the face of a lion and they were nimble as roes upon the mountains in speed. 9 Aza the chief, Abdia the second, Eliab the third, 10 Masmana the fourth, Jeremias the fifth, 11 Jethi the sixth, Eliab the seventh, 12 Joanan the eighth, Eleazer the ninth, 13 Jeremia the tenth, Melchabanai the eleventh. 14 These were chiefs of the army of the sons of Gad, the least one commander of a hundred and the greatest one of a thousand. 15 These are the men that crossed over Jordan in the first month and it had overflowed all its banks; and they drove out all the inhabitants of the valleys, from the east to the west.

16 And there came some of the sons of Benjamin and Juda to the assistance of David. 17 David went out to meet them and said to them: If you have come peaceably to me, let my heart be at peace with you: but if you have come to betray me to my enemies unfaithfully, the God of your fathers look upon it and reprove it. 18 The Spirit came upon Amasai, a captain of the thirty, He said: Go, David, son of Jesse, you and your people, peace, peace be to you and peace to your helpers, for your God has helped you. David received them and made them captains of the forces.

19 And some came to David from Manasse when the Philistines came against Saul to war: He helped them not, because the captains of the Philistines took counsel, saying: With the heads of those men will he return to his master Saul. 20 When David was going to Sikelag, there came to him of Manasse, Edna and Jozabath and Rodiel and Michael and Josabaith and Elimuth and Semathi: these are the captains of thousands of Manasse. 21 They fought on the side of David against a troop, for they were all men of might; and they were commanders in the army, because of their might. 22 For daily men came to David, till they amounted to a great force, as the force of God.

23 These are the names of the commanders of the army, who came to David to Chebron, to turn the kingdom of Saul to him according to the word of the Lord. 24 The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war. 25 Of the sons of Symeon mighty for battle, seven thousand and a hundred. 26 Of the sons of Levi, four thousand and six hundred. 27 Joadas the chief of the family of Aaron and with him three thousand and seven hundred. 28 And Sadoc, a young man mighty in strength and there were twenty-two leaders of his father's house. 29 And of the sons of Benjamin, the brothers of Saul, three thousand: and still the greater part of them kept the guard of the house of Saul. 30 And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers. 31 And of the half-tribe of Manasse, eighteen thousand, even

those who were named by name, to make David king. 32 And of the sons of Issachar having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brothers with them.

33 And of Zabulon those who went out to battle, with all weapons of war, were fifty thousand to help David, not weak-handed. 34 And of Nephthali a thousand captains and with them men with shields and spears, thirty-seven thousand. 35 And of the Danites men ready for war twenty-eight thousand and eight hundred. 36 And of Aser, those who went out to give aid in war, forty thousand. 37 And from the country beyond Jordan, from Ruben and the Gadites and from the half-tribe of Manasse, a hundred and twenty thousand, with all weapons of war.

38 All these were men of war, setting the army in battle array, with a peaceful mind towards him and they came to Chebron to make David king over all Israel: and the rest of Israel were of one mind to make David king. 39 They were there three days eating and drinking, for their brothers had made preparations. 40 And their neighbors, as far as Issachar and Zabulon and Nephthali, brought to them upon camels and asses and mules and upon calves, victuals, meal, cakes of figs, raisins, wine and oil, calves and sheep abundantly: for there was joy in Israel.

13

13:1 David took counsel with the captains of thousands and captains of hundreds, even with every commander. 2 David said to the whole congregation of Israel, If it seem good to you and it should be prospered by the Lord our God, let us send to our brothers that are left in all the land of Israel, Let the priests the Levites who are with them in the cities of their possession come, Let them be gathered to us. 3 Let us bring over to us the ark of our God; for men have not enquired at it since the days of Saul. 4 All the congregation said that they would do thus; for the saying was right in the eyes of all the people.

5 So David assembled all Israel, from the borders of Egypt even to the entering in of Hemath, to bring in the ark of God from the city of Jarim. 6 David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up for there the ark of the Lord God who sits between the cherubim, whose name is called on it. 7 They set the ark of God on a new waggon brought out of the house of Aminadab: and Oza and his brothers drove the waggon.

8 David and all Israel were playing before the Lord with all their might and that together with singers and with harps and with lutes, with timbrels and with cymbals and with trumpets. 9 They came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock moved it from its place. 10 The Lord was very angry with Oza and stroke him there, because of his stretching forth his hand upon the ark: He died there before God. 11 David was dispirited, because the Lord had made a breach on Oza: He called that place the Breach of Oza until this day. 12 David feared God that day, saying: How shall I bring the ark of God in to myself? 13 So David brought not the ark home to himself into the city of David, but he turned it aside into the house of Abeddara the Gethite.

14 The ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had.

14

14:1 And Chiram king of Tyre sent messengers to David and cedar timbers and masons and carpenters, to build a house for him. 2 David knew that the Lord had designed him to be king over Israel; because his kingdom was highly exalted, on account of his people Israel.

3 David took more wives in
Jerusalem: and there were born to
David more sons and daughters. 4
These are the names of those who were
born, who were born to him in
Jerusalem; Samaa, Sobab, Nathan and
Solomon, 5 and Baar and Elisa and
Eliphaleth, 6 and Nageth and Naphas
and Japhie, 7 and Elisamae and Eliade
and Eliphala.

8 The Philistines heard that David
was anointed king over all Israel: and
all the Philistines went up to seek
David; and David heard it and went out
to meet them. 9 The Philistines came
and assembled together in the giants'
valley. 10 David enquired of God,
saying: Shall I go up against the
Philistines? And will you deliver them
into my hand? The Lord said to him:
Go up and I will deliver them into your
hands. 11 He went up to Baal Pharasin
and David stroke them there; and
David said: God has broken through
enemies by my hand like a breach of
water: therefore he called the name of
that place, the Breach of Pharasin. 12
The Philistines left their gods there;
and David gave orders to burn them
with fire.

13 The Philistines once more
assembled themselves in the giants'
valley. 14 David enquired of God again;
and God said to him: You shall not go
after them; turn away from them and
you shall come upon them near the
pear trees. 15 It shall be when you shall
hear the sound of their tumult in the
tops of the pear trees, then you shall go
into the battle: for God has gone out
before you to strike the army of the
Philistines. 16 He did as God
commanded him: He stroke the army of
the Philistines from Gabaon to Gazera.
17 The name of David was famous in
all the land; and the Lord put the terror
of him on all the nations.

15

15:1 David made for himself houses
in the city of David, He prepared a
place for the ark of God and made a
tent for it. 2 Then David said: It is not
lawful for any to bear the ark of God,
but the Levites; for the Lord has chosen
them to bear the ark of the Lord and to
minister to him for ever.

3 David assembled all Israel at
Jerusalem, to bring up the ark of the
Lord to the place which he had
prepared for it. 4 David gathered
together the sons of Aaron the Levites.
5 Of the sons of Caath; there was Uriel
the chief and his brothers, a hundred
and twenty. 6 Of the sons of Merari;
Asaia the chief and his brothers, two
hundred and twenty. 7 Of the sons of
Gedson; Joel the chief and his brothers,
a hundred and thirty. 8 Of the sons of
Elisaphat; Semei the chief and his
brothers, two hundred. 9 Of the sons of
Chebrom; Eliel the chief and his
brothers eighty. 10 Of the sons of
Oziel; Aminadab the chief and his
brothers a hundred and twelve.

11 David called Sadoc and Abiathar
the priests and the Levites, Uriel, Asaia
and Joel and Semaia and Eliel and
Aminadab, 12 and said to them: you are
the heads of the families of the Levites:
sanctify yourselves, you and your
brothers and you shall carry up the ark
of the God of Israel, to the place which
I have prepared for it. 13 For because
you were not ready at the first, our
God made a breach upon us, because
we sought him not according to the
ordinance. 14 So the priests and the
Levites sanctified themselves, to bring
up the ark of the God of Israel. 15 The
sons of the Levites took the ark of God,
(as Moses commanded by the word of
God according to the scripture) upon
their shoulders with staves.

16 David said to the chiefs of the
Levites, Set your brothers the singers
with musical instruments, lutes, harps
and cymbals, to sound aloud with a
voice of joy. 17 So the Levites
appointed Æman the son of Joel; Asaph
the son of Barachias was one of his
brothers; and Æthan the son of Kisaeus
was of the sons of Merari their
brothers; 18 and with them their
brothers of the second rank, Zacharias
and Oziel and Semiramoth and Jeiel

and Elioel and Eliab and Banaia and Maasaia and Matthathia and Eliphena and Makellia and Abdedom and Jeiel and Ozias, the porters. 19 The singers, Æman, Asaph and Æthan, with brazen cymbals to make a sound to be heard. 20 Zacharias and Oziel, Semiramoth, Jeiel, Oni, Eliab, Maasaeas, Banaeas, with lutes, on alaemoth. 21 And Mattathias and Eliphalu and Makenia and Abdedom and Jeiel and Ozias, with harps of Amasenith, to make a loud noise.

22 And Chonenia chief of the Levites was master of the bands, because he was skilful. 23 And Barachia and Elcana were door-keepers of the ark. 24 And Somnia and Josaphat and Nathanael and Amasai and Zacharia and Banaea and Eliezer, the priests, were sounding with trumpets before the ark of God: and Abdedom and Jeia were door-keepers of the ark of God.

25 So David and the elders of Israel and the captains of thousands, went to bring up the ark of the covenant from the house of Abdedom with gladness. 26 It came to pass when God strengthened the Levites bearing the ark of the covenant of the Lord, that they sacrificed seven calves and seven rams. 27 David was girded with a fine linen robe and all the Levites who were bearing the ark of the covenant of the Lord and the singers and Chonenias the master of the band of singers; also upon David there was a robe of fine linen. 28 All Israel brought up the ark of the covenant of the Lord with shouting and with the sound of a horn and with trumpets and with cymbals, playing loudly on lutes and harps. 29 The ark of the covenant of the Lord arrived and came to the city of David; and Melchol the daughter of Saul looked down through the window and saw king David dancing and playing: and she despised him in her heart.

16

16:1 So they brought in the ark of God and set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God. 2 David finished offering up whole-burnt-offerings and peace-offerings and blessed the people in the name of the Lord. 3 He divided to every man of Israel (both men and women), to every man one baker's loaf and a cake. 4 He appointed before the ark of the covenant of the Lord, Levites to minister and lift up the voice and to give thanks and praise the Lord God of Israel: 5 Asaph was the chief and next to him Zacharias, Jeiel, Semiramoth and Jeiel, Mattathias, Eliab and Banaeas and Abdedom: and Jeiel sounding with musical instruments, lutes and harps and Asaph with cymbals: 6 and Banaeas and Oziel the priests sounding continually with trumpets before the ark of the covenant of God in that day.

7 Then David first gave orders to praise the Lord by the hand of Asaph and his brothers.

8 Song. Give thanks to the Lord, call upon him by his name, make known his designs among the people. 9 Sing songs to him and sing hymns to him, relate to all people his wonderful deeds, which the Lord has accomplished. 10 Praise his holy name, the heart that seeks his pleasure shall rejoice. 11 Seek the Lord and be strong, seek his face continually. 12 Remember his wonderful works which he has accomplished, his wonders and the judgments of his mouth; 13 you seed of Israel his servants, you seed of Jacob his chosen ones. 14 He is the Lord our God; his judgments are in all the earth. 15 Let us remember his covenant for ever, his word which he commanded to a thousand generations, 16 which he covenanted with Abra'am and his oath sworn to Isaac. 17 He confirmed it to Jacob for an ordinance, to Israel as an everlasting covenant, 18 saying: To you will I give the land of C'anaan, the line of your inheritance: 19 when they were few in number when they were but little and dwelt as strangers in it; 20 and went from nation to nation and

from one kingdom to another people. 21 He suffered not a man to oppress them, He reproved kings for their sakes, 22 saying: Touch not my anointed ones and deal not wrongfully with my prophets.

23 Sing you to the Lord, all the earth; proclaim his salvation from day to day. 24 Declare among the nations his glory, his wondrous deeds among all peoples. 25 For the Lord is great and greatly to be praised: he is to be feared above all gods. 26 For all the gods of the nations are idols; but our God made the heavens. 27 Glory and praise are in his presence; strength and rejoicing are in his place. 28 Give to the Lord, you families of the nations, give to the Lord glory and strength. 29 Give to the Lord the glory belonging to his name: take gifts and offer them before him; and worship the Lord in his holy courts. 30 Let the whole earth fear before him; let the earth be established and not be moved. 31 Let the heavens rejoice, Let the earth exult; Let them say among the nations, The Lord reigns. 32 The sea with its fullness shall resound and the tree of the field and all things in it. 33 Then shall the trees of the wood rejoice before the Lord, for he has come to judge the earth. 34 Give thanks to the Lord, for it is good, for his mercy is for ever. 35 And do you say, Save us, O God of our salvation and gather us and rescue us from among the heathen, that we may praise your holy name and glory in your praises. 36 Blessed be the Lord God of Israel from everlasting and to everlasting:

All the people shall say, Amen. So they praised the Lord.

37 They left there Asaph and his brothers before the ark of the covenant of the Lord, to minister before the ark continually, according to the service of each day: from day to day. 38 And Abdedom and his brothers were sixty and eight; and Abdedom the son of Idithun and Osa, were to be door-keepers. 39 They appointed Sadoc the priest and his brothers the priests, before the tabernacle of the Lord in the high place in Gabaon, 40 to offer up whole-burnt-offerings continually morning and evening and according to all things written in the law of the Lord, which he commanded the children of Israel by Moses the servant of God. 41 With him were Æman and Idithun and the rest chosen out by name to praise the Lord, for his mercy endures for ever. 42 With them there were trumpets and cymbals to sound aloud and musical instruments for the songs of God: and the sons of Idithun were at the gate.

43 All the people went every one to his home: and David returned to bless his house.

17

17:1 It came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord is under curtains of skins.

2 And Nathan said to David: Do all that is in your heart; for God is with you. 3 It came to pass in that night, that the word of the Lord came to Nathan, saying: 4 Go and say to David my servant, Thus said the Lord, You shall not build me a house for me to dwell in it. 5 For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent, 6 in all places through which I have gone with all Israel: did I ever speak to any one tribe of Israel whom I commanded to feed my people, saying: Why is it that you have not built me a house of cedar? 7 And now thus shall you say to my servant David, Thus says the Lord Almighty, I took you from the sheepfold, from following the flocks, to be a ruler over my people Israel: 8 and I was with you in all places where you went and I destroyed all your enemies from before you and I made for you a name according to the name of the great ones that are upon the earth. 9 I will appoint a place for my people Israel and I will plant him, He shall

dwell by himself and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning, 10 and from the days when I appointed judges over my people Israel. Also I have humbled all your enemies and I will increase you and the Lord will build you a house. 11 It shall come to pass when your days shall be fulfilled and you shall sleep with your fathers, that I will raise up your seed after you, which shall be of your bowels and I will establish his kingdom. 12 He shall build me a house and I will set up his throne for ever. 13 I will be to him a father, He shall be to me a son: and my mercy will I not withdraw from him, as I withdrew it from those who were before you. 14 I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

15 According to all these words and according to all this vision, so spoke Nathan to David. 16 And king David came and sat before the Lord and said: Who am I, O Lord God? And what is my house, that you have loved me for ever? 17 These things were little in your sight, O God: you have also spoken concerning the house of your servant for a long time to come and you have looked upon me as a man looks upon his fellow and have exalted me, O Lord God. 18 What shall David do more toward you to glorify you? And you know your servant. 19 You have accomplished all this greatness according to your heart. 20 O Lord, there is none like you and there is no God beside you, according to all things which we have heard with our ears. 21 Neither is there another nation upon the earth such as your people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before your people, whom you redeemed out of Egypt. 22 You have appointed your people Israel as a people to yourself for ever; and you, Lord, did become a God to them. 23 And now, Lord, let the word which you spoke to your servant and concerning his house, be confirmed for ever and do you as you have spoken. 24 Let your name be established and magnified for ever, men saying: Lord, Lord, Almighty God of Israel: Let the house of your servant David be established before you. 25 For you, O Lord my God, have revealed to the ear of your servant that you will build him a house; therefore your servant has found a willingness to pray before you. 26 And now, Lord, you yourself are God and you have spoken these good things concerning your servant. 27 And now you have begun to bless the house of your servant, so that it should continue for ever before you: for you, Lord, have blessed it and do you bless it for ever.

18

18:1 It came to pass afterwards, that David stroke the Philistines and routed them and took Geth and its villages out of the hand of the Philistines.

2 He stroke Moab; and the Moabites became servants to David and tributaries.

3 David stroke Adraazar king of Suba of Emath, as he was going to establish power toward the river Euphrates. 4 David took of them a thousand chariots and seven thousand horsemen and twenty thousand infantry: and David houghed all the chariot horses, but there were reserved of them a hundred chariots. 5 The Syrian came from Damascus to help Adraazar king of Suba; and David stroke of the Syrian army twenty and two thousand men. 6 David put a garrison in Syria near Damascus; and they became tributary servants to David: and the Lord delivered David wherever he went. 7 David took the golden collars that were on the servants of Adraazar and brought them to Jerusalem. 8 David took out of Matabeth and out of the chief cities of Adraazar very much brass: of this Solomon made the brazen sea and the pillars and the brazen vessels.

9 And Thoa king of Emath heard that David had stricken the whole force of Adraazar king of Suba. 10 He sent Aduram his son to king David to ask how he was and to congratulate him because he had fought against Adraazar and stricken him; for Thoa was the enemy of Adraazar. 11 All the golden and silver and brazen vessels, even these king David consecrated to the Lord, with the silver and the gold which he took from all the nations; from Idumaea and Moab and from the children of Ammon and from the Philistines and from Amalec.

12 And Abesa son of Saruia stroke the Idumeans in the valley of Salt, eighteen thousand. 13 He put garrisons in the valley; and all the Idumaeans became David's servants: and the Lord delivered David wherever he went.

14 So David reigned over all Israel; He executed judgment and justice to all his people. 15 Joab the son of Saruia was over the army and Josaphat the son of Achilud was recorder. 16 And Sadoc son of Achitob and Achimelech son of Abiathar, were the priests; and Susa was the scribe; 17 and Banaeas the son of Jodae was over the Cherethite and the Phelethite and the sons of David were the chief deputies of the king.

19

19:1 It came to pass after this, that Naas the king of the children of Ammon died and Anan his son reigned in his stead. 2 David said: I will act kindly toward Anan the son of Naas, as his father acted kindly towards me. David sent messengers to condole with him on the death of his father. So the servants of David came into the land of the children of Ammon to Anan, to comfort him. 3 The chiefs of the children of Ammon said to Anan, Is it to honor your father before you, that David has sent comforters to you? Have not his servants come to you that they might search the city and to spy out the land? 4 And Anan took the servants of David and shaved them and cut off the half of their garments as far as their tunic and sent them away. 5 And there came men to report to David concerning the men: He sent to meet them, for they were greatly disgraced: and the king said: Dwell in Jericho until your beards have grown and return.

6 The children of Ammon saw that the people of David were ashamed and Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen out of Syria of Mesopotamia and out of Syria Maacha and from Sobal. 7 They hired for themselves two and thirty thousand chariots and the king of Maacha and his people; and they came and encamped before Medaba: and the children of Ammon assembled out of their cities and came to fight.

8 David heard and sent Joab and all the host of mighty men. 9 The children of Ammon came forth and set themselves in array for battle by the gate of the city: and the kings that were come forth encamped by themselves in the plain. 10 Joab saw that they were fronting him to fight against him before and behind, He chose some out of all the young men of Israel and they set themselves in array against the Syrian. 11 The rest of the people he gave into the hand of his brother Abesai and they set themselves in array against the children of Ammon. 12 He said: If the Syrian should prevail against me, then shall you deliver me: and if the children of Ammon should prevail against you, then will I deliver you. 13 Be of good courage, Let us be strong, for our people and for the cities of our God: and the Lord shall do what is good in his eyes.

14 So Joab and the people that were with him set themselves in battle array against the Syrians and they fled from them. 15 The children of Ammon saw that the Syrians fled and they also fled from before Abesai and from before Joab his brother and they came to the city: and Joab came to Jerusalem.

16 The Syrian saw that Israel had defeated him, He sent messengers and they brought out the Syrians from beyond the river; and Sophath the commander-in-chief of the forces of Adraazar was before them. 17 It was told David; He gathered all Israel and crossed over Jordan and came upon them and set the battle in array against them. So David set his army in array to fight against the Syrians and they fought against him. 18 The Syrians fled from before Israel; and David killed of the Syrians seven thousand riders in chariots and forty thousand infantry, He killed Sophath the commander-in-chief of the forces. 19 The servants of Adraazar saw that they were defeated before Israel and they made peace with David and served him: and the Syrians would not any more help the children of Ammon.

20

20:1 It came to pass at the return of the year, at the time of the going forth of kings to war, that Joab gathered the whole force of the army and they ravaged the land of the children of Ammon; He came and besieged Rabba. But David abode in Jerusalem. Joab stroke Rabba and destroyed it. 2 David took the crown of Molchom their king off his head and the weight of it was found to be a talent of gold and on it were precious stones; and it was placed on the head of David: He brought out the spoils of the city which were very great. 3 He brought out the people that were in it and sawed them asunder with saws and cut them with iron axes and with harrows: and thus David did to all the children of Ammon. David and all his people returned to Jerusalem.

4 It came to pass afterward that there was again war with the Philistines in Gazer: then Sobochai the Sosathite stroke Saphut of the sons of the giants and laid him low.

5 And there was war again with the Philistines; and Eleanan the son of Jair stroke Lachmi the brother of Goliath the Gittite and the wood of his spear was as a weavers' beam.

6 And there was again war in Geth and there was a man of extraordinary size and his fingers and toes were six on each hand and foot, four and twenty; He was descended from the giants. 7 He defied Israel and Jonathan the son of Samaa the brother of David killed him. 8 These were born to Rapha in Geth; all four were giants and they fell by the hand of David and by the hand of his servants.

21

21:1 The devil stood up against Israel and moved David to number Israel. 2 And king David said to Joab and to the captains of the forces, Go, number Israel from Bersabee even to Dan and bring me the account and I shall know their number. 3 Joab said: May the Lord add to his people, a hundred-fold as many as they are, Let the eyes of my lord the king see it: all are the servants of my lord. Why does my lord seek this thing? Do it not, for fear that it become a sin to Israel. 4 Nevertheless the king's word prevailed against Joab; and Joab went out and passed through all Israel and came to Jerusalem. 5 Joab gave the number of the mustering of the people to David: and all Israel was a million and a hundred thousand men that drew sword: and the sons of Juda were four hundred and seventy thousand men that drew sword. 6 But he numbered not Levi and Benjamin among them; for the word of the king was painful to Joab.

7 And there was evil in the sight of the Lord respecting this thing; He stroke Israel. 8 David said to God, I have sinned exceedingly, in that I have done this thing: and now, I pray you, remove the sin of your servant; for I have been exceedingly foolish.

9 The Lord spoke to Gad the seer, saying: 10 Go and speak to David, saying: Thus says the Lord, I bring

three things upon you: choose one of them for yourself and I will do it to you. 11 And Gad came to David and said to him: Thus says the Lord, Choose for yourself, 12 either three years of famine, or that you should flee three months from the face of your enemies and the sword of your enemies shall be employed to destroy you, or that the sword of the Lord and pestilence should be three days in the land and the angel of the Lord shall be destroying in all the inheritance of Israel. And now consider what I shall answer to him that sent the message.

13 David said to Gad, They are very hard for me, even all the three: let me fall now into the hands of the Lord, for his mercies are very abundant, Let me not fall by any means into the hands of man.

14 So the Lord brought pestilence upon Israel: and there fell of Israel seventy thousand men. 15 And God sent an angel to Jerusalem to destroy it: and as he was destroying, the Lord saw and repented for the evil and said to the angel that was destroying, Let it suffice you; withhold your hand. The angel of the Lord stood by the threshing-floor of Orna the Jebusite. 16 David lifted up his eyes and saw the angel of the Lord, standing between the earth and the heaven and his sword drawn in his hand, stretched out over Jerusalem: and David and the elders clothed in sackcloth, fell upon their faces. 17 David said to God, Was it not I that gave orders to number the people? And I am the guilty one; I have greatly sinned: but these sheep, what have they done? O Lord God, let your hand be upon me and upon my father's house and not on your people for destruction, O Lord!

18 The angel of the Lord told Gad to tell David, that he should go up to erect and altar to the Lord, in the threshing-floor of Orna the Jebusite. 19 David went up according to the word of Gad, which he spoke in the name of the Lord. 20 And Orna turned and saw the king; He hid himself and his four sons with him. Now, Orna was threshing wheat. 21 David came to Orna; and Orna came forth from the threshing-floor and did obeisance[1] to David with his face to the ground. 22 David said to Orna, Give me your place of the threshing-floor and I will build upon it an altar to the Lord: give it me for its worth in money and the plague shall cease from among the people. 23 And Orna said to David: Take it to yourself, Let my lord the king do what is right in his eyes: see, I have given the calves for a whole-burnt-offering and the plough for wood and the corn for a meat-offering; I have given all.

24 And king David said to Orna, Nay; for I will surely buy it for its worth in money: for I will not take your property for the Lord, to offer a whole-burnt-offering to the Lord without cost to myself. 25 David gave to Orna for his place six hundred shekels of gold by weight. 26 David built there an altar to the Lord and offered up whole-burnt-offerings and peace-offerings: He cried to the Lord, He answered him by fire out of heaven on the altar of whole-burnt-offerings and it consumed the whole-burnt-offering. 27 The Lord spoke to the angel; He put up the sword into its sheath.

28 At that time when David saw that the Lord answered him in the threshing-floor of Orna the Jebusite, he also sacrificed there. 29 The tabernacle of the Lord which Moses made in the wilderness and the altar of whole-burnt-offerings, were at that time in the high place at Gabaon. 30 David do you think not go before it to enquire of God; for he hasted not because of the sword of the angel of the Lord.

22

22:1 David said: This is the house of the Lord God and this is the altar for whole-burnt-offering for Israel.

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

2 David gave orders to gather all the strangers that were in the land of Israel; He appointed stone-hewers to hew polished stones to build the house to God. 3 David prepared much iron for the nails of the doors and the gate; the hinges also and brass in abundance, there was no weighing of it. 4 And cedar threes without number: for the Sidonians and the Tyrians brought cedar trees in abundance to David. 5 David said: My son Solomon is a tender child and the house for me to build to the Lord is for superior magnificence for a name and for a glory through all the earth: I will make preparation for it. David prepared abundantly before his death.

6 He called Solomon his son and commanded him to build the house for the Lord God of Israel. 7 David said to Solomon, My child, it was in my heart to build a house to the name of the Lord God. 8 But the word of the Lord came to me, saying: You have shed blood abundantly and have carried on great wars: you shall not build a house to my name, because you have shed much blood upon the earth before me. 9 Behold, a son shall be born to you, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon and I will give peace and quietness to Israel in his days. 10 He shall build a house to my name; He shall be a son to me and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever. 11 And now, my son, the Lord shall be with you and prosper you; and you shall build a house to the Lord your God, as he spoke concerning you. 12 Only may the Lord give you wisdom and prudence and strengthen you over Israel, both to keep and to do the law of the Lord your God. 13 Then will he prosper you, if you take heed to do the commandments and judgments which the Lord commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

14 And, behold, I according to my poverty have prepared for the house of the Lord a hundred thousand talents of gold and a million talents of silver and brass and iron without measure; for it is abundant; and I have prepared timber and stones; and do you add to these. 15 And of those who are with you do you add to the multitude of workmen; let there be artificers and masons and carpenters and every skilful workman in every work; 16 in gold and silver, brass and iron, of which there is no number. Arise and do and the Lord be with you.

17 David charged all the chief men of Israel to help Solomon his son, saying: 18 Is not the Lord with you? He has given you rest round about, for he has given into your hands the inhabitants of the land; and the land is subdued before the Lord and before his people. 19 Now, set your hearts and souls to seek after the Lord your God: and rise and build a sanctuary to your God to carry in the ark of the covenant of the Lord and the holy vessels of God, into the house that is to be built to the name of the Lord.

23

23:1 David was old and full of days; He made Solomon his son king over Israel in his stead. 2 He assembled all the chief men of Israel and the priests and the Levites. 3 The Levites numbered themselves from thirty years old and upward; and their number by their polls amounted to thirty and eight thousand men. 4 Of the overseers over the works of the house of the Lord there were twenty-four thousand and there were six thousand scribes and judges; 5 and four thousand door-keepers and four thousand to praise the Lord with instruments which he made to praise the Lord.

6 David divided them into daily courses, for the sons of Levi, for Gedson, Caath and Merari. 7 And for the family of Gedson, Edan and Semei. 8 The sons of Edan were Jeiel, the chief and Zethan and Joel, three. 9 The sons of Semei; Salomith, Jeiel and Dan, three: these were the chiefs of the

families of Edan. 10 And to the sons of Semei, Jeth and Ziza and Joas and Beria: these were the four sons of Semei. 11 Jeth was the chief and Ziza the second: and Joas and Beria did not multiply sons and they became only one reckoning according to the house of their father.

12 The sons of Caath; Ambram, Isaar, Chebron, Oziel, four. 13 The sons of Ambram; Aaron and Moses: and Aaron was appointed for the consecration of the most holy things, he and his sons for ever, to burn incense before the Lord, to minister and bless in his name for ever. 14 And as for Moses the man of God, his sons were reckoned to the tribe of Levi. 15 The sons of Moses; Gersam and Eliezer. 16 The sons of Gersam; Subael the chief. 17 The sons of Eliezer were, Rabia the chief: and Eliezer had no other sons; but the sons of Rabia were very greatly multiplied. 18 The sons of Isaar; Salomoth the chief. 19 The sons of Chebron; Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth. 20 The sons of Oziel; Micha the chief and Isia the second.

21 The sons of Merari; Mooli and Musi: the sons of Mooli; Eleazar and Kis. 22 And Eleazar died, He had no sons, but daughters: and the sons of Kis, their brothers, took them. 23 The sons of Musi; Mooli and Eder and Jarimoth, three.

24 These are the sons of Levi according to the houses of their fathers; chiefs of their families according to their numbering, according to the number of their names, according to their polls, doing the works of service of the house of the Lord, from twenty years old and upward. 25 For David said: The Lord God of Israel has given rest to his people and has taken up his abode in Jerusalem for ever. 26 The Levites bore not the tabernacle and all the vessels of it for its service. 27 For by the last words of David was the number of the Levites taken from twenty years old and upward. 28 For he appointed them to wait on Aaron, to minister in the house of the Lord, over the courts and over the chambers and over the purification of all the holy things and over the works of the service of the house of God; 29 and for the shew-bread and for the fine flour of the meat-offering and for the unleavened cakes and for the fried cake and for the dough and for every measure; 30 and to stand in the morning to praise and give thanks to the Lord and so in the evening; 31 and to be over all the whole-burnt-offerings that were offered up to the Lord on the Sabbaths and at the new moons and at the feasts, by number, according to the order given to them, continually before the Lord. 32 They are to keep the charge of the tabernacle of witness and the charge of the holy place and the charges of the sons of Aaron their brothers, to minister in the house of the Lord.

24

24:1 They number the sons of Aaron in their division, Nadab and Abiud and Eleazar and Ithamar. 2 And Nadab and Abiud died before their father and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests. 3 David distributed them, even Sadoc of the sons of Eleazar and Achimelech of the sons of Ithamar, according to their numbering, according to their service, according to the houses of their fathers.

4 And there were found among the sons of Eleazar more chiefs of the mighty ones, than of the sons of Ithamar: He divided them, sixteen heads of families to the sons of Eleazar, eight according to their families to the sons of Ithamar. 5 He divided them according to their lots, one with the other; for there were those who had charge of the holy things and those who had charge of the house of the Lord among the sons of Eleazar and among the sons of Ithamar.

6 And Samaias the son of Nathanael, the scribe, of the family of Levi, wrote them down before the king

and the princes and Sadoc the priest and Achimelech the son of Abiathar were present; and the heads of the families of the priests and the Levites, each of a household were assigned one to Eleazar and one to Ithamar.

7 The first lot came out to Joarim, the second to Jedia, 8 the third to Charib, the fourth to Seorim, 9 the fifth to Melchias, the sixth to Meiamin, 10 the seventh to Cos, the eighth to Abia, 11 the ninth to Jesus, the tenth to Sechenias, 12 the eleventh to Eliabi, the twelfth to Jacim, 13 the thirteenth to Oppha, the fourteenth to Jesbaal, 14 the fifteenth to Belga, the sixteenth to Emmer, 15 the seventeenth to Chezin, the eighteenth to Aphese, 16 the nineteenth to Phetaea, the twentieth to Ezekel, 17 the twenty-first to Achim, the twenty-second to Gamul, 18 the twenty-third to Adallai, the twenty-fourth to Maasai.

19 This is their numbering according to their service to go into the house of the Lord, according to their appointment by the hand of Aaron their father, as the Lord God of Israel commanded.

20 And for the sons of Levi that were left, even for the sons of Ambram, Sobael: for the sons of Sobael, Jedia. 21 For Raabia, the chief was Isaari, 22 and for Isaari, Salomoth: for the sons of Salomoth, Jath. 23 The sons of Ecdiu; Amadia the second, Jaziel the third, Jecmoam the fourth. 24 For the sons of Oziel, Micha: the sons of Micha; Samer. 25 The brother of Micha; Isia, the son of Isia; Zacharia. 26 The sons of Merari, Mooli and Musi: the sons of Ozia, 27 That is, the sons of Merari by Ozia, —his sons were Isoam and Sacchur and Abai. 28 To Mooli were born Eleazar and Ithamar; and Eleazar died and had no sons. 29 For Kis; the sons of Kis; Jerameel. 30 The sons of Musi; Mooli and Eder and Jerimoth. These were the sons of the Levites according to the houses of their families. 31 They also received lots as their brothers the sons of Aaron before the king; Sadoc also and Achimelech and the chiefs of the families of the priests and of the Levites, principal heads of families, even as their younger brothers.

25

25:1 And king David and the captains of the host appointed to their services the sons of Asaph and of Æman and of Idithun, prophesiers with harps and lutes and cymbals: and their number was according to their polls serving in their ministrations.

2 The sons of Asaph; Sacchur, Joseph and Nathanias and Erael: the sons of Asaph were next the king.

3 To Idithun were reckoned the sons of Idithun, Godolias and Suri and Iseas and Asabias and Matthathias, six after their father Idithun, sounding loudly on the harp thanksgiving and praise to the Lord.

4 To Æman were reckoned the sons of Æman, Bukias and Matthanias and Oziel and Subael and Jerimoth and Ananias and Anan and Heliatha and Godollathi and Rometthiezer and Jesbasaca and Mallithi and Otheri and Meazoth. 5 All these were the sons of Æman the king's chief player in the praises of God, to lift up the horn. And God gave to Æman fourteen sons and three daughters. 6 All these sang hymns with their father in the house of God, with cymbals and lutes and harps, for the service of the house of God, near the king and Asaph and Idithun and Æman.

7 The number of them after their brothers, those instructed to sing to God, every one that understood singing was two hundred and eighty-eight.

8 They also cast lots for the daily courses, for the great and the small of them, of the perfect ones and the learners. 9 The first lot of his sons and of his brothers came forth to Asaph the son of Joseph, namely, Godolias: the second Heneia, his sons and his brothers being twelve. 10 The third Zacchur, his sons and his brothers were

twelve: 11 the fourth Jesri, his sons and his brothers were twelve: 12 the fifth Nathan, his sons and his brothers, twelve: 13 the sixth Bukias, his sons and his brothers, twelve: 14 the seventh Iseriel, his sons and his brothers, twelve: 15 the eighth Josia, his sons and his brothers, twelve: 16 the ninth Matthanias, his sons and his brothers, twelve: 17 the tenth Semeia, his sons and his brothers, twelve: 18 the eleventh Asriel, his sons and his brothers, twelve: 19 the twelfth Asabia, his sons and his brothers, twelve: 20 the thirteenth Subael, his sons and his brothers, twelve: 21 the fourteenth Matthathias, his sons and his brothers, twelve: 22 the fifteenth Jerimoth, his sons and his brothers, twelve: 23 the sixteenth Anania, his sons and his brothers, twelve: 24 the seventeenth Jesbasaca, his sons and his brothers, twelve: 25 the eighteenth Ananias, his sons and his brothers, twelve: 26 the nineteenth Mallithi, his sons and his brothers, twelve: 27 the twentieth Heliatha, his sons and his brothers, twelve: 28 the twenty-first Otheri, his sons and his brothers, twelve: 29 the twenty-second Godollathi, his sons and his brothers, twelve: 30 the twenty-third Meazoth, his sons and his brothers, twelve: 31 the twenty-fourth Rometthiezer, his sons and his brothers, twelve:

26

26:1 And for the divisions of the gates: the sons of the Corites were Mosellemia, of the sons of Asaph. 2 And Mosellemia's first-born son was Zacharias, the second Jadiel, the third Zabadia, the fourth Jenuel, 3 the fifth Jolam, the sixth Jonathan, the seventh Elionai, the eighth Abdedom. 4 And to Abdedom there were born sons, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathanael the fifth, 5 Amiel the sixth, Issachar the seventh, Phelathi the eighth: for God blessed him. 6 And to Samaias his son were born the sons of his first-born, chiefs over the house of their father, for they were mighty. 7 The sons of Samai; Othni and Raphael and Obed and Elzabath and Achiud, mighty men, Heliu and Sabachia and Isbacom. 8 All these were of the sons of Abdedom, they and their sons and their brothers, doing mightily in service: in all sixty-two born to Abdedom.

9 And Mosellemia had eighteen sons and brothers, mighty men. 10 And to Osa of the sons of Merari there were born sons, keeping the dominion; though he was not the first-born, yet his father made him chief of the second division. 11 Chelcias the second, Tablai the third, Zacharias the fourth: all these were the sons and brothers of Osa, thirteen.

12 To these were assigned the divisions of the gates, to the chiefs of the mighty men the daily courses, even their brothers, to minister in the house of the Lord. 13 They cast lots for the small as well as for the great, for the several gates, according to their families. 14 The lot of the east gates fell to Selemias and Zacharias: the sons of Soaz cast lots for Melchias and the lot came out northward. 15 To Abdedom they gave by lot the south, opposite the house of Esephim. 16 They gave the lot for the second to Osa westward, after the gate of the chamber by the ascent, watch against watch. 17 Eastward were six watchmen in the day; northward four by the day; southward four by the day; and two at the Esephim, 18 to relieve guard, also for Osa westward after the chamber-gate, three. There was a ward over against the ward of the ascent eastward, six men in a day and four for the north and four for the south and at the Esephim two to relieve guard and four by the west and two to relieve guard at the pathway. 19 These are the divisions of the porters for the sons of Core and to the sons of Merari.

20 The Levites their brothers were over the treasures of the house of the Lord and over the treasures of the hallowed things. 21 These were the sons of Ladan, the sons of the Gersonite: to Ladan belonged the heads

of the families: the son of Ladan the Gersonite was Jeiel. 22 The sons of Jeiel were Zethom and Joel; brothers who were over the treasures of the house of the Lord. 23 To Ambram and Issaar belonged Chebron and Oziel. 24 And Subael the son of Gersam, the son of Moses, was over the treasures. 25 And Rabias was son to his brother Eliezer and so was Josias and Joram and Zechri and Salomoth. 26 This Salomoth and his brothers were over all the sacred treasures, which David the king and the heads of families consecrated and the captains of thousands and captains of hundreds and princes of the host, 27 things which he took out of cities and from the spoils and consecrated some of them, so that the building of the house of God should not want supplies; 28 and over all the holy things of God dedicated by Samuel the prophet and Saul the son of Kis and Abenner the son of Ner and Joab the son of Saruia, whatsoever they sanctified was by the hand of Salomoth and his brothers.

29 For the Issaarites, Chonenia and his sons were over the outward ministration over Israel, to record and to judge. 30 For the Chebronites, Asabias and his brothers, a thousand and seven hundred mighty men, were over the charge of Israel beyond Jordan westward, for all the service of the Lord and work of the king. 31 Of the family of Chebron Urias was chief, even of the Chebronites according to their generations, according to their families. In the fortieth year of his reign they were numbered and there were found mighty men among them in Jazer of Galaad. 32 And his brothers were two thousand seven hundred mighty men, chiefs of their families and king David set them over the Rubenites and the Gaddites and the half-tribe of Manasse, for every ordinance of the Lord and business of the king.

27

27:1 Now, the sons of Israel according to their number, heads of families, captains of thousands and captains of hundreds and scribes ministering to the king and for every affair of the king according to their divisions, for every ordinance of coming in and going out monthly, for all the months of the year, one division of them was twenty-four thousand.

2 And over the first division of the first month was Isboaz the son of Zabdiel: in his division were twenty-four thousand. 3 Of the sons of Tharez one was chief of all the captains of the host for the first month. 4 And over the division of the second month was Dodia the son of Ecchoc and over his division was Makelloth also chief: and in his division were twenty and four thousand, chief men of the host. 5 The third for the third month was Banaias the son of Jodae the chief priest: and in his division were twenty and four thousand. 6 This Banaeas was more mighty than the thirty and over the thirty: and Zabad his son was over his division. 7 The fourth for the fourth month was Asael the brother of Joab and Zabadias his son and his brothers: and in his division were twenty and four thousand. 8 The fifth chief for the fifth month was Samaoth the Jezraite: and in his division were twenty and four thousand. 9 The sixth for the sixth month was Hoduias the son of Ekkes the Thecoite: and in his division were twenty and four thousand. 10 The seventh for the seventh month was Chelles of Phallus of the children of Ephraim: and in his division were twenty and four thousand. 11 The eighth for the eighth month was Sobochai the Usathite, belonging to Zarai: and in his division were twenty and four thousand. 12 The ninth for the ninth month was Abiezer of Anathoth, of the land of Benjamin: and in his division were twenty and four thousand. 13 The tenth for the tenth month was Meera the Netophathite, belonging to Zarai: and in his division were twenty and four thousand. 14 The eleventh for the eleventh month was Banaias of Pharathon, of the sons of Ephraim: and in his division were

twenty and four thousand. 15 The twelfth for the twelfth month was Choldia the Netophathite, belonging to Gothoniel: and in his division were twenty and four thousand.

16 And over the tribes of Israel, the chief for Ruben was Eliezer the son of Zechri: for Symeon, Saphatias the son of Maacha: 17 for Levi, Asabias the son of Camuel: for Aaron, Sadoc: 18 for Juda, Eliab of the brothers of David: for Issachar, Ambri the son of Michael: 19 for Zabulon, Samaeas the son of Abdiu: for Nephthali, Jerimoth the son of Oziel: 20 for Ephraim, Ose the son of Ozia: for the half-tribe of Manasse, Joel the son of Phadaea: 21 for the half-tribe of Manasse in the land of Galaad, Jadai the son of Zadaeas, for the sons of Benjamin, Jasiel the son of Abenner: 22 for Dan, Azariel the son of Iroab: these are the chiefs of the tribes of Israel.

23 But David took not their number from twenty years old and under: because the Lord said that he would multiply Israel as the stars of the heaven. 24 Joab the son of Saruia began to number the people and did not finish the work, for there was now angry at Israel; and the number was not recorded in the book of the chronicles of king David.

25 And over the king's treasures was Asmoth the son of Odiel; and over the treasures in the country and in the towns and in the villages and in the towers, was Jonathan the son of Ozia. 26 And over the husbandmen who tilled the ground was Esdri the son of Chelub. 27 And over the fields was Semei of Rael; and over the treasures of wine in the fields was Zabdi the son of Sephni. 28 And over the oliveyards and over the sycamores in the plain country was Ballanan the Gedorite; and over the stores of oil was Joas. 29 And over the oxen pasturing in Saron was Satrai the Saronite; and over the oxen in the valleys was Sophat the son of Adli. 30 And over the camels was Abias the Ismaelite; and over the donkeys was Jadias of Merathon. 31 And over the sheep was Jaziz the Agarite. All these were superintendents of the substance of king David.

32 Jonathan, David's uncle by the father's side, was a counsellor, a wise man: and Jeel the son of Achami was with the king's sons. 33 Achitophel was the king's counsellor: and Chusi the chief friend of the king. 34 And after this Achitophel Jodae the son of Banaeas came next and Abiathar: and Joab was the king's commander-in-chief.

28

28:1 David assembled all the chief men of Israel, the chief of the judges and all the chief men of the courses of attendance on the person of the king and the captains of thousands and hundreds and the treasurers and the lords of his substance and of all the king's property and of his sons, together with the eunuchs and the mighty men and the warriors of the army, at Jerusalem.

2 David stood in the midst of the assembly and said: Hear me, my brothers and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord and a place for the feet of our Lord and I prepared materials suitable for the building: 3 but God said: You shall not build me a house to call my name upon it, for you are a man of war and have shed blood. 4 Yet the Lord God of Israel chose me out of the whole house of my father to be king over Israel for ever; He chose Juda as the kingly house and out of the house of Juda he chose the house of my father; and among the sons of my father he preferred me, that I should be king over all Israel. 5 And of all my sons, (for the Lord has given me many sons,)he has chosen Solomon my son, to set him on the throne of the kingdom of the Lord over Israel. 6 And God said to me: Solomon your son shall build my house and my court: for I have chosen him to be my son and I will be to him a father. 7 I will establish his kingdom for ever, if he continue to

keep my commandments and my judgments, as at this day. 8 And now I charge you before the whole assembly of the Lord and in the audience of our God, keep and seek all the commandments of the Lord our God, that you may inherit the good land and leave it for your sons to inherit after you for ever.

9 And now, my son Solomon, know the God of your fathers and serve him with a perfect heart and willing soul: for the Lord searches all hearts and knows every thought: if you seek him, he will be found of you; but if you should forsake him, he will forsake you for ever. 10 See now, for the Lord has chosen you to build him a house for a sanctuary, be strong and do it.

11 David gave Solomon his son the plan of the temple and its buildings and its treasuries and its upper chambers and the inner store-rooms and the place of the atonement, 12 and the plan which he had in his mind of the courts of the house of the Lord and of all the chambers round about, designed for the treasuries of the house of God and of the treasuries of the holy things and of the chambers for resting: 13 and the plan of the courses of the priests and Levites, for all the work of the service of the house of the Lord and of the stores of vessels for ministration of the service of the house of the Lord. 14 He gave him the account of their weight, both of gold and silver vessels. 15 He gave him the weight of the candlesticks and of the lamps. 16 He gave him likewise the weight of the tables of showbread, of each table of gold and likewise of the tables of silver: 17 also of the flesh-hooks and vessels for drink-offering and golden bowls: and the weight of the gold and silver articles and censers and bowls, according to the weight of each. 18 He showed him the weight of the utensils of the altar of incense, which was of pure gold and the plan of the chariot of the cherubim that spread out their wings and overshadowed the ark of the covenant of the Lord. 19 David gave all to Solomon in the Lord's handwriting, according to the knowledge given him of the work of the pattern.

20 David said to Solomon his son, Be strong and play the man and do: fear not, neither be terrified; for the Lord my God is with you; he will not forsake you and will not fail you, until you have finished all the work of the service of the house of the Lord. And behold the pattern of the temple, even his house and its treasury and the upper chambers and the inner store-rooms and the place of propitiation and the plan of the house of the Lord. 21 And see, here are the courses of the priests and Levites for all the service of the house of the Lord and there shall be with you men for every workmanship and every one of ready skill in every art: also the chief men and all the people, ready for all your commands.

29

29:1 David the king said to all the congregation, Solomon my son, whom the Lord has chosen, is young and tender and the work is great; for it is not for man, but for the Lord God. 2 I have prepared according to all my might for the house of my God gold, silver, brass, iron, wood, onyx stones and costly and variegated stones for setting and every precious stone and much Parian marble. 3 And still farther, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house. 4 Three thousand talents of gold of Suphir and seven thousand talents of fine silver, for the overlaying of the walls of the sanctuary: 5 for you to use the gold for things of gold and the silver for things of silver and for every work by the hand of the artificers. Who is willing to dedicate himself in work this day for the Lord?

6 Then the heads of families and the princes of the children of Israel and the captains of thousands and captains

of hundreds and the overseers of the works and the king's builders, offered willingly. 7 They gave for the works of the house of the Lord five thousand talents of gold and ten thousand gold pieces and ten thousand talents of silver and eighteen thousand talents of brass and a hundred thousand talents of iron. 8 They who had precious stone, gave it into the treasuries of the house of the Lord by the hand of Jeiel the Gedsonite. 9 The people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David rejoiced greatly.

10 And king David blessed the Lord before the congregation, saying:

Blessed are you, O Lord God of Israel, our Father, from everlasting and to everlasting. 11 Yours, O Lord, is the greatness and the power and the glory and the victory and the might: for you are Lord of all things that are in heaven and upon the earth: before your face every king and nation is troubled. 12 From you come wealth and glory: you, O Lord, rule over all, the Lord of all dominion and in your hand is strength and rule; and you are almighty with your hand to increase and establish all things. 13 And now, Lord, we give thanks to you and praise your glorious name. 14 But who am I and what is my people, that we have been able to be thus forward in offering to you? For all things are yours and of your own have we given you, 15 for we are strangers before you and sojourners, as all our fathers were: our days upon the earth are as a shadow and there is no remaining. 16 O Lord our God, as for all this abundance which I have prepared that a house should be built to your holy name, it is of your hand and all is yours. 17 I know, Lord, that you are he that searches the hearts and you love righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy your people here present, willingly offering to you. 18 O Lord God of Abra'am and Isaac and Israel, our fathers, preserve these things in the thought of the heart of your people for ever and direct their hearts to you. 19 And to Solomon my son give a good heart, to perform your commandments and to observe your testimonies and your ordinances and to accomplish the building of your house.

20 David said to the whole congregation, Bless you the Lord our God. All the congregation blessed the Lord God of their fathers and they bowed the knee and worshiped the Lord and did obeisance[1] to the king. 21 David sacrificed to the Lord and offered up whole-burnt-offerings to the Lord on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs and their drink-offerings and sacrifices in abundance for all Israel. 22 They ate and drank joyfully that day before the Lord: and they made Solomon the son of David king a second time and anointed him king before the Lord and Sadoc to the priesthood.

23 And Solomon sat upon the throne of his father David and was highly honored; and all Israel obeyed him. 24 The princes and the mighty men and all the sons of king David his father, were subject to him. 25 The Lord magnified Solomon over all Israel and gave him royal glory, such as was not upon any king before him.

26 David the son of Jessae reigned over Israel forty years; 27 seven years in Chebron and thirty-three years in Jerusalem. 28 He died in a good old age, full of days, in wealth and glory: and Solomon his son reigned in his stead. 29 The rest of the acts of David, the former and the latter, are written in the history of Samuel the seer and in the history of Nathan the prophet and in the history of Gad the seer, 30 concerning all his reign and his power and the times which went over him and over Israel and over all the kingdoms of the earth.

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

CHRONICLES II
(ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ Β)

1

1:1 And Solomon the son of David was established over his kingdom and the Lord his God was with him and increased him exceedingly. 2 And Solomon spoke to all Israel, to the captains of thousands and to the captains of hundreds and to the judges and to all the rulers over Israel, even the heads of the families; 3 and Solomon and all the congregation went to the high place that was in Gabaon, where was God's tabernacle of witness, which Moses the servant of the Lord made in the wilderness. 4 But David had brought up the ark of God out of the city of Cariathiarim; for David had prepared a place for it, for he had pitched a tabernacle for it in Jerusalem. 5 The brazen altar which Beseleel the son of Urias, the son of Or, had made, was there before the tabernacle of the Lord: and Solomon and the congregation enquired at it. 6 And Solomon brought victims to that place to the brazen altar that was before the Lord in the tabernacle and offered upon it a thousand whole-burnt-offerings.

7 In that night God appeared to Solomon and said to him: Ask what I shall give you. 8 And Solomon said to God, You have dealt very mercifully with my father David and have made me king in his stead. 9 And now, O Lord God, let, I pray you, your name be established upon David my father; for you have made me king over a people numerous as the dust of the earth. 10 Now, give me wisdom and understanding, that I may go out and come in before this people: for who shall judge this your great people?

11 And God said to Solomon, Because this was in your heart and you have not asked great wealth, nor glory, nor the life of your enemies and you have not asked long life; but have asked for yourself wisdom and understanding, that you might judge my people, over whom I have made you king: 12 I give you this wisdom and understanding; and I will give you wealth and riches and glory, so that there shall not have been any like you among the kings before you, neither shall there be such after you.

13 And Solomon came from the high place that was in Gabaon to Jerusalem, from before the tabernacle of witness and reigned over Israel.

14 And Solomon collected chariots and horsemen: He had fourteen hundred chariots and twelve thousand horsemen: He set them in the cities of chariots and the people were with the king in Jerusalem. 15 The king made silver and gold in Jerusalem to be as stones and cedars in Judea as sycamores in the plain for multitude. 16 And Solomon imported horses from Egypt and the charge of the king's merchants for going was as follows and they traded, 17 and went and brought out of Egypt a chariot for six hundred pieces of silver and a horse for a hundred and fifty pieces of silver: and so they brought for all the kings of the Chettites and for the kings of Syria by their means.

2

2:1 And Solomon said that he would build a house to the name of the Lord and a house for his kingdom. 2 And Solomon gathered seventy thousand men that bore burdens and eighty thousand hewers of stone in the mountain and there were three thousand six hundred superintendents over them.

3 And Solomon sent to Chiram king of Tyre, saying: Whereas you did deal favorably with David my father and did send him cedars to build for

himself a house to dwell in, 4 behold, I also his son am building a house to the name of the Lord my God, to consecrate it to him, to burn incense before him and to offer showbread continually and to offer up whole-burnt-offerings continually morning and evening and on the Sabbaths and at the new moons and at the feasts of the Lord our God: this is a perpetual statute for Israel. 5 The house which I am building is to be great: for the Lord our God is great beyond all gods. 6 Who will be able to build him a house? For the heaven and heaven of heavens do not bear his glory: and who am I, that I should build him a house, save only to burn incense before him? 7 And now send me a man wise and skilled to work in gold and in silver and in brass and in iron and in purple and in scarlet and in blue and one that knows how to grave together with the craftsmen who are with me in Juda and in Jerusalem, which materials my father David prepared. 8 And send me from Lebanon cedar wood and wood of juniper and pine; for I know that your servants are skilled in cutting timber in Lebanon: and, behold, your servants shall go with my servants, 9 to prepare timber for me in abundance: for the house which I am building must be great and glorious. 10 And, behold, I have given freely to your servants that work and cut the wood, corn for food, even twenty thousand measures of wheat and twenty thousand measures of barley and twenty thousand measures of wine and twenty thousand measures of oil.

11 And Chiram king of Tyre answered in writing and sent to Solomon, saying: Because the Lord loved his people, he made you king over them. 12 And Chiram said: Blessed be the Lord God of Israel, who made heaven and earth, who has given to king David a wise son and one endowed with knowledge and understanding, who shall build a house for the Lord and a house for his kingdom. 13 And now I have sent you a wise and understanding man who belonged to Chiram my father 14 (his mother was of the daughters of Dan and his father was a Tyrian), skilled to work in gold and in silver and in brass and in iron and in stones and wood; and to weave with purple and blue and fine linen and scarlet; and to engrave and to understand every device, whatsoever you shall give him to do with your craftsmen and the craftsmen of my lord David your father. 15 And now, the wheat and the barley and the oil and the wine which my lord mentioned, let him send to his servants. 16 And we will cut timber out of Lebanon according to all your need and we will bring it on rafts to the sea of Joppa and you shall bring it to Jerusalem.

17 And Solomon gathered all the foreigners that were in the land of Israel, after the numbering with which David his father numbered them; and there were found a hundred and fifty-three thousand six hundred. 18 He made of them seventy thousand burden-bearers and eighty thousand hewers of stone and three thousand six hundred taskmasters over the people.

3

3:1 And Solomon began to build the house of the Lord in Jerusalem in the mount of Amoria, where the Lord appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite. 2 He began to build in the second month, in the fourth year of his reign.

3 Thus Solomon began to build the house of God: the length in cubits—even the first measurement from end to end, was sixty cubits and the breadth twenty cubits. 4 The portico in front of the house, its length in front of the breadth of the house was twenty cubits and its height a hundred and twenty cubits: He gilded it within with pure gold. 5 He lined the great house with cedar wood and gilded it with pure gold and carved upon it palm-trees and chains. 6 He garnished the house with precious stones for beauty; He gilded it

with gold of the gold from Pharuim. 7 He gilded the house and its inner walls and the door-posts and the roofs and the doors with gold; He carved cherubim on the walls.

8 He built the holy of holies, its length was according to the front of the other house, the breadth of the house was twenty cubits and the length twenty cubits: He gilded it with pure gold for cherubim, to the amount of six hundred talents. 9 The weight of the nails, even the weight of each was fifty shekels of gold: He gilded the upper chamber with gold.

10 He made two cherubim in the most holy house, wood-work, He gilded them with gold. 11 The wings of the cherubim were twenty cubits in length: and one wing of five cubits touched the wall of the house: and the other wing of five cubits touched the wing of the other cherub. 12 13 The wings of these cherubim expanded were of the length of twenty cubits: and they stood upon their feet and their faces were toward the house. 14 He made the vail of blue and purple and scarlet and fine linen and wove cherubim in it.

15 Also he made in front of the house two pillars, in height thirty-five cubits and their chapters of five cubits. 16 He made chains, as in the oracle and put them on the heads of the pillars; He made a hundred pomegranates and put them on the chains. 17 He set up the pillars in front of the temple, one on the right hand and the other on the left: He called the name of the one on the right hand 'Stability,' and the name of the one on the left 'Strength.'

4

4:1 He made a brazen altar, the length of it twenty cubits and the breadth twenty cubits and the height ten cubits. 2 He made the molten sea, in diameter ten cubits, entirely round and the height of it five cubits and the circumference thirty cubits. 3 And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting, 4 by which they made them twelve calves, —three looking northwards and three westwards and three southwards and three eastwards: and the sea was upon them above and their hinder parts were inward. 5 And its thickness was a hand-breadth and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: He finished it.

6 He made ten lavers and set five on the right hand and five on the left, to wash in them the instruments of the whole-burnt-offerings and to rinse the vessels in them; and the sea was for the priests to wash in.

7 He made the ten golden candlesticks according to their pattern, He put them in the temple, five on the right hand and five on the left.

8 He made ten tables and put them in the temple, five on the right hand and five on the left: He made a hundred golden bowls. 9 Also he made the priests' court and the great court and doors to the court and their panels were overlaid with brass. 10 He set the sea at the corner of the house on the right, as it were fronting the east.

11 And Chiram made the fleshhooks and the fire-pans and the grate of the altar and all its instruments: and Chiram finished doing all the work which he accomplished for king Solomon in the house of God: 12 two pillars and upon them an embossed work for the chapiters on the heads of the two pillars and two nets to cover the heads of the chapiters which are on the heads of the pillars; 13 and four hundred golden bells for the two nets and two rows of pomegranates in each net, to cover the two embossed rims of the chapiters which are upon the pillars. 14 He made the ten bases, He made the lavers upon the bases; 15 and the one sea and the twelve calves under it; 16 and the foot-baths and the buckets and the caldrons and the flesh-hooks and all their furniture (which

Chiram made and brought to king Solomon in the house of the Lord) of pure brass. 17 In the country around Jordan the king cast them, in the clay ground in the house of Socchoth and between that and Saredatha.

18 So Solomon made all these vessels in great abundance, for the quantity of brass failed not. 19 And Solomon made all the vessels of the house of the Lord and the golden altar and the tables and upon them were to be the loaves of showbread; 20 also the candlesticks and the lamps to give light according to the pattern and in front of the oracle, of pure gold. 21 And their snuffers and their lamps were made, He made the bowls and the censers and the fire-pans, of pure gold. 22 And there was the inner door of the house opening into the holy of holies, He made the inner doors of the temple of gold. So all the work which Solomon accomplished for the house of the Lord was finished.

5

5:1 And Solomon brought in the holy things of his father David, the silver and the gold and the other vessels and put them in the treasury of the house of the Lord.

2 Then Solomon assembled all the elders of Israel and all the heads of the tribes, even the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, — this is Zion. 3 All Israel were assembled to the king in the feast, this is the seventh month. 4 All the elders of Israel came; and all the Levites took up the ark, 5 and the tabernacle of witness and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up. 6 And king Solomon and all the elders of Israel and the religious of them and they of those who were gathered before the ark, were sacrificing calves and sheep, which do you think not be numbered or reckoned for multitude. 7 The priests brought in the ark of the covenant of the Lord into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubim. 8 The cherubim stretched out their wings over the place of the ark and the cherubim covered the ark and its staves above. 9 The staves projected and the heads of the staves were seen from the holy place in front of the oracle, they were not seen without: and there they were to this day. 10 There was nothing in the ark except the two tables which Moses placed there in Choreb, which God gave in covenant with the children of Israel when they went out of the land of Egypt.

11 It came to pass when the priests when out of the holy place, (for all the priests that were found were sanctified, they were not then arranged according to their daily course,) 12 that all the singing Levites assigned to the sons of Asaph, to Æman, to Idithun and to his sons and to his brothers, of those who were clothed in linen garments, with cymbals and lutes and harps, were standing before the altar and with them a hundred and twenty priests, blowing trumpets. 13 And there was one voice in the trumpeting and in the psalm-singing and in the loud utterance with one voice to give thanks and praise the Lord; and when they raised their voice together with trumpets and cymbals and instruments of music and said: Give thanks to the Lord, for it is good, for his mercy endures for ever:—then the house was filled with the cloud of the glory of the Lord. 14 The priests do you think not stand to minister because of the cloud: for the glory of the Lord filled the house of God.

6

6:1 Then Solomon said: The Lord said that he would dwell in thick darkness. 2 But I have built a house to your name, holy to you and prepared for you to dwell in for ever.

3 The king turned his face and
blessed all the congregation of Israel:
and all the congregation of Israel stood
by. 4 He said: Blessed be the Lord God
of Israel: he has even fulfilled with his
hands as he spoke with his mouth to
my father David, saying: 5 From the
day when I brought up my people out
of the land of Egypt, I chose no city of
all the tribes of Israel, to build a house
that my name should be there; neither
did I choose a man to be a leader over
my people Israel. 6 But I chose
Jerusalem that my name should be
there; and I chose David to be over my
people Israel. 7 It came into the heart
of David my father, to build a house for
the name of the Lord God of Israel. 8
But the Lord said to my father David,
Whereas it came into your heart to
build a house for my name, you did well
that it came into your heart. 9
Nevertheless you shall not build the
house; for your son who shall come
forth out of your loins, he shall build
the house for my name. 10 The Lord
has confirmed this word, which he
spoke; and I am raised up in the room
of my father David and I sit upon the
throne of Israel as the Lord said: and I
have built the house for the name of the
Lord God of Israel: 11 and I have set
there the ark in which is the covenant
of the Lord, which he made with Israel.

12 He stood before the altar of the
Lord in the presence of all the
congregation of Israel and spread out
his hands. 13 For Solomon had made a
brazen scaffold and set it in the midst
of the court of the sanctuary; the length
of it was five cubits and the breadth of
it five cubits and the height of it three
cubits: He stood upon it and fell upon
his knees before the whole
congregation of Israel and spread
abroad his hands to heaven, 14 and
said:

Lord God of Israel, there is no God
like you in heaven, or on the earth;
keeping covenant and mercy with your
servants that walk before you with
their whole heart. 15 Even as you have
kept them with your servant David my
father, as you have spoken to him in
words:—you have both spoken with
your mouth and have fulfilled it with
your hands, as it is this day. 16 And
now, Lord God of Israel, keep with
your servant David my father the
things which you spoke to him, saying:
There shall not fail you a man before
me sitting on the throne of Israel, if
only your sons will take heed to their
way to walk in my law, as you did walk
before me. 17 And now, Lord God of
Israel, let, I pray you, your word be
confirmed, which you have spoken to
your servant David.

18 For will God indeed dwell with
men upon the earth? If the heaven and
the heaven of heavens will not suffice
you, what then is this house which I
have built? 19 Yet you shall have
respect to the prayer of your servant
and to my petition, O Lord God, so as
to hearken to the petition and the
prayer which your servant prays before
you this day: 20 so that your eyes
should be open over this house by day
and by night, towards this place,
whereon you said your name should be
called, so as to hear the prayer which
your servant prays towards this house.
21 You shall hear the supplication of
your servant and of your people Israel,
whatsoever prayers they shall make
towards this place: and you shall
hearken in your dwelling-place out of
heaven, yes you shall hear and be
merciful. 22 If a man sin against his
neighbor, He bring an oath upon him
so as to make him swear, He come and
swear before the altar in this house; 23
then shall you hearken out of heaven
and do and judge your servants, to
recompense the transgressor and to
return his ways upon his head: and to
justify the righteous, to recompense
him according to his righteousness.

24 If your people Israel should be
put to the worse before the enemy, if
they should sin against you and then
turn and confess to your name and pray
and make supplication before you in
this house; 25 then shall you hearken
out of heaven and shall be merciful to
the sins of your people Israel and you

shall restore them to the land which you gave to them and to their fathers.

26 When heaven is restrained and there is no rain, because they shall have sinned against you and when they shall pray towards this place and praise your name and shall turn from their sins, because you shall afflict them; 27 then shall you hearken from heaven and you shall be merciful to the sins of your servants and of your people Israel; for you shall show them the good way in which they shall walk; and you shall send rain upon your land, which you gave to your people for an inheritance.

28 If there should be famine upon the land, if there should be death, a repulsive wind an blight; if there should be locust and caterpiller and if the enemy should harass them before their cities: in whatever plague and whatever distress they may be; 29 Then whatever prayer and whatever supplication shall be made by any man and all your people Israel, if a man should know his own plague and his own sickness and should spread forth his hands toward this house; 30 then shall you hear from heaven, out of your prepared dwelling-place and shall be merciful and shall recompense to the man according to his ways, as you shall know his heart to be; for you alone know the heart of the children of men: 31 that they may reverence all your ways all the days which they live upon the face of the land, which you gave to our fathers.

32 And every stranger who is not himself of your people Israel and who shall have come from a distant land because of your great name and your mighty hand and your high arm; when they shall come and worship toward this place; — 33 then shall you hearken out of heaven, out of your prepared dwelling-place and shall do according to all that the stranger shall call upon you for; that all the nations of the earth may know your name and that they may fear you, as your people Israel do and that they may know that your name is called upon this house which I have built.

34 If your people shall go forth to war against their enemies by the way by which you shall send them and shall pray to you toward this city which you have chosen and toward the house which I have built to your name; 35 then shall you hear out of heaven their prayer and their supplication and maintain their cause.

36 Whereas if they shall sin against you, (for there is no man who will not sin,) and you shall strike them and deliver them up before their enemies and those who take them captive shall carry them away into a land of enemies, to a land far off or near; 37 and if they shall repent in their land where they were carried captive and shall also turn and make supplication to you in their captivity, saying: We have sinned, we have transgressed, we have accomplished unrighteously; 38 and if they shall turn to you with all their heart and all their soul in the land of those who carried them captives, where they carried them captives and shall pray toward their land which you gave to their fathers and the city which you did choose and the house which I built to your name:— 39 then shall you hear out of heaven, out of your prepared dwelling-place, their prayer and their supplication and you shall execute justice and shall be merciful to your people that sin against you.

40 And now, Lord, let, I pray you, your eyes be opened and your ears be attentive to the petition made in this place. 41 And now, O Lord God, arise into your resting-place, you and the ark of your strength: let your priests, O Lord God, clothe themselves with salvation and your sons rejoice in prosperity. 42 O Lord God, turn not away the face of your anointed: remember the mercies of your servant David.

7

7:1 When Solomon had finished praying, then the fire came down from heaven and devoured the whole-burnt-

offerings and the sacrifices; and the glory of the Lord filled the house. 2 The priests do you think not enter into the house of the Lord at that time, for the glory of the Lord filled the house. 3 All the children of Israel saw the fire descending and the glory of the Lord was upon the house: and they fell upon their face to the ground on the pavement and worshiped and praised the Lord; for it is good to do so, because his mercy endures for ever.

4 The king and all the people were offering sacrifices before the Lord. 5 And king Solomon offered a sacrifice of calves twenty and two thousand, of sheep a hundred and twenty thousand: so the king and all the people dedicated the house of God. 6 The priests were standing at their watches and the Levites with instruments of music of the Lord, belonging to king David, to give thanks before the Lord, for his mercy endures for ever, with the hymns of David, by their ministry: and the priests were blowing the trumpets before them and all Israel standing. 7 And Solomon consecrated the middle of the court that was in the house of the Lord: for he offered there the whole-burnt-offerings and the fat of the peace-offerings, for the brazen altar which Solomon had made was not sufficient to receive the whole-burnt-offerings and the meat-offerings and the fat.

8 And Solomon kept the feast at that time seven days and all Israel with him, a very great assembly, from the entering in of Æmath and as far as the river of Egypt. 9 And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar. 10 And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing and with a glad heart because of the good deeds which the Lord had done to David and to Solomon and to Israel his people.

11 So Solomon finished the house of the Lord and the king's house: and in whatever Solomon wished in his heart to do in the house of the Lord and in his own house, he prospered.

12 The Lord appeared to Solomon by night and said to him: I have heard your prayer and I have chosen this place to myself for a house of sacrifice. 13 If I should restrain the heaven and there should be no rain and if I should command the locust to devour the trees and if I should send pestilence upon my people; 14 then if my people, on whom my name is called, should repent and pray and seek my face and turn from their evil ways, I also will hear from heaven and I will be merciful to their sins and I will heal their land. 15 And now my eyes shall be open and my ears attentive to the prayer of this place. 16 And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

17 If you will walk before me as David your father did and will do according to all that I have commanded you and will keep my ordinances and my judgments; 18 then will I establish the throne of your kingdom, as I covenanted with David your father, saying: There shall not fail you a man ruling in Israel.

19 But if you should turn away and forsake my ordinances and my commandments, which I have set before you and go and serve other gods and worship them; 20 then will I remove you from the land which I gave them; and this house which I have consecrated to my name I will remove out of my sight and I will make it a proverb and a by-word among all nations. 21 And as for this lofty house, every one that passes by it shall be amazed and shall say, Why then has the Lord done thus to this land and to this house? 22 And men shall say, Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt and they attached themselves to other gods and worshiped them and served them: and therefore he has brought upon them all this evil.

8

8:1 It came to pass after twenty
years, in which Solomon built the
house of the Lord and his own house, 2
that Solomon rebuilt the cities which
Chiram had given to Solomon and
caused the children of Israel to dwell in
them.

3 And Solomon came to Baesoba
and fortified it. 4 He built Thoedmor in
the wilderness and all the strong cities
which he built in Emath. 5 He built
Baethoron the upper and Baethoron the
lower, strong cities, —they had walls,
gates and bars; 6 and Balaath and all
the strong cities which Solomon had
and all his chariot cities and cities of
horsemen and all things that Solomon
desired according to his desire of
building, in Jerusalem and in Lebanon
and in all his kingdom.

7 As for all the people that was left
of the Chettites and the Amorites and
the Pherezites and the Evites and the
Jebusites, who are not of Israel, 8 but
were of the children of them whom the
children Israel destroyed not, that were
left after them in the land, even them
did Solomon make tributaries to this
day. 9 But Solomon did not make any
of the children of Israel servants in his
kingdom; for, behold, they were
warriors and rulers and mighty men
and captains of chariots and horsemen.
10 These are the chiefs of the officers of
king Solomon, two hundred and fifty
overseeing the work among the people.

11 And Solomon brought up the
daughter of Pharaoh from the city of
David to the house which he had built
for her: for he said: My wife shall not
dwell in the city of David, the king of
Israel, for the place is holy into which
the ark of the Lord has entered.

12 Then Solomon offered up to the
Lord whole-burnt-offerings on the
altar which he had built to the Lord
before the temple, 13 according to the
daily rate, to offer up sacrifices
according to the commandments of
Moses, on the Sabbaths and at the new
moons and at the feasts, three times in
the year, at the feast of unleavened
bread and at the feast of weeks and at
the feast of tabernacles. 14 He
established, according to the order of
his father David, the courses of the
priests and that according to their
public ministrations: and the Levites
were appointed over their charges, to
praise and minister before the priests
according to the daily order: and the
porters were appointed according to
their courses to the different gates: for
thus were the commandments of David
the man of God. 15 They transgressed
not the commandments of the king
concerning the priests and the Levites
with regard to everything else and with
regard to the treasures. 16 Now, all the
work had been prepared from the day
when the foundation was laid, until
Solomon finished the house of the
Lord.

17 Then Solomon went to Gasion
Gaber and to Ælath near the sea in the
land of Idumea. 18 And Chiram sent by
the hand of his servants ships and
servants skilled in naval affairs; and
they went with the servants of
Solomon to Sophira and brought for
there four hundred and fifty talents of
gold and they came to king Solomon.

9

9:1 The queen of Saba heard of the
name of Solomon and she came to
Jerusalem with a very large force, to
prove Solomon with hard questions and
she had camels bearing spices in
abundance and gold and precious
stones: and she came to Solomon and
told him all that was in her mind. 2
And Solomon told her all her words;
and there passed not a word from
Solomon which he told her not.

3 The queen of Saba saw the
wisdom of Solomon and the house
which he had built, 4 and the meat of
the tables and the sitting of his
servants and the standing of his
ministers and their raiment; and his
cupbearers and their apparel; and the
whole-burnt-offerings which he offered

up in the house of the Lord; then she was in ecstasy. 5 And she said to the king, It was a true report which I heard in my land concerning your words and concerning your wisdom. 6 Yet I believed not the reports until I came and my eyes saw: and, behold, the half of the abundance of your wisdom was not told me: you have exceeded the report which I heard. 7 Blessed are your men, blessed are these your servants, who stand before you continually and hear your wisdom. 8 Blessed be the Lord your God, who took pleasure in you, to set you upon his throne for a king, to the Lord your God: since the Lord your God loved Israel to establish them for ever, therefore he has set you over them for a king to execute judgment and justice. 9 And she gave the king a hundred and twenty talents of gold and spices in very great abundance and precious stones: and there were not any where else such spices as those which the queen of Saba gave king Solomon.

10 The servants of Solomon and the servants of Chiram brought gold to Solomon out of Suphir and pine timber and precious stones. 11 The king made of the pine timber steps to the house of the Lord and to the king's house and harps and lutes for the singers: and such were not seen before in the land of Juda. 12 And king Solomon gave to the queen of Saba all that she requested, besides all that she brought to king Solomon: and she returned to her own land.

13 The weight of the gold that was brought to Solomon in one year was six hundred and sixty-six talents of gold, 14 besides what the men who were regularly appointed and the merchants brought and all the kings of Arabia and princes of the land: all brought gold and silver to king Solomon. 15 And king Solomon made two hundred shields of beaten gold: there were six hundred shekels of pure gold to one shield. 16 And three hundred buckles of beaten gold: the weight of three hundred gold shekels went to one buckler: and the king placed them in the house of the forest of Lebanon.

17 The king made a great throne of ivory, He gilded it with pure gold. 18 And there were six steps to the throne, riveted with gold and elbows on either side of the seat of the throne and two lions standing by the elbows: 19 and twelve lions standing there on the six steps on each side. There was not the like in any other kingdom.

20 All king Solomon's vessels were of gold and all the vessels of the house of the forest of Lebanon were covered with gold: silver was not thought anything of in the days of Solomon. 21 For a ship went for the king to Tharsis with the servants of Chiram: once every three years came vessels from Tharsis to the king, laden with gold and silver and ivory and apes.

22 And Solomon exceeded all other kings both in riches and wisdom. 23 All the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. 24 They brought every one his gifts, silver vessels and golden vessels and raiment, myrrh and spices, horses and mules, a rate every year.

25 And Solomon had four thousand mares for chariots and twelve thousand horsemen; He put them in the chariot cities and with the king in Jerusalem. 26 He rules over all the kings from the river even to the land of the Philistines and to the borders of Egypt. 27 The king made gold and silver in Jerusalem as stones and cedars as the sycamore trees in the plain for abundance. 28 And Solomon imported horses from Egypt and from every other country.

29 The rest of the acts of Solomon, the first and the last, behold, these are written in the words of Nathan the prophet and in the words of Achia the Selonite and in the visions of Joel the seer concerning Jeroboam the son of Nabat. 30 And Solomon reigned over all Israel forty years. 31 And Solomon fell asleep and they buried him in the city of David his father: and Roboam his son reigned in his stead.

10

10:1 And Roboam came to Sychem: for all Israel came to Sychem to make him king.

2 It came to pass when Jeroboam the son of Nabat heard it, (now he was in Egypt, since he had fled to that place from the face of king Solomon and Jeroboam dwelt in Egypt,)that Jeroboam returned out of Egypt. 3 They sent and called him: and Jeroboam and all the congregation came to Roboam, saying: 4 your father made our yoke grievous: now then abate somewhat of your father's grievous rule and of his heavy yoke which he put upon us and we will serve you. 5 He said to them: Go away for three days and then come to me. So the people departed.

6 And king Roboam assembled the elders that stood before his father Solomon in his life-time, saying: How do you counsel me to return an answer to this people? 7 They spoke to him, saying: If you would this day befriend this people and be kind to them and speak to them good words, then will they be your servants for ever. 8 But he forsook the advice of the old men, who took counsel with him, He took counsel with the young men who had been brought up with him, who stood before him. 9 He said to them: What do you advise that I should answer this people, who spoke to me, saying: Ease somewhat of the yoke which your father laid upon us? 10 The young men that had been brought up with him spoke to him, saying: Thus shall you speak to the people that spoke to you, saying: your father made our yoke heavy and do you lighten somewhat of it from us; thus shall you say, My little finger shall be thicker than my father's loins. 11 And whereas my father chastised you with a heavy yoke, I will also add to your yoke: my father chastised you with whips and I will chastise you with scorpions.

12 Jeroboam and all the people came to Roboam on the third day, as the king had spoken, saying: Return to me on the third day. 13 The king answered harshly; and king Roboam forsook the counsel of the old men, 14 and spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions.

15 The king hearkened not to the people, for there was a change of their minds from God, saying: The Lord has confirmed his word, which he spoke by the hand of Achia the Selonite concerning Jeroboam the son of Nabat and concerning all Israel; 16 for the king did not hearken to them. The people answered the king, saying: What portion have we in David, or inheritance in the son of Jessae? To your tents, O Israel: now see to your own house, David. So all Israel went to their tents. 17 But the men of Israel, even those who dwelt in the cities of Juda, remained and made Roboam king over them.

18 And king Roboam sent to them Adoniram that was over the tribute; and the children of Israel stoned him with stones, He died. And king Roboam hasted to mount his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David until this day.

11

11:1 And Roboam came to Jerusalem; He assembled Juda and Benjamin, a hundred and eighty thousand young men fit for war, He waged war with Israel to recover the kingdom to Roboam. 2 The Word of the Lord came to Samaias the man of God, saying: 3 Speak to Roboam the son of Solomon and to all Juda and Benjamin, saying: 4 Thus says the Lord, you shall not go up and you shall not war against your brothers: return every one to his home; for this thing is of me. They listened to the word of the Lord and returned from going against Jeroboam.

5 And Roboam dwelt in Jerusalem, He built walled cities in Judea. 6 He built Bethleem and Ætan and Thecoe, 7 and Baethsura and Sochoth and Odollam, 8 and Geth and Marisa and Ziph, 9 and Adorai and Lachis and Azeca, 10 and Saraa and Ælom and Chebron, which belong to Juda and Benjamin, walled cities. 11 He fortified them with walls and placed in them captains and stores of provisions, oil and wine, 12 shields and spears in every several city, He fortified them very strongly, He had on his side Juda and Benjamin.

13 The priests and the Levites who were in all Israel were gathered to him out of all the coasts. 14 For the Levites left the tents of their possession and went to Juda to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to the Lord. 15 He made for himself priests of the high places and for the idols and for the vanities and for the calves which Jeroboam made. 16 He cast out from the tribes of Israel those who set their heart to seek the Lord God of Israel: and they came to Jerusalem, to sacrifice to the Lord God of their fathers. 17 They strengthened the kingdom of Juda; and Juda strengthened Roboam the son of Solomon for three years, for he walked three years in the ways of David and Solomon.

18 And Roboam took to himself for a wife, Moolath daughter of Jerimuth the son of David and Abigaia daughter of Heliab the son of Jessae. 19 And she bore him sons; Jeus and Samoria and Zaam. 20 And afterwards he took to himself Maacha the daughter of Abessalom; and she bore him Abia and Jetthi and Zeza and Salemoth. 21 And Roboam loved Maacha the daughter of Abessalom more than all his wives and all his concubines: for he had eighteen wives and sixty concubines; He begot twenty-eight sons and sixty daughters. 22 He made Abia the son of Maacha chief, even a leader among his brothers, for he intended to make him king. 23 He was exalted beyond all his other sons in all the coasts of Juda and Benjamin and in the strong cities; He gave them provisions in great abundance: He desired many wives.

12

12:1 It came to pass when the kingdom of Roboam was established and when he had grown strong, that he forsook the commandments of the Lord and all Israel with him.

2 It came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem, because they had sinned against the Lord, 3 with twelve hundred chariots and sixty thousand horses: and there was no number of the multitude that came with him from Egypt; Libyans, Trogodytes and Ethiopians. 4 They obtained possession of the strong cities, which were in Juda and came to Jerusalem.

5 And Samaias the prophet came to Roboam and to the princes of Juda that were gathered to Jerusalem for fear of Susakim and said to them: Thus said the Lord, you have left me and I will leave you in the hand of Susakim. 6 The elders of Israel and the king were ashamed and said: The Lord is righteous. 7 When the Lord saw that they repented, then came the word of the Lord to Samaias, saying: They have repented; I will not destroy them, but I will set them in safety for a little while and my wrath shall not be poured out on Jerusalem. 8 Nevertheless they shall be servants and know my service and the service of the kings of the earth.

9 So Susakim king of Egypt went up against Jerusalem and took the treasures that were in the house of the Lord and the treasures that were in the king's house: he took all; He took the golden shields which Solomon had made. 10 And king Roboam made brazen shields instead of them. And Susakim set over him captains of footmen, as keepers of the gate of the king. 11 It came to pass when the king went into the house of the Lord, the

guards and the footmen went in and those who returned to meet the footmen. 12 When he repented, the anger of the Lord turned from him and did not destroy him utterly; for there were good things in Juda.

13 So king Roboam strengthened himself in Jerusalem and reigned: and Roboam was forty and one years old when he began to reign, He reigned seventeen years in Jerusalem, in the city which the Lord chose out of all the tribes of the children of Israel to call his name there: and his mother's name was Noomma the Ammanitess. 14 He did evil, for he directed not his heart to seek the Lord.

15 The acts of Roboam, the first and the last, behold, are they not written in the book of Samaia the prophet and Addo the seer, with his achievements. 16 And Roboam made war with Jeroboam all his days. And Roboam died with his fathers and was buried in the city of David: and Abia his son reigned in his stead.

13

13:1 In the eighteenth year of the reign of Jeroboam Abia began to reign over Juda. 2 He reigned three years in Jerusalem. And his mother's name was Maacha, daughter of Uriel of Gabaon.

And there was war between Abia and Jeroboam. 3 And Abia set the battle in array with an army, with mighty men of war, even four hundred thousand mighty men: and Jeroboam set the battle in array against him with eight hundred thousand, they were mighty warriors of the host.

4 And Abia rose up from the mount Somoron, which is in mount Ephraim and said: Hear you, Jeroboam and all Israel: 5 Is it not for you to know that the Lord God of Israel has given a king over Israel for ever to David and to his sons, by a covenant of salt? 6 But Jeroboam the son of Nabat, the servant of Solomon the son of David, is risen up and has revolted from his master: 7 and there are gathered to him repulsive men, transgressors, He has risen up against Roboam the son of Solomon, while Roboam was young and fearful in heart, He withstood him not. 8 And now you profess to resist the kingdom of the Lord in the hand of the sons of David; and you are a great multitude and with you are golden calves, which Jeroboam made you for gods. 9 Did you not cast out the priests of the Lord, the sons of Aaron and the Levites and make to yourselves priests of the people of any other land? Whoever came to consecrate himself with a calf of the heard and seven rams, he at once became a priest to that which is no god. 10 But we have not forsaken the Lord our God and his priests, the sons of Aaron and the Levites, minister to the Lord; and in their daily courses 11 they sacrifice to the Lord whole-burnt-offering, morning and evening and compound incense and set the showbread on the pure table; and there is the golden candlestick and the lamps for burning, to light in the evening: for we keep the charge of the Lord God of our fathers; but you have forsaken him. 12 And, behold, the Lord and his priests are with us at our head and the signal trumpets to sound an alarm over us. Children of Israel, fight not against the Lord God of our fathers; for you shall not prosper.

13 Now, Jeroboam had caused an ambush to come round upon him from behind: He himself was before Juda and the ambush behind. 14 Juda looked back, and, behold, the battle was against them before and behind: and they cried to the Lord and the priests sounded with the trumpets. 15 The men of Juda shouted: and it came to pass when the men of Juda shouted, that the Lord stroke Jeroboam and Israel before Abia and Juda. 16 The children of Israel fled from before Juda; and the Lord delivered them into their hands. 17 And Abia and his people stroke them with a great slaughter: and there fell slain of Israel five hundred thousand mighty men. 18 So the children of Israel were brought low in that day and the children of Juda

prevailed, because they trusted on the Lord God of their fathers. 19 And Abia pursued after Jeroboam, He took from him the cities, Baethel and her towns and Jesyna and her towns and Ephron and her towns. 20 Jeroboam did not recover strength again all the days of Abia: and the Lord stroke him, He died.

21 But Abia strengthened himself and took to himself fourteen wives, He begot twenty-two sons and sixteen daughters.

22 The rest of the acts of Abia and his deeds and his sayings, are written in the book of the prophet Addo.

14

14:1 And Abia died with his fathers and they buried him in the city of David; and Asa his son reigned in his stead. In the days of Asa the land of Juda had rest ten years.

2 He did that which was good and right in the sight of the Lord his God. 3 He removed the altars of the strange gods and the high places and broke the pillars in pieces and cut down the groves: 4 He told Juda to seek earnestly the Lord God of their fathers and to perform the law and commandments. 5 He removed from all the cities of Juda the altars and the idols and established in quietness 6 fortified cities in the land of Juda; for the land was quiet, He had no war in these years; for the Lord gave him rest. 7 He said to Juda, Let us fortify these cities and make walls and towers and gates and bars: we shall prevail over the land, for as we have sought out the Lord our God, he has sought out us and has given us rest around and prospered us. 8 And Asa had a force of armed men bearing shields and spears in the land of Juda, even three hundred thousand and in the land of Benjamin two hundred and eighty thousand targeteers and archers: all these were mighty warriors.

9 And Zare the Ethiopian went out against them, with a force of a million and three hundred chariots; and came to Maresa. 10 And Asa went out to meet him and set the battle in array in the valley north of Maresa. 11 And Asa cried to the Lord his God and said: O Lord, it is not impossible with you to save by many or by few: strengthen us, O Lord our God; for we trust in you and in your name have we come against this great multitude. O Lord our God, let not man prevail against you. 12 The Lord stroke the Ethiopians before Juda; and the Ethiopians fled. 13 And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they do you think not recover themselves; for they were crushed before the Lord and before his host; and they took many spoils. 14 They destroyed their towns roundabout Gedor; for a terror of the Lord was upon them: and they spoiled all their cities, for they had much spoil. 15 Also they destroyed the tents of cattle and the Alimazons and took many sheep and camels and returned to Jerusalem.

15

15:1 And Azarias the son of Oded—upon him came the Spirit of the Lord, 2 He went out to meet Asa and all Juda and Benjamin and said: Hear me, Asa and all Juda and Benjamin. The Lord is with you, while you are with him; and if you seek him out, he will be found of you; but if you forsake him, he will forsake you. 3 Israel has been a long time without the true God and without a priest to expound the truth and without the law. 4 But he shall turn them to the Lord God of Israel, He will be found of them. 5 And in that time there is no peace to one going out, or to one coming in, for the terror of the Lord is upon all that inhabit the lands. 6 And nation shall fight against nation and city against city; for God has confounded them with every kind of affliction. 7 But be strong, Let not your hands be weakened: for there is a reward for your work.

8 When Asa heard these words and the prophesy of Adad the prophet, then he strengthened himself and cast out the abominations from all the land of

Juda and Benjamin and from the cities which Jeroboam possessed, in mount Ephraim, He renewed the altar of the Lord, which was before the temple of the Lord. 9 He assembled Juda and Benjamin and the strangers that dwelt with him, of Ephraim and of Manasse and of Symeon: for many of Israel were joined to him when they saw that the Lord his God was with him. 10 They assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 11 He sacrificed to the Lord in that day of the spoils which they brought, seven hundred calves and seven thousand sheep.

12 He entered into a covenant that they should seek the Lord God of their fathers with all their heart and with all their soul. 13 And that whoever should not seek the Lord God of Israel, should die, whether young or old, whether man or woman. 14 They swore to the Lord with a loud voice and with trumpets and with cornets. 15 All Juda rejoiced concerning the oath: for they swore with all their heart and they sought him with all their desires; He was found of them: and the Lord gave them rest round about.

16 He removed Maacha his mother from being priestess to Astarte; He cut down the idol and burnt it in the brook of Kedron. 17 Nevertheless they removed not the high places: they still existed in Israel: nevertheless the heart of Asa was perfect all his days. 18 He brought in the holy things of David his father and the holy things of the house of God, silver and gold and vessels. 19 And there was no war waged with him until the thirty-fifth year of the reign of Asa.

16

16:1 And in the thirty-eighth year of the reign of Asa, the king of Israel went up against Juda and built Rama, so as not to allow egress or ingress to Asa king of Juda.

2 And Asa took silver and gold out of the treasures of the house of the Lord and of the king's house and sent them to the son of Ader king of Syria, which dwelt in Damascus, saying: 3 Make a covenant between me and you and between my father and your father: behold, I have sent you gold and silver: come and turn away from me Baasa king of Israel, Let him depart from me.

4 The son of Ader listened to king Asa and sent the captains of his host against the cities of Israel; and stroke Æon and Dan and Abelmain and all the country round Nephthali.

5 It came to pass when Baasa heard it he left off building Rama and put a stop to his work: 6 then king Asa took all Juda and took the stones of Rama and its timber, with which Baasa had built; He built with them Gabae and Maspha.

7 And at that time came Anani the prophet to Asa king of Juda and said to him: Because you did trust on the king of Syria and did not trust on the Lord your God, therefore the army of Syria is escaped out of your hand. 8 Were not the Ethiopians and Libyans a great force, in courage, in horsemen, in great numbers? And did not He deliver them into your hands, because you trusted in the Lord? 9 For the eyes of the Lord look upon all the earth, to strengthen every heart that is perfect toward him. In this you have done foolishly; henceforth there shall be war with you. 10 And Asa was angry with the prophet and put him in prison, for he was angry at this: and Asa vexed some of the people at that time.

11 And, behold, the acts of Asa, the first and the last, are written in the book of the kings of Juda and Israel.

12 And Asa was diseased in his feet in the thirty-ninth year of his reign, until he was very ill: but in his disease he sought not to the Lord, but to the physicians. 13 And Asa slept with his fathers and died in the fortieth year of his reign. 14 They buried him in the tomb which he had dug for himself in the city of David and they laid him on a bed and filled it with spices and all kinds of perfumes of the apothecaries;

and they made for him a very great funeral.

17

17:1 Josaphat his son reigned in his stead, Josaphat strengthened himself against Israel. 2 He put garrisons in all the strong cities of Juda and appointed captains in all the cities of Juda and in the cities of Ephraim, which Asa his father had taken. 3 The Lord was with Josaphat, for he walked in the first ways of his father and did not seek to idols; 4 but he sought to the Lord God of his father and walked in the commandments of his father and not according to the works of Israel. 5 The Lord prospered the kingdom in his hand; and all Juda gave gifts to Josaphat; He had great wealth and glory. 6 And his heart was exalted in the way of the Lord; He removed the high places and the groves from the land of Juda.

7 And in the third year of his reign, he sent his chief men and his mighty men, Abdias and Zacharias and Nathanael and Michaias, to teach in the cities of Juda. 8 With them were the Levites, Samaias and Nathanias and Zabdias and Asiel and Semiramoth and Jonathan and Adonias and Tobias and Tobadonias, Levites and with them Elisama and Joram, the priests. 9 They taught in Juda and there was with them the book of the law of the Lord and they passed through the cities of Juda and taught the people.

10 And a terror of the Lord was upon all the kingdoms of the land around Juda and they made no war against Josaphat. 11 And some of the Philistines brought to Josaphat gifts and silver and presents; and the Arabians brought him seven thousand seven hundred rams. 12 Josaphat increased in greatness exceedingly and built in Judea places of abode and strong cities. 13 He had many works in Judea: and the mighty men of war, the men of strength, were in Jerusalem.

14 And this is their number according to the houses of their fathers; even the captains of thousands in Juda were, Ednas the chief and with him mighty men of strength three hundred thousand. 15 And after him, Joanan the captain and with him two hundred eighty thousand. 16 And after him Amasias the son of Zari, who was zealous for the Lord; and with him two hundred thousand mighty men of strength. 17 And out of Benjamin there was a mighty man of strength, even Eliada and with him two hundred thousand archers and targeteers. 18 And after him Jozabad and with him a hundred and eighty thousand mighty men of war. 19 These were the king's servants besides those whom the king put in the strong cities in all Judea.

18

18:1 Josaphat had yet great wealth and glory, He connected himself by marriage with the house of Achaab. 2 He went down after a term of years to Achaab to Samaria: and Achaab killed for him sheep and calves, in abundance and for the people with him, He much desired him to go up with him to Ramoth of the country of Galaad. 3 And Achaab king of Israel said to Josaphat king of Juda, will you go with me to Ramoth of the country of Galaad? He said to him: As I am, so also are you, as your people, so also is my people with you for the war.

4 Josaphat said to the king of Israel, Seek, I pray you, the Lord today. 5 The king of Israel gathered the prophets, four hundred men and said to them: Shall I go to Ramoth Galaad to battle, or shall I refrain? They said: Go up and God shall deliver it into the hands of the king. 6 Josaphat said: Is there not here a prophet of the Lord besides, that we may enquire of him? 7 The king of Israel said to Josaphat, There is yet one man by whom to enquire of the Lord; but I hate him, for he does not prophesy concerning me for good, for all his days are for evil:

this is Michaias the son of Jembla. Josaphat said: Let not the king say so.

8 The king called an eunuch and said: Fetch quickly Michaias the son of Jembla. 9 The king of Israel and Josaphat king of Juda were sitting each on his throne and clothed in their robes, sitting in the open space at the entrance of the gate of Samaria: and all the prophets were prophesying before them. 10 And Sedekias son of C'anaan made for himself iron horns and said: Thus says the Lord, With these you shall thrust Syria until it be consumed. 11 All the prophets prophesied so, saying: Go up to Ramoth Galaad and you shall prosper; and the Lord shall deliver it into the hands of the king.

12 The messenger that went to call Michaias spoke to him, saying: Behold, the prophets have spoken favorably concerning the king with one mouth; let now, I pray you, your words be as the words of one of them and do you speak good things. 13 And Michaias said: As the Lord lives, whatever God shall say to me, that will I speak.

14 He came to the king and the king said to him: Michaias, shall I go up to Ramoth Galaad to battle, or shall I abstain? He said: Go up and you shall prosper and they shall be given into your hands. 15 The king said to him: How often shall I solemnly charge you that you speak to me nothing but truth in the name of the Lord? 16 He said: I saw Israel scattered on the mountains, as sheep without a shepherd: and the Lord said: These have no commander; let each return to his home in peace.

17 The king of Israel said to Josaphat, Said I not to you, that he would not prophesy concerning me good, but evil? 18 But he said: Not so. Hear you the word of the Lord: I saw the Lord sitting on his throne and all the host of heaven stood by on his right hand and on his left. 19 The Lord said: Who will deceive Achaab king of Israel, that he may go up and fall in Ramoth Galaad? And one spoke this way and another spoke that way. 20 And there came forth a spirit and stood before the Lord and said: I will deceive him. The Lord said: By which means? 21 He said: I will go forth and will be a lying spirit in the mouth of all his prophets. The Lord said: You shall deceive him and shall prevail: go forth and do so. 22 And now, behold, the Lord has put a false spirit in the mouth of these your prophets and the Lord has spoken evil against you.

23 Then Sedekias the son of C'anaan drew near and stroke Michaias on the cheek and said to him: By what way passed the Spirit of the Lord from me to speak to you? 24 And Michaias said: Behold, you shall see in that day when you shall go from chamber to chamber to hide yourself.

25 The king of Israel said: Take Michaias and carry him back to Emer the governor of the city and to Joas the captain, the king's son; 26 and you shall say, Thus said the king, Put this fellow into the prison house, Let him eat the bread of affliction and drink the water of affliction, until I return in peace. 27 And Michaias said: If you do at all return in peace, the Lord has not spoken by me. He said: Hear, all you people.

28 So the king of Israel and Josaphat king of Juda, went up to Ramoth Galaad. 29 The king of Israel said to Josaphat, Disguise me and I will enter into the battle: and do you put on my raiment. so the king of Israel disguised himself and entered into the battle. 30 Now, the king of Syria had commanded the captains of the chariots that were with him, saying: Fight neither against small nor great, but only against the king of Israel. 31 It came to pass when the captains of the chariots saw Josaphat, that they said: It is the king of Israel: and they surrounded him to fight against him: and Josaphat cried out and the Lord delivered him; and God turned them away from him. 32 It came to pass when the captains of the chariots saw that it was not the king of Israel, that they turned away from him. 33 And a man drew a bow with a good aim and stroke the king of Israel between the

lungs and the breast-plate: He said to the charioteer, Turn your hand, drive me out of the battle, for I am wounded. 34 The battle turned in that day; and the king of Israel remained on the chariot against Syria until evening and died at sunset.

19

19:1 Josaphat king of Juda returned to his house at Jerusalem. 2 And there went out to meet him Jeu the prophet the son of Anani and said to him: King Josaphat, do you help a sinner, or act friendly towards one hated of the Lord? Therefore has wrath come upon you from the Lord. 3 Nevertheless some good things have been found in you, since you did remove the groves from the land of Juda and did direct your heart to seek after the Lord.

4 Josaphat dwelt in Jerusalem: He again went out among the people from Bersabee to the mount of Ephraim and turned them back to the Lord God of their fathers. 5 He appointed judges in all the strong cities of Juda, city by city. 6 He said to the judges, Take good heed what you do: for you judge not for man, but for the Lord and with you are matters of judgment. 7 And now let the fear of the Lord be upon you and be wary and do your duty: for there is no unrighteousness with the Lord our God, neither is it for him to respect persons, nor take bribes.

8 Moreover, Josaphat appointed in Jerusalem some of the priests and Levites and heads of houses of Israel, for the judgment of the Lord and to judge the dwellers in Jerusalem. 9 He charged them, saying: Thus shall you do in the fear of the Lord, in truth and with a perfect heart. 10 Whatsoever man of your brothers that dwell in their cities shall bring the cause that comes before you, between blood and blood and between precept and commandment and ordinances and judgments, you shall even decide for them; so they shall not sin against the Lord and there shall not be wrath upon you and upon your brothers: thus you shall do and you shall not sin. 11 And, behold, Amarias the priest is head over you in every matter of the Lord; and Zabdias the son of Ismael is head over the house of Juda in every matter of the king; and the scribes and Levites are before you: be strong and active and the Lord shall be with the good.

20

20:1 And after this came the children of Moab and the children of Ammon and with them some of the Minaeans, against Josaphat to battle. 2 They came and told Josaphat, saying: There has come against you a great multitude from Syria, from beyond the sea; and, behold, they are in Asasan Thamar, this is Engadi. 3 Josaphat was alarmed and set his face to seek the Lord earnestly, He proclaimed a fast in all Juda. 4 Juda gathered themselves together to seek after the Lord: even from all the cities of Juda they came to seek the Lord.

5 Josaphat stood up in the assembly of Juda in Jerusalem, in the house of the Lord, in front of the new court. 6 He said: O Lord God of my fathers, are not you God in heaven above and are not you Lord of all the kingdoms of the nations? And is there not in your hand the might of dominion and there is no one who can resist you? 7 are not you the Lord that did destroy the inhabitants of this land before the face of your people Israel and did give it to your beloved seed of Abra'am for ever? 8 They dwelt in it and built in it a sanctuary to your name, saying: 9 If there should come upon us evils, sword, judgment, pestilence, famine, we will stand before this house and before you, (for your name is upon this house,)and we will cry to you because of the affliction and you shall hear and deliver. 10 And now, behold, the children of Ammon and Moab and mount Seir, with regard to whom you did not permit Israel to pass through their border when they had come out of the land of Egypt, (for they turned

away from them and did not destroy them;)— 11 yet now, behold, they make attempts against us, to come forth to cast us out from our inheritance which you gave us. 12 O Lord our God, will you not judge them? For we have no strength to resist this great multitude that has come against us; and we know not what we shall do to them: but our eyes are toward you.

13 All Juda was standing before the Lord and their children and their wives. 14 And Oziel the son of Zacharias, of the children of Banaias, of the sons of Eleiel, the sons of Matthanias the Levite, of the sons of Asaph, —upon him came the Spirit of the Lord in the assembly: 15 He said: Hear you, all Juda and the dwellers in Jerusalem and king Josaphat: Thus says the Lord to you, even you, Fear not, neither be alarmed, before all this great multitude; for the battle is not years, but God's. 16 Tomorrow go you down against them: behold, they come up by the ascent of Assis and you shall find them at the extremity of the river of the wilderness of Jeriel. 17 It is not for you to fight: understand these things and see the deliverance of the Lord with you, Juda and Jerusalem: fear not, neither be afraid to go forth tomorrow to meet them; and the Lord shall be with you. 18 Josaphat bowed with his face to the ground with all Juda and the dwellers in Jerusalem and they fell before the Lord to worship the Lord. 19 The Levites of the children of Caath and they of the sons of Core, rose up to praise the Lord God of Israel with a loud voice on high.

20 They rose early in the morning and went out to the wilderness of Thecoe: and as they went out, Josaphat stood and cried and said: Hear me, Juda and the dwellers in Jerusalem; put your trust in the Lord God and your trust shall be honored; trust in his prophet and you shall prosper. 21 He took counsel with the people and set appointed men to sing psalms and praises, to give thanks and sing the holy songs of praise in going forth before the host: and they said: Give thanks to the Lord, for his mercy endures for ever.

22 When they began the praise and thanksgiving, the Lord caused the children of Ammon to fight against Moab and the inhabitants of mount Seir that came out against Juda; and they were routed. 23 Then the children of Ammon and Moab rose up against the dwellers in mount Seir, to destroy and consume them; and when they had made an end of destroying the inhabitants of Seir, they rose up against one another so that they were utterly destroyed.

24 Juda came to the watch-tower of the wilderness and looked and saw the multitude, and, behold, they were all fallen dead upon the earth, not one escaped. 25 Josaphat and his people went out to spoil them and they found much cattle and furniture and spoils and precious things: and they spoiled them and they were three days gathering the spoil, for it was abundant. 26 It came to pass on the fourth day they were gathered to the Valley of Blessing; for there they blessed the Lord: therefore they called the name of the place the Valley of Blessing, until this day.

27 All the men of Juda returned to Jerusalem and Josaphat led them with great joy; for the Lord gave them joy over their enemies. 28 They entered into Jerusalem with lutes and harps and trumpets, going into the house of the lord. 29 And there was a terror of the Lord upon all the kingdoms of the land when they heard that the Lord fought against the enemies of Israel. 30 The kingdom of Josaphat was at peace; and his God gave him rest round about.

31 Josaphat reigned over Juda, being thirty-five years old when he began to reign, He reigned twenty-five years in Jerusalem: and his mother's name was Azuba, daughter of Sali. 32 He walked in the ways of his father Asa and turned not aside from doing that which was right in the sight of the Lord. 33 Nevertheless the high places

yet remained; and as yet the people did not direct their heart to the Lord God of their fathers.

34 The rest of the acts of Josaphat, the first and the last, behold, they are written in the history of Jeu the son of Anani, who wrote the book of the kings of Israel.

35 And afterwards Josaphat king of Juda entered into an alliance with Ochozias king of Israel, (now this was an unrighteous man,) 36 by acting with and going to him, to build ships to go to Tharsis: He built ships in Gasion Gaber. 37 And Eliezer you son of Dodia of Marisa prophesied against Josaphat, saying: Since you have allied yourself with Ochozias, the Lord has broken your work and your vessels have been wrecked. They do you think not go to Tharsis.

21

21:1 Josaphat slept with his fathers and was buried in the city of David: and Joran his son reigned in his stead. 2 He had brothers, the six sons of Josaphat, Azarias and Jeiel and Zacharias and Azarias and Michael and Zaphatias: all these were the sons of Josaphat king of Juda. 3 And their father gave them many gifts, silver and gold and arms, together with fortified cities in Juda: but he gave the kingdom to Joram, for he was the first-born. 4 Joram entered upon his kingdom and strengthened himself and killed all his brothers with the sword and some of the princes of Israel.

5 When he was thirty and two years old, Joram succeeded to his kingdom, He reigned eight years in Jerusalem. 6 He walked in the way of the kings of Israel, as did the house of Achaab; for a daughter of Achaab was his wife: He did that which was evil in the sight of the Lord: 7 nevertheless the Lord would not utterly destroy the house of David, because of the covenant which he made with David and as he said to him that he would give a light to him and his sons for ever.

8 In those days Edom revolted from Juda and they made a king over themselves. 9 Joram went with the princes and all the cavalry with him: and it came to pass that he arose by night and stroke Edom that surrounded him and the captains of the chariots and the people fled to their tents. 10 And Edom revolted from Juda until this day. Then Lomna at that time revolted from under his hand, because he forsook the Lord God of his fathers. 11 For he built high places in the cities of Juda and caused the dwellers in Jerusalem to go a-whoring and led Juda astray.

12 And there came to him a message in writing from Elias the prophet, saying: Thus says the Lord God of your father David, Because you have not walked in the way of your father Josaphat, nor in the ways of Asa king of Juda, 13 but have walked in the ways of the kings of Israel and have caused Juda and the dwellers in Jerusalem to go a-whoring, as the house of Achaab caused Israel to go a-whoring and you have slain your brothers, the sons of your father, who were better than yourself; 14 behold, the Lord shall strike you with a great plague among your people and your sons and your wives and all your store: 15 and you shall be afflicted with a grievous disease, with a disease of the bowels, until your bowels shall fall out day by day with the sickness.

16 So the Lord stirred up the Philistines against Joram and the Arabians and those who bordered on the Æthiopians: 17 and they went up against Juda and prevailed against them and took away all the store which they found in the house of the king and his sons and his daughters; and there was no son left to him but Ochozias the youngest of his sons. 18 And after all these things the Lord stroke him in the bowels with an incurable disease. 19 It continued from day to day: and when the time of the days came to two years, his bowels fell out with the disease, He died by a grievous distemper: and his people performed no funeral, like the

funeral of his fathers. 20 He was thirty and two years old when he began to reign, He reigned eight years in Jerusalem. He departed without honor and was buried in the city of David, but not in the tombs of the kings.

22

22:1 The inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Juda reigned.

2 Ochozias began to reign when he was twenty years old, He reigned one year in Jerusalem: and his mother's name was Gotholia, the daughter of Ambri. 3 He walked in the way of the house of Achaab; for his mother was his counsellor to do evil. 4 He did that which was evil in the sight of the Lord as the house of Achaab had done: for they were his counselors after the death of his father to his destruction. 5 He walked in their counsels, He went with Joram son of Achaab king of Israel to war against Azael king of Syria to Ramoth Galaad: and the archers stroke Joram. 6 Joram returned to Jezrael to be healed of the wounds by which the Syrians stroke him in Ramoth when he fought against Azael king of Syria.

And Ochozias son of Joram, king of Juda, went down to see Joram the son of Achaab at Jezrael because he was sick. 7 And destruction from God came upon Ochozias in his coming to Joram; for when he had come, Joram went out with him against Jeu the son of Namessei, the anointed of the Lord against the house of Achaab.

8 It came to pass when Jeu was taking vengeance on the house of Achaab, that he found the princes of Juda and the brothers of Ochozias ministering to Ochozias, He killed them. 9 He gave orders to seek Ochozias: and they took him while he was healing his wounds in Samaria and they brought him to Jeu, He killed him; and they buried him, for they said: He is the son of Josaphat, who sought the Lord with all his heart.

So there was none in the house of Ochozias to secure their power in the kingdom. 10 And Gotholia the mother of Ochozias saw that her son was dead and she arose and destroyed all the seed royal in the house of Juda. 11 But Josabeeth, the daughter of the king, took Joas the son of Ochozias and rescued him secretly out of the midst of the sons of the king that were put to death and she placed him and his nurse in a bedchamber. So Josabeeth daughter of king Joram, sister of Ochozias, wife of Jodae the priest, hid him and she even hid him from Gotholia and she did not kill him. 12 He was with him hid in the house of God six years; and Gotholia reigned over the land.

23

23:1 And in the eighth year Jodae strengthened himself and took the captains of hundreds, Azarias the son of Joram and Ismael the son of Joanan and Azarias the son of Obed and Maasaeas the son of Adia and Elisaphan the son of Zacharias, with him to the house of the Lord. 2 They went around Juda and gathered the Levites out of all the cities of Juda and heads of the families of Israel and they came to Jerusalem. 3 Then all the congregation of Juda made a covenant with the king in the house of God. He showed them the king's son and said to them: Behold, let the king's son reign, as the Lord said concerning the house of David. 4 Now, this is the thing which you shall do. Let a third part of you, even of the priests and of the Levites, enter in on the Sabbath, even into the gates of the entrances; 5 Let a third part be in the house of the king; and another third at the middle gate: and all the people in the courts of the Lord's house. 6 Let not any one enter into the house of the Lord, except the priests and the Levites and the servants of the Levites; they shall enter in, because they are holy: Let all the

people keep the watch of the Lord. 7 The Levites shall compass the king round about, every man's weapon in his hand; and whoever else goes into the house shall die: but they shall be with the king when he goes out and when he comes in.

8 The Levites and all Juda did according to all that the priest Jodae commanded them and they took each his men from the beginning of the Sabbath to the end of the Sabbath, for Jodae the priest did not dismiss the courses. 9 Jodae gave to the men the swords and the shields and the arms, which had belonged to King David, in the house of God. 10 He set the whole people, every man with his arms, from the right side of the house to the left side of the altar and the house, over against the king round about. 11 He brought out the king's son and put on him the crown and the testimony and Jodae the priest and his sons proclaimed him king and anointed him and said: Long live the king!

12 And Gotholia heard the sound of the people running and acknowledging and praising the king: and she went in to the king into the house of the Lord. 13 And she looked, and, behold, the king stood in his place and the princes and trumpets were at the entrance and the princes were round the king: and all the people of the land rejoiced and sounded the trumpets and there were the singers singing with instruments and singing hymns of praise. and Gotholia rent her robe and cried, you surely are plotting against me. 14 Jodae the priest went forth and Jodae the priest charged the captains of hundreds, even the captains of the host and said to them: Thrust her forth outside the house and follow her, Let her be slain with the sword. For the priest said: Let her not be slain in the house of the Lord. 15 So they let her go out; and she went through the horsemen's gate of the house of the king and they killed her there.

16 Jodae made a covenant between himself and the people and the king, that the people should be the Lord's. 17 All the people of the land went into the house of Baal and tore down it and its altars and they ground his images to powder and they killed Matthan the priest of Baal before his altars. 18 Jodae the priest committed the works of the house of the Lord into the and of the priests and Levites, He re-established the courses of the priests and Levites which David appointed over the house of the Lord, He appointed them to offer whole-burnt-offerings to the Lord, as it is written in the law of Moses, with gladness and with songs by the hand of David. 19 The porters stood at the gates of the house of the Lord, that no one unclean in any respect should enter in. 20 He took the heads of families and the mighty men and the chiefs of the people and all the people of the land and they conducted the king into the house of the Lord; He went through the inner gate into the king's house and they seated the king on the throne of the kingdom. 21 All the people of the land rejoiced; and the city was quiet: and they killed Gotholia.

24

24:1 Joas was seven years old when he began to reign, He reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee. 2 Joas did that which right in the sight of the Lord all the days of Jodae the priest. 3 Jodae took to himself two wives and they bore sons and daughters.

4 It came to pass afterward that it came into the heart of Joas to repair the house of the Lord. 5 He gathered the priests and the Levites and said to them: Go out into the cities of Juda and collect money of all Israel to repair the house of the Lord from year to year and make haste to speak of it. But the Levites hasted not.

6 And king Joas called Jodae the chief and said to him: Why have you not looked after the Levites, so that they should bring from Juda and Jerusalem that which was prescribed by Moses the man of God when he

assembled Israel at the tabernacle of witness? 7 For Gotholia was a transgressor and her sons tore down the house of God; for they offered the holy things of the house of the Lord to Baalim.

8 The king said: Let a box be made, Let it be put at the gate of the house of the Lord without. 9 Let men proclaim in Juda an in Jerusalem, that the people should bring to the Lord, as Moses the servant of God spoke concerning Israel in the wilderness. 10 All the princes and all the people gave and brought in and cast into the box until it was filled. 11 It came to pass when they brought in the box to the officers of the king by the hand of the Levites and when they saw that the money was more than sufficient, then came the king's scribe and the officer of the high priest and emptied the box and restored it to its place. Thus they did day by day and collected much money. 12 The king and Jodae the priest gave it to the workmen employed in the service of the house of the Lord and they hired masons and carpenters to repair the house of the Lord, also smiths and braziers to repair the house of the Lord. 13 The workmen accomplished and the works prospered in their hands and they established the house of the Lord on its foundation and strengthened it. 14 When they had finished it, they brought to the king and to Jodae the remainder of the money and they made vessels for the house of the Lord, vessels of service for whole-burnt-offerings and gold and silver censers: and they offered up whole-burnt-offerings in the house of the Lord continually all the days of Jodae.

15 Jodae grew old, being full of days, He died, being a hundred and thirty years old at his death. 16 They buried him with the kings in the city of David, because he had dealt well with Israel and with God and his house.

17 It came to pass after the death of Jodae, that the princes of Juda went in and did obeisance[1] to the king. Then the king listened to them. 18 They forsook the house of the Lord God of their fathers and served the Astartes and idols: and there was wrath upon Juda and Jerusalem in that day. 19 Yet he sent prophets to them, to turn them to the Lord; but they hearkened not: He testified to them, but they obeyed not. 20 The Spirit of God came upon Azarias the son of Jodae the priest, He stood up above the people and said: Thus says the Lord, Why do you transgress the commandments of the Lord? So shall you not prosper; for you have forsaken the Lord, He will forsake you. 21 They conspired against him and stone him by command of king Joas in the court of the Lord's house. 22 So Joas remembered not the kindness which his father Jodae had exercised towards him, but killed his son. And as he died, he said: The Lord look upon it and judge.

23 It came to pass after the end of the year, that the host of Syria went up against him and came against Juda and Jerusalem: and they killed all the chiefs of the people among the people and all their spoils they sent to the king of Damascus. 24 For the army of Syria came with few men, yet God gave into their hands a very large army, because they had forsaken the God of their fathers; He brought judgments on Joas.

25 And after they had departed from him when they had left him in sore diseases, then his servants conspired against him because of the blood of the son of Jodae the priest and killed him on his bed, He died and they buried him in the city of David, but they buried him not in the tomb of the kings. 26 And those who conspired against him were Zabed the son of Samaath the Ammanite and Jozabed the son of Samareth the Moabite. 27 All his sons and the five came to him: and the other matters, behold, they are

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

written in the book of the kings. And Amasias his son reigned in his stead.

25

25:1 Amasias began to reign when he was twenty and five years old, He reigned twenty-nine years in Jerusalem; and his mother's name was Joadaen of Jerusalem. 2 He did that which was right in the sight of the Lord, but not with a perfect heart. 3 It came to pass when the kingdom was established in his hand, that he killed his servants who had slain the king his father. 4 But he killed not their sons, according to the covenant of the law of the Lord, as it is written and as the Lord commanded, saying: The fathers shall not die for the children and the sons shall not die for the fathers, but they shall die each for his own sin.

5 And Amasias assembled the house of Juda and appointed them according to the houses of their families for captains of thousands and captains of hundreds in all Juda and Jerusalem: He numbered them from twenty years old and upwards and found them three hundred thousand able to go out to war, holding spear and shield. 6 Also he hired of Israel a hundred thousand mighty men for a hundred talents of silver.

7 And there came a man of God to him, saying: O king, let not the host of Israel go with you; for the Lord is not with Israel, even all the sons of Ephraim. 8 If you shall undertake to strengthen yourself with these, then the lord shall put you to flight before the enemies: for it is of the Lord both to strengthen and to put to flight. 9 And Amasias said to the man of God, But what shall I do for the hundred talents which I have given to the army of Israel? The man of God said: The Lord can give you much more than these.

10 And Amasias separated from the army that came to him from Ephraim, that they might go away to their place; and they were very angry with Juda and they returned to their place with great wrath. 11 And Amasias strengthened himself and took his people and went to the valley of salt and stroke there the children of Seir ten thousand. 12 The children of Juda took ten thousand prisoners and they carried them to the top of the precipice and cast them headlong from the top of the precipice and they were all dashed to pieces. 13 The men of the host whom Amasias sent back so that they should not go with him to battle, went and attacked the cities of Juda, from Samaria to Baethoron; and they stroke three thousand among them and took much spoil.

14 It came to pass, after Amasias had returned from smiting Idumea, that he brought home the gods of the children of Seir and set them up for himself as gods and bowed down before them, He sacrificed to them. 15 The anger of the Lord came upon Amasias, He sent him a prophet, He said to him: Why have you sought the gods of the people, which have not rescued their own people out of your hand? 16 It came to pass when the prophet was speaking to him, that he said to him: have I made you king's counsellor? Take heed for fear that you be scourged: and the prophet forebore and said: I know that God is disposed against you to destroy you, because you have done this thing and have not listened to my counsel.

17 And Amasias king of Juda took counsel and sent to Joas, son of Joachaz, son of Jeu, king of Israel, saying: Come, Let us look one another in the face. 18 Joas king of Israel sent to Amasias king of Juda, saying: The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying: Give your daughter to my son to wife; but, behold, your wild beasts of the field that are in Lebanon shall come: and the wild beasts did come and trod down the thistle. 19 You have said: Behold, I have stricken Idumea and your stout heart exalts you: now stay at home; for why do you implicate

yourself in mischief, that you should fall and Juda with you.

20 Nevertheless Amasias hearkened not, for it was of the Lord to deliver him into the enemy's hands, because he sought after the gods of the Idumeans. 21 So Joas king of Israel went up; and they saw one another, he and Amasias king of Juda, in Baethsamys, which is of Juda. 22 Juda was put to flight before Israel and they fled every man to his tent. 23 Joas king of Israel took prisoner Amasias king of Juda, son of Joas, son of Joachaz, in Baethsamys and brought him to Jerusalem; He pulled down part of the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. 24 He took all the gold and the silver and all the vessels that were found in the house of the Lord and with Abdedom and the treasures of the king's house and the hostages, He returned to Samaria.

25 And Amasias the son of Joas king of Juda lived after the death of Joas the son of Joachaz king of Israel fifteen years. 26 The rest of the acts of Amasias, the first and the last, Behold! are they not written in the book of the kings of Juda and Israel? 27 And at the time when Amasias departed from the Lord, then they formed a conspiracy against him; He fled from Jerusalem to Lachis: and they sent after him to Lachis and killed him there. 28 They took him up on horses and buried him with his fathers in the city of David.

26

26:1 Then all the people of the land took Ozias, He was sixteen years old and they made him king in the room of his father Amasias. 2 He built Ælath, he recovered it to Juda, after the king slept with his fathers.

3 Ozias began to reign at the age of sixteen years, He reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem. 4 He did that which was right in the sight of the Lord, according to all that Amasias his father did. 5 He sought the Lord in the days of Zacharias, who understood the fear of the Lord; and in his days he sought the Lord and the Lord prospered him.

6 He went out and fought against the Philistines and pulled down the walls of Geth and the walls of Jabner and the walls of Azotus, He built cities near Azotus and among the Philistines. 7 The Lord strengthened him against the Philistines and against the Arabians that dwelt on the rock and against the Minaeans. 8 The Minaeans gave gifts to Ozias; and his fame spread as far as the entering in of Egypt, for he strengthened himself exceedingly.

9 And Ozias built towers in Jerusalem, both at the gate of the corners and at the valley gate and at the corners He fortified them. 10 He built towers in the wilderness and dug many wells, for he had many cattle in the low country and in the plain; and vinedressers in the mountain country and in Carmel: for he was a husbandman. 11 And Ozias had a host of warriors and that went out orderly to war and returned orderly in number; and their number was made by the hand of Jeiel the scribe and Maasias the judge, by the hand of Ananias the king's deputy. 12 The whole number of the chiefs of families of the mighty men of war was two thousand six hundred; 13 and with them was a warrior force, three hundred thousand and seven thousand and five hundred: these waged war mightily to help the king against his enemies. 14 And Ozias prepared for them, even for all the host, shields and spears and helmets and breastplates and bows and slings for stones. 15 He made in Jerusalem machines invented by a wise contriver, to be upon the towers and upon the corners, to cast darts and great stones: and the fame of their preparation was heard at a distance; for he was wonderfully helped, till he was strong.

16 When he was strong, his heart was lifted up to his destruction; He transgressed against the Lord his God and went into the temple of the Lord to

turn incense on the altar of incense. 17 And there went in after him Azarias the priest and with him eighty priests of the Lord, mighty men. 18 They withstood Ozias the king and said to him: It is not for you, Ozias, to burn incense to the Lord, but only for the priests the sons of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for you have departed from the Lord; and this shall not be for glory to you from the Lord god.

19 And Ozias was angry and in his hand was the censer to burn incense in the temple: and when he was angry with the priests, then the leprosy rose up in his forehead before the priests in the house of the Lord, over the altar of incense. 20 And Azarias the chief priest and the other priests, turned to look at him, and, behold, he was leprous in his forehead; and they obtained him hastily out for there, for he also hasted to go out, because the Lord had rebuked him. 21 And Ozias the king was a leper to the day of his death, He dwelt as a leper in a separate house; for he was cut off from the house of the Lord: and Joathan his son was set over his kingdom, judging the people of the land.

22 The rest of the acts of Ozias, the first and the last, are written by Jessias the prophet. 23 And Ozias slept with his fathers and they buried him with his fathers in the field of the burial place of the kings, for they said: He is a leper; and Joatham his son reigned in his stead.

27

27:1 Joatham was twenty and five years old when he began to reign, He reigned sixteen years in Jerusalem: and his mother's name was Jerusa, daughter of Sadoc. 2 He did that which was right in the sight of the Lord, according to all that his father Ozias did: but he went not into the temple of the Lord. And still the people corrupted themselves. 3 He built the high gate of the house of the Lord, He built much in the wall of Opel. 4 In the mountain of Juda and in the woods, he built both dwelling-places and towers. 5 He fought against the king of the children of Ammon and prevailed against him: and the children of Ammon gave him even annually a hundred talents of silver and ten thousand measures of wheat and ten thousand of barley. These the king of the children of Ammon brought to him annually in the first and second and third years. 6 Joatham grew strong, because he prepared his ways before the Lord his God.

7 The rest of the acts of Joatham and his war and his deeds, behold, they are written in the book of the kings of Juda and Israel. 8 9 Joatham slept with his fathers and was buried in the city of David: and Achaz his son reigned in his stead.

28

28:1 Achaz was five and twenty years old when he began to reign, He reigned sixteen years in Jerusalem: He did not that which was right in the sight of the Lord, as David his father. 2 But he walked in the ways of the kings of Israel, for he made graven images. 3 He sacrificed to their idols in the valley of Benennom and passed his children through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. 4 He burnt incense upon the high places and upon the roofs and under every shady tree.

5 The Lord his God delivered him into the hand of the king of Syria; He stroke him and took captive of them a great band of prisoners and carried him to Damascus. Also God delivered him into the hands of the king of Israel, who stroke him with a great slaughter. 6 And Phakee the son of Romelias king of Israel, killed in Juda in one day a hundred and twenty thousand mighty men; because they had forsaken the Lord God of their fathers. 7 And Zechri, a mighty man of Ephraim,

killed Maasias the king's son and Ezrican the chief of his house and Elcana the king's deputy. 8 The children of Israel took captive of their brothers three hundred thousand, women and sons and daughters and they spoiled them of much property and brought the spoils to Samaria.

9 And there was there a prophet of the Lord, his name was Oded: He went out to meet the host that were coming to Samaria and said to them: Behold, the wrath of the Lord God of your fathers is upon Juda, He has delivered them into your hands and you have slain them in wrath and it has reached even to heaven. 10 And now you talk of keeping the children of Juda and Jerusalem for servants and handmaidens. Behold, am I not with you to testify for the Lord your God? 11 And now hearken to me and restore the prisoners of your brothers whom you have taken: for the fierce anger of the Lord is upon you.

12 The chiefs of the sons of Ephraim rose up, Udias the son of Joanas and Barachias the son of Mosolamoth and Ezekias the son of Sellem and Amasias the son of Eldai, against those who came from the war, 13 and said to them: you shall not bring in to this place the prisoners to us, for whereas sin against the Lord is upon us, you mean to add to our sins and to our trespass: for our sin is great and the fierce anger of the Lord is upon Israel. 14 So the warriors left the prisoners and the spoils before the princes and all the congregation. 15 The men who were called by name rose up and took hold of the prisoners and clothed all the naked from the spoils and gave them garments and shoes and gave them food to eat and oil to anoint themselves with and they helped also every one that was weak with asses and placed them in Jericho, the city of palm-trees, with their brothers; and they returned to Samaria.

16 At that time king Achaz sent to the king of Assyria to help him and on this occasion, 17 because the Idumeans had attacked him and stricken Juda and taken a number of prisoners. 18 Also the Philistines had made an attack on the cities of the plain country and the cities of the south of Juda and taken Baethsamys and [[the things in the house of the Lord and the things in the house of the king and of the princes: and they gave to the king]] Ælon and Galero and Socho and her villages and Thamna and her villages and Gamzo and her villages: and they dwelt there. 19 For the Lord humbled Juda because of Achaz king of Juda, because he grievously departed from the Lord. 20 And there came against him Thalgaphellasar king of Assyria, He afflicted him. 21 And Achaz took the things that were in the house of the Lord and the things in the house of the king and of the princes and gave them to the king of Assyria: but he was no help to him, 22 but only troubled him in his affliction: He departed yet more from the Lord and king Achaz said: 23 I will seek after the gods of Damascus that strike me. He said: Since the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them and they will help me. But they became a stumbling-block to him and to all Israel.

24 And Achaz removed the vessels of the house of the Lord and cut them in pieces and shut the doors of the house of the Lord and made to himself altars in every corner in Jerusalem: 25 and in each several city in Juda he made high places to burn incense to strange gods: and they provoked the Lord God of their fathers. 26 The rest of his acts and his deeds, the first and the last, behold, they are written in the book of the kings of Juda and Israel. 27 And Achaz slept with his fathers and was buried in the city of David; for they did not bring him into the tombs of the kings of Israel: and Ezekias his son reigned in his stead.

29

29:1 And Ezekias began to reign at the age of twenty-five years, He reigned twenty-nine years in

Jerusalem: and his mother's name was Abia, daughter of Zacharias. 2 He did that which was right in the sight of the Lord, according to all that his father David had done.

3 It came to pass when he was established over his kingdom, in the first month, he opened the doors of the house of the Lord and repaired them. 4 He brought in the priests and the Levites and put them on the east side, 5 and said to them: Hear, you Levites: now sanctify yourselves and sanctify the house of the Lord God of your fathers and cast out the impurity from the holy places. 6 For our fathers have revolted and done that which was evil before the Lord our God and have forsaken him and have turned away their face from the tabernacle of the Lord and have turned their back. 7 They have shut up the doors of the temple and put out the lamps and have not burnt incense and have not offered whole-burnt-offerings in the holy place to the God of Israel. 8 The Lord was very angry with Juda and Jerusalem and made them an astonishment and a desolation and a hissing, as you see with your eyes. 9 And, behold, your fathers have been stricken with the sword and your sons and your daughters and your wives are in captivity in a land not their own, as it is even now. 10 Therefore it is now in my heart to make a covenant, a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us. 11 And now be not wanting to your duty, for the Lord has chosen you to stand before him to minister and to be ministers and burners of incense to him.

12 Then the Levites rose up, Maath the son of Amasi and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Kis the son of Abdi and Azarias the son of Haelel: and of the sons of Gedsoni, Jodaad the son of Zemmath and Joadam: these were the sons of Joacha. 13 And of the sons of Elisaphan; Zambri and Jeiel: and of the sons of Asaph; Zacharias and Matthanias: 14 and of the sons of Æman; Jeiel and Semei: and of the sons of Idithun; Samaisa and Oziel. 15 They gathered their brothers and they purified themselves according to the king's command by the order of the Lord, to purify the house of the Lord. 16 The priests entered into the house of the Lord, to purify it and they cast out all the uncleanness that was found in the house of the Lord, even into the court of the house of the Lord: and the Levites received it to cast into the brook of Kedron without.

17 And Ezekias began on the first day, even on the new moon of the first month, to purify and on the eighth day of the month they entered into the temple of the Lord: and they purified the house of the Lord in eight days; and on the thirteenth day of the first month they finished the work.

18 They went in to king Ezekias and said: We have purified all the things in the house of the Lord, the altar of whole-burnt-offering and its vessels and the table of shew-bread and its vessels; 19 and all the vessels which king Achaz polluted in his reign, in his apostasy, we have prepared and purified: behold, they are before the altar of the Lord.

20 And king Ezekias rose early in the morning and gathered the chief men of the city and went up to the house of the Lord. 21 He brought seven calves, seven rams, seven lambs, seven kids of goats for a sin-offering, for the kingdom and for the holy things and for Israel: He told the priests the sons of Aaron to go up to the altar of the Lord. 22 They killed the calves and the priests received the blood and poured it on the altar: and they killed the rams and poured the blood upon the altar: also they killed the lambs and poured the blood round the altar. 23 They brought the goats for a sin-offering before the king and the congregation; and laid their hands upon them. 24 The priests killed them and offered their blood as a propitiation on the altar; and they made atonement for all Israel: for the king said: The whole-burnt-

offering and the sin-offering are for all Israel.

25 He stationed the Levites in the house of the Lord with cymbals and lutes and harps, according to the commandment of king David and of Gad the king's seer and Nathan the prophet: for by the commandment of the Lord the order was in the hand of the prophets. 26 The Levites stood with the instruments of David and the priests with the trumpets. 27 And Ezekias told them to offer up the whole-burnt-offering on the altar: and when they began to offer the whole-burnt-offering, they began to sing to the Lord and the trumpets accompanied the instruments of David king of Israel. 28 All the congregation worshiped and the psalm-singers were singing and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered. 29 When they had done offering it, the king and all that were present bowed and worshiped.

30 And king Ezekias and the princes told the Levites to sing hymns to the Lord in the words of David and of Asaph the prophet: and they sang hymns with gladness and fell down and worshiped.

31 Then Ezekias answered and said: Now, you have consecrated yourselves to the Lord, bring near and offer sacrifices of praise in the house of the Lord. The congregation brought sacrifices and thank-offerings into the house of the Lord; and every one who was ready in his heart brought whole-burnt-offerings. 32 The number of the whole-burnt-offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these were for a whole-burnt-offering to the Lord. 33 The consecrated calves were six hundred and the sheep three thousand. 34 But the priests were few and do you think not flay the whole-burnt-offering, so their brothers the Levites helped them, until the work was finished and until the priests had purified themselves: for the Levites more zealously purified themselves than the priests. 35 The whole-burnt-offering was abundant, with the fat of the complete peace-offering and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of the Lord.

36 And Ezekias and all the people rejoiced, because God has prepared the people: for the thing was done suddenly.

30

30:1 And Ezekias sent to all Israel and Juda and wrote letters to Ephraim and Manasse, that they should come into the house of the Lord to Jerusalem, to keep the Passover to the Lord God of Israel. 2 For the king and the princes and all the congregation in Jerusalem, designed to keep the Passover in the second month. 3 For they do you think not keep it at that time, because a sufficient number of priest had not purified themselves and the people was not gathered to Jerusalem. 4 The proposal pleased the king and the congregation. 5 They established a decree that a proclamation should go through all Israel, from Bersabee to Dan, that they should come and keep the Passover to the Lord God of Israel at Jerusalem: for the multitude had not done it lately according to the scripture.

6 The posts went with the letters from the king and the princes to all Israel and Juda, according to the command of the king, saying: Children of Israel, return to the Lord God of Abra'am and Isaac and Israel and bring back those who have escaped even those who were left of the hand of the king of Assyria. 7 And be not as your fathers and your brothers, who revolted from the Lord God of their fathers, He gave them up to desolation, as you see. 8 And now harden not your hearts, as your fathers did: give glory to the Lord God and enter into his sanctuary, which he has sanctified for ever: and serve the Lord your God, He

shall turn away his fierce anger from you. 9 For when you turn to the Lord, your brothers and your children shall be pitied before all that have carried them captives, He will restore you to this land: for the Lord our God is merciful and compassionate and will not turn away his face from you, if we return to him.

10 So the posts went through from city to city in mount Ephraim and Manasse and as far as Zabulon: and they as it were laughed them to scorn and mocked them. 11 But the men of Aser and some of Manasses and of Zabulon, were ashamed and came to Jerusalem and Juda. 12 The hand of the Lord was present to give them one heart to come, to do according to the commands of the king and of the princes, by the word of the Lord.

13 And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation. 14 They arose and took away the altars that were in Jerusalem and all on which they burnt incense to false gods they tore down and cast into the brook Kedron. 15 Then they killed the Passover on the fourteenth day of the second month: and the priests and the Levites repented and purified themselves and brought whole-burnt-offerings into the house of the Lord.

16 They stood at their post, according to their ordinance, according to the commandment of Moses the man of God: and the priests received the blood from the hand of the Levites. 17 For a great part of the congregation was not sanctified; and the Levites were ready to kill the Passover for every one who do you think not sanctify himself to the Lord. 18 For the greatest part of the people of Ephraim and Manasse and Issachar and Zabulon, had not purified themselves, but ate the Passover contrary to the scripture. On this account also Ezekias prayed concerning them, saying: 19 The good Lord be merciful with regard to every heart that sincerely seeks the Lord God of their fathers and is not purified according to the purification of the sanctuary. 20 The Lord listened to Ezekias and healed the people.

21 The children of Israel who were present in Jerusalem kept the feast of unleavened bread seven days with great joy; and they continued to sing hymns to the Lord daily and the priests and the Levites played on instruments to the Lord. 22 And Ezekias encouraged all the Levites and those who had good understanding of the Lord: and they completely kept the feast of unleavened bread seven days, offering peace-offerings and confessing to the Lord God of their fathers.

23 The congregation purposed together to keep other seven days: and they kept seven days with gladness. 24 For Ezekias set apart for Juda, even for the congregation, a thousand calves and seven thousand sheep; and the princes set apart for the people a thousand calves and ten thousand sheep: and the holy things of the priests abundantly. 25 All the congregation, the priests and the Levites, rejoiced and all the congregation of Juda and those who were present of Jerusalem and the strangers that came from the land of Israel and the dwellers in Juda. 26 And there was great joy in Jerusalem: from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem. 27 Then the priests the Levites rose up and blessed the people: and their voice was heard and their prayer came into his holy dwelling-place, even into heaven.

31

31:1 When all these things were finished, all Israel that were found in the cities of Juda went out and broke in pieces the pillars and cut down the groves and tore down the high places and the altars out of all Judea and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel returned, every one to his inheritance and to their cities.

2 And Ezekias appointed the courses of the priests and the Levites and the courses of each one according to his ministry, to the priests and to the Levites, for the whole-burnt-offering and for the peace-offering and to praise and to give thanks and to minister in the gates and in the courts of the house of the Lord. 3 The king's proportion out of his substance was appointed for the whole-burnt-offerings, the morning and the evening one and the whole-burnt-offerings for the Sabbaths and for the new moons and for the feasts that were ordered in the law of the Lord.

4 They told the people who dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be strong in the ministry of the house of the Lord. 5 And as he gave the command, Israel brought abundantly first-fruits of corn and wine and oil and honey and every fruit of the field: and the children of Israel and Juda brought tithes of everything abundantly. 6 And those who dwelt in the cities of Juda themselves also brought tithes of calves and sheep and tithes of goats and consecrated them to the Lord their God and they brought them and laid them in heaps. 7 In the third month the heaps began to be piled and in the seventh month they were finished. 8 And Ezekias and the princes came and saw the heaps and blessed the Lord and his people Israel. 9 Then Ezekias enquired of the priests and the Levites concerning the heaps. 10 And Azarias the priest, the chief over the house of Sadoc, spoke to him and said: From the time that the first-fruits began to be brought into the house of the Lord, we have eaten and drunk and left even abundantly; for the Lord has blessed his people and we have left to this amount.

11 And Ezekias told them yet farther to prepare chambers for the house of the Lord; and they prepared them, 12 and they brought to that place the first-fruits and the tithes faithfully: and Chonenias the Levite was superintendent over them and Semei his brother was next. 13 And Jeiel and Ozias and Naeth and Asael and Jerimoth and Jozabad and Eliel and Samachia and Maath and Banaias and his sons, were appointed by Chonenias and Semei his brother, as Ezekias the king and Azarias who was over the house of the Lord commanded.

14 And Core, the son of Jemna the Levite, the porter eastward, was over the gifts, to distribute the first-fruits of the Lord and the most holy things, 15 by the hand of Odom and Benjamin and Jesus and Semei and Amarias and Sechonias, by the hand of the priests faithfully, to give to their brothers according to the courses, as well to great as small; 16 besides the increase of males from three years old and upward, to every one entering into the house of the Lord, a portion according to a daily rate, for service in the daily courses of their order. 17 This is the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward were in their order, 18 to assign stations for all the increase of their sons and their daughters, for the whole number: for they faithfully sanctified the holy place. 19 As for the sons of Aaron that executed the priests' office, —even those from their cities the men in each several city who were named expressly, —were appointed to give a portion to every male among the priests and to every one reckoned among the Levites.

20 And Ezekias did so through all Juda and did that which was good and right before the Lord his God. 21 And in every work which he began in service in the house of the Lord and in the law and in the ordinances, he sought his God with all his soul and accomplished and prospered.

32

32:1 And after these things and this faithful dealing, came Sennacherim king of the Assyrians, He came to Juda and encamped against the fortified

cities and intended to take them for himself.

2 And Ezekias saw that Sennacherim had come and that his face was set to fight against Jerusalem. 3 He took counsel with his elders and his mighty men to stop the wells of water which were without the city: and they helped him. 4 He collected many people and stopped the wells of water and the river that flowed through the city, saying: for fear that the king of Assyria come and find much water and strengthen himself.

5 And Ezekias strengthened himself and built all the wall that had been pulled down and the towers and another wall in front without and fortified the strong place of the city of David and prepared arms in abundance. 6 He appointed captains of war over the people and they were gathered to meet him to the open place of the gate of the valley, He encouraged them, saying: 7 Be strong and courageous and fear not, neither be dismayed before the King of Assyria and before all the nation that is with him: for there are more with us than with him. 8 With him are arms of flesh; but with us is the Lord our God to save us and to fight our battle. The people were encouraged at the words of Ezekias king of Juda.

9 And afterward Sennacherim king of the Assyrians sent his servants to Jerusalem; He went himself against Lachis and all his army with him and sent to Ezekias king of Juda and to all Juda that was in Jerusalem, saying: 10 Thus says Sennacherim king of the Assyrians, On what do you trust, that you will remain in the siege in Jerusalem? 11 Does not Ezekias deceive you, to deliver you to death and famine and thirst, saying: The Lord our God will deliver us out of the hand of the king of Assyria? 12 Is not this Ezekias who has taken down his altars and his high places and has spoken to Juda and the dwellers in Jerusalem, saying: you shall worship before this altar and burn incense upon it? 13 Do you know not what I and my fathers have done to all the nations of the countries? Do you think the gods of the nations of all the earth at all rescue their people out of my hand? 14 Who is there among all the gods of those nations whom my fathers utterly destroyed, worthy of trust? Do you think they deliver their people out of my hand, that your God should deliver you out of my hand? 15 Now, then, let not Ezekias deceive you, Let him not make you thus confident and believe him not: for no god of any kingdom or nation is at all able to deliver his people out of my hand, or the hand of my fathers: therefore your God shall not deliver you out of my hand. 16 And his servants continued to speak against the Lord God and against his servant Ezekias.

17 He wrote a letter to reproach the Lord God of Israel and spoke concerning him, saying: As the gods of the nations of the earth have not delivered their people out of my hand, so the God of Ezekias shall by no means deliver his people out of my hand. 18 He cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, calling them to assist them and pull down the walls, that they might take the city. 19 He spoke against the God of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.

20 And king Ezekias and Esaias the prophet the son of Amos prayed concerning these things and they cried to heaven. 21 The Lord sent an angel, He destroyed every mighty man and warrior and leader and captain in the camp of the king of Assyria: He returned with shame of face to his own land and came into the house of his god: and some of those who came out of his bowels killed him with the sword. 22 So the Lord delivered Ezekias and the dwellers in Jerusalem out of the hand of Sennacherim King of Assyria and out of the hand of all his enemies and gave them rest round about. 23 And many brought gifts to the Lord to Jerusalem and presents to Ezekias king

of Juda; He was exalted in the eyes of all the nations after these things.

24 In those days Ezekias was sick even to death and prayed to the Lord: He listened to him and gave him a sign. 25 But Ezekias did not recompense the Lord according to the return which he made him, but his heart was lifted up: and wrath came upon him and upon Juda and Jerusalem. 26 And Ezekias humbled himself after the exaltation of his heart, he and the dwellers in Jerusalem; and the wrath of the Lord did not come upon them in the days of Ezekias. 27 And Ezekias had wealth and very great glory: He made for himself treasuries of gold and silver and precious stones, also for spices and stores for arms and for precious vessels; 28 and cities for the produce of corn and wine and oil; and stalls and mangers for every kind of cattle and folds for flocks; 29 and cities which he built for himself and store of sheep and oxen in abundance, for the Lord gave him a very great store.

30 The same Ezekias stopped up the course of the water of Gion above and brought the water down straight south of the city of David. And Ezekias prospered in all his works. 31 In spite of this, in regard to the ambassadors of the princes of Babylon, who were sent to him to enquire of him concerning the prodigy which came upon the land, the Lord left him, to try him, to know what was in his heart.

32 The rest of the acts of Ezekias and his kindness, behold, they are written in the prophecy of Esaias the son of Amos the prophet and in the book of the kings of Juda and Israel. 33 And Ezekias slept with his fathers and they buried him in a high place among the tombs of the sons of David: and all Juda and the dwellers in Jerusalem gave him glory and honor at his death. And Manasses his son reigned in his stead.

33

33:1 Manasses was twelve years old when he began to reign, He reigned fifty-five years in Jerusalem. 2 He did that which was evil in the sight of the Lord, according to all the abominations of the heathen, whom the Lord destroyed from before the face of the children of Israel. 3 He returned and built the high places, which his father Ezekias had pulled down and set up images to Baalim and made groves and worshiped all the host of heaven and served them. 4 He built altars in the house of the Lord, concerning which the Lord said: In Jerusalem shall be my name for ever. 5 He built altars to all the host of heaven in the two courts of the house of the Lord. 6 He also passed his children through the fire in the valley of Benennom; He divined and used auspices and sorceries and appointed those who had divining spirits and enchanters and accomplished abundant wickedness before the Lord, to provoke him. 7 He set the graven image, the molten statue, the idol which he made, in the house of God, of which God had said to David and to Solomon his son, In this house and Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever; 8 and I will not again remove the foot of Israel from the land which I gave to their fathers, if only they will take heed to do all things which I have commanded them, according to all the law and the ordinances and the judgments given by the hand of Moses. 9 So Manasses led astray Juda and the inhabitants of Jerusalem, to do evil beyond all the nations which the Lord cast out from before the children of Israel.

10 The Lord spoke to Manasses and to his people: but they hearkened not. 11 The Lord brought upon them the captains of the host of the king of Assyria and they took Manasses in bonds and bound him in fetters and brought him to Babylon. 12 When he was afflicted, he sought the face of the Lord his God and was greatly humbled

before the face of the God of his fathers; 13 He prayed to him: He listened to him and listened to his cry and brought him back to Jerusalem to his kingdom: and Manasses knew that the Lord he is God.

14 And afterward he built a wall without the city of David, from the southwest southward in the valleys and at the entrance through the fish-gate, as men go out by the gate round about, even as far as Opel: He raised it much and set captains of the host in all the fortified cities in Juda. 15 He removed the strange gods and the graven image out of the house of the Lord and all the altars which he had built in the mount of the house of the Lord and in Jerusalem and without the city. 16 He repaired the altar of the Lord and offered upon it a sacrifice of peace-offering and thank-offering, He told Juda to serve the Lord God of Israel. 17 Nevertheless the people still sacrificed on the high places, only to the Lord their God.

18 The rest of the acts of Manasses and his prayer to God and the words of the seers that spoke to him in the name of the God of Israel, 19 behold, they are in the account of his prayer; and God listened to him. All his sins and his backslidings and the spots on which he built the high places and set there groves and graven images, before he repented, behold, they are written in the books of the seers. 20 And Manasses slept with his fathers and they buried him in the garden of his house: and Amon his son reigned in his stead.

21 Amon was twenty and two years old when he began to reign, He reigned two years in Jerusalem. 22 He did that which was evil in the sight of the Lord, as his father Manasses did: and Amon sacrificed to all the idols which his father Manasses had made and served them. 23 He was not humbled before the Lord as his father Manasses was humbled; for his son Amon abounded in transgression. 24 And his servants conspired against him and killed him in his house. 25 The people of the land killed the men who had conspired against king Amon; and the people of the land made Josias his son king in his stead.

34

34:1 Josias was eight years old when he began to reign, He reigned thirty-one years in Jerusalem. 2 He did that which was right in the sight of the Lord and walked in the ways of his father David and turned not aside to the right hand or to the left. 3 And in the eighth year of his reign, He being yet a youth, he began to seek the Lord God of his father David: and in the twelfth year of his reign he began to purge Juda and Jerusalem from the high places and the groves and the ornaments for the altars and the molten images. 4 He pulled down the altars of Baalim that were before his face and the high places that were above them; He cut down the groves and the graven images and broke in pieces the molten images and reduced them to powder and cast it upon the surface of the tombs of those who had sacrificed to them. 5 He burnt the bones of the priests upon the altars and purged Juda and Jerusalem. 6 He did so in the cities of Manasse and Ephraim and Symeon and Nephthali and the places around them. 7 He pulled down the altars and the groves, He cut the idols in small pieces and cut off all the high places from all the land of Israel and returned to Jerusalem.

8 And in the eighteenth year of his reign, after having cleansed the land and the house, he sent Saphan the son of Ezelias and Maasa prefect of the city and Juach son of Joachaz his recorder, to repair the house of the Lord his God. 9 They came to Chelcias the high priest and gave the money that was brought into the house of God, which the Levites who kept the gate collected of the hand of Manasse and Ephraim and of the princes and of every one that was left in Israel and of the children of Juda and Benjamin and of the dwellers in Jerusalem. 10 They gave it into the

hand of the workmen, who were appointed in the house of the Lord and they gave it to the workmen who accomplished in the house of the Lord, to repair and strengthen the house. 11 They gave it also to the carpenters and builders, to buy squared stones and timber for beams to cover the houses which the kings of Juda had destroyed. 12 The men were faithfully engaged in the works: and over them were superintendents, Jeth and Abdias, Levites of the sons of Merari and Zacharias and Mosollam, of the sons of Caath, appointed to oversee; and every Levite and every one that understood how to play on musical instruments. 13 And overseers were over the burden-bearers and over all the workmen in the respective works; and of the Levites were appointed scribes and judges and porters.

14 When they brought forth the money that had been brought into the house of the Lord, Chelcias the priest found a book of the law of the Lord given by the hand of Moses. 15 And Chelcias answered and said to Saphan the scribe, I have found a book of the law in the house of the Lord. And Chelcias gave the book to Saphan. 16 And Saphan brought in the book to the king and moreover gave an account to the king, saying: This is all the money given into the hand of your servants that work. 17 They have collected the money that was found in the house of the Lord and given it into the hand of the overseers and into the hand of those who do the work.

18 And Saphan the scribe brought word to the king, saying: Chelcias the priest has given me a book. And Saphan read it before the king. 19 It came to pass when the king heard the words of the law, that he rent his garments. 20 The king commanded Chelcias and Achicam the son of Saphan and Abdom the son of Michaias and Saphan the scribe and Asia the servant of the king, saying: 21 Go, enquire of the Lord for me and for every one that is left in Israel and Juda, concerning the words of the book that is found: for great is the wrath of the Lord which has been kindled amongst us, because our fathers have not listened to the words of the Lord, to do according to all the things written in this book.

22 And Chelcias went and the others whom the king told, to Olda the prophetess, the wife of Sellem son of Thecoe, son of Aras, who kept the commandments; and she dwelt in Jerusalem in the second quarter: and they spoke to her accordingly.

23 And she said to them: Thus has the Lord God of Israel said: Tell the man who sent you to me, 24 Thus says the Lord, Behold, I bring evil upon this place, even all the words that are written in the book that was read before the king of Juda: 25 because they have forsaken me and burnt incense to strange gods, that they might provoke me by all the works of their hands; and my wrath is kindled against this place and it shall not be quenched. 26 And concerning the king of Juda, who sent you to seek the Lord, —thus shall you say to him, Thus says the Lord God of Israel, As for the words which you have heard, 27 since your heart was ashamed and you was humbled before me when you heard my words against this place and against the inhabitants of it and you were humbled before me and did destroy your garments and did weep before me; I also have heard, says the Lord. 28 Behold, I will gather you to your fathers and you shall be gathered to your grave in peace and your eyes shall not look upon all the evils which I am bringing upon this place and upon the inhabitants of it. They brought back word to the king.

29 The king sent and gathered the elders of Juda and Jerusalem. 30 The king went up to the house of the Lord, he and all Juda and the inhabitants of Jerusalem and the priests and the Levites and all the people great and small: He read in their ears all the words of the book of the covenant that were found in the house of the Lord. 31 The king stood at a pillar and made a covenant before the Lord, to walk

before the Lord, to keep his commandments and testimonies and his ordinances, with all his heart and with all his soul, so as to perform the words of the covenant that were written in this book. 32 He caused all that were found in Jerusalem and Benjamin to stand; and the inhabitants of Jerusalem made a covenant in the house of the Lord God of their fathers.

33 Josias removed all the abominations out of the whole land which belonged to the children of Israel and caused all that were found in Jerusalem and in Israel, to serve the Lord their God all his days: he departed not from following the Lord God of his fathers.

35

35:1 Josias kept a Passover to the Lord his God; and sacrificed the Passover on the fourteenth day of the first month. 2 He appointed the priests at their charges and encouraged them for the services of the house of the Lord. 3 He told the Levites that were able to act in all Israel, that they should consecrate themselves to the Lord: and they put the holy ark in the house which Solomon the son of David king of Israel built: and the king said: you must not carry anything on your shoulders: now then minister to the Lord your God and to his people Israel. 4 And prepare yourselves according to the houses of your families and according to your daily courses, according to the writing of David king of Israel and the order by the hand of his son Solomon. 5 And stand you in the house according to the divisions of the houses of your families for your brothers the sons of the people; so also let there be for the Levites a division of the house of their family. 6 And kill you the Passover and prepare it for your brothers, to do according to the word of the Lord, by the hand of Moses.

7 Josias gave as an offering to the children of the people, sheep and lambs and kids of the young of the goats, all for the Passover, even for all that were found, in number amounting to thirty thousand and three thousand calves, these were of the substance of the king. 8 And his princes gave an offering to the people and to the priests and to the Levites: and Chelcias and Zacharias and Jeiel the chief men gave to the priests of the house of God, they even gave for the Passover sheep and lambs and kids, two thousand six hundred and three hundred calves. 9 And Chonenias and Banaeas and Samaeas and Nathanael his brother and Asabias and Jeiel and Jozabad, heads of the Levites, gave an offering to the Levites for the Passover, of five thousand sheep and five hundred calves.

10 The service was duly ordered and the priests stood in their place and the Levites in their divisions, according to the command of the king. 11 They killed the Passover and the priests sprinkled the blood from their hand and the Levites flayed the victims. 12 They prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of the people, to offer to the Lord, as it is written in the book of Moses. 13 Thus they did till the morning. They roasted the Passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons and the feast went on well and they quickly served all the children of the people.

14 And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves and for their brothers the sons of Aaron. 15 The sons of Asaph the psalm-singers were at their post according to the commands of David and Asaph and Æman and Idithom, the prophets of the king: also, the chiefs and the porters of the several gates; — it was not for them to stir from the service of the holy things, for their brothers the Levites prepared for them. 16 So all the service of the Lord was duly ordered and prepared in that day,

for keeping the Passover and offering the whole-burnt-sacrifices on the altar of the Lord, according to the command of king Josias. 17 The children of Israel that were present kept the Passover at that time and the feast of unleavened bread seven days.

18 And there was no Passover like it in Israel from the days of Samuel the prophet, or any king of Israel: they kept not such a Passover as Josias and the priests and the Levites and all Juda and Israel that were present and the dwellers in Jerusalem, kept to the Lord. 19 In the eighteenth year of the reign of Josias this Passover was kept, after all these things that Josias did in the house. And king Josias burnt those who had in them a divining spirit and the wizards and the images and the idols and the sodomites which were in the land of Juda and in Jerusalem, that he might confirm the words of the law that were written in the book which Chelcias the priest found in the house of the Lord. There was no king like him before him, who turned to the Lord with all his heart and all his soul and all his strength, according to all the law of Moses and after him there rose up none like him. Nevertheless the Lord turned not from the anger of his fierce wrath, by which the Lord was greatly angry against Juda, for all the provocations by which Manasses provoked him: and the Lord said: I will even remove Juda also from my presence, as I have removed Israel and I have rejected the city which I chose, even Jerusalem and thehouse of which I said: My name shall be there.

20 Pharaoh Nechao king of Egypt went up against the king of the Assyrians to the river Euphrates and king Josias went to meet him. 21 He sent messengers to him, saying: What have I to do with you, O king of Juda? I am not come today to war against you; and God has told me to hasten: beware of the God that is with me, for fear that he destroy you. 22 However, Josias turned not his face from him, but strengthened himself to fight against him and hearkened not to the words of Nechao by the mouth of God, He came to fight in the plain of Mageddo. 23 The archers shot at king Josias; and the king said to his servants, Take me away, for I am severely wounded. 24 And his servants lifted him out of the chariot and put him in the second chariot which he had and brought him to Jerusalem; He died and was buried with his fathers: and all Juda and Jerusalem lamented over Josias. 25 Jeremias mourned over Josias and all the chief men and chief women uttered a lamentation over Josias until this day: and they made it an ordinance for Israel, and, behold, it is written in the lamentations.

26 The rest of the acts of Josias and his hope, are written in the law of the Lord. 27 And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

36

36:1 The people of the land took Joachaz the son of Josias and anointed him and made him king over Jerusalem in the room of his father. 2 Joachaz was twenty-three years old when he began to reign, He reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna. He did that which was evil in the sight of the Lord, according to all that his fathers had done. Pharaoh Nechao bound him in Deblatha in the land of Æmath, that he might not reign in Jerusalem. 3 The king brought him over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold. 4 Pharaoh Nechao made Eliakim the son of Josias king over Juda in the room of his father Josias and changed his name to Joakim. Pharaoh Nechao took his brother Joachaz and brought him into Egypt, He died there: but he had given the silver and gold to Pharaoh. At that time the land began to be taxed to give the money at the command of Pharaoh; and every one as he do you think borrowed the silver and the gold of the

people of the land, to give to Pharaoh Nechao.

5 Joachim was twenty-five years old when he began to reign, He reigned eleven years in Jerusalem: and his mother's name was Zechora, daughter of Nerias of Rama. He did that which was evil in the sight of the Lord, according to all that his fathers did. In his days came Nabuchodonosor king of Babylon into the land, He served him three years and then revolted from him. The Lord sent against them the Chaldeans and plundering parties of Syrians and plundering parties of the Moabites and of the children of Ammon and of Samaria; but after this they departed, according to the word of the Lord by the hand of his servants the prophets. Nevertheless the wrath of the Lord was upon Juda, so that they should be removed from his presence, because of the sins of Manasses in all that he did and for the innocent blood which Joakim shed, for he had filled Jerusalem with innocent blood; yet the Lord would not utterly destroy them. 6 And Nabuchodonosor king of Babylon came up against him and bound him with brazen fetters and carried him away to Babylon. 7 He carried away a part of the vessels of the house of the Lord to Babylon and put them in his temple in Babylon.

8 The rest of the acts of Joakim and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda? Joakim slept with his fathers and was buried with his fathers in Ganozae: and Jechonias his son reigned in his stead.

9 Jechonias was eight years old when he began to reign, He reigned three months and ten days in Jerusalem and did that which was evil in the sight of the Lord. 10 And at the turn of the year, king Nabuchodonosor sent and brought him to Babylon, with the precious vessels of the house of the Lord and made Sedekias his father's brother king over Juda and Jerusalem.

11 Sedekias was twenty-one years old when he began to reign and be reigned eleven years in Jerusalem. 12 He did that which was evil in the sight of the Lord his God: he was not ashamed before the prophet Jeremias, nor because of the word of the Lord; 13 in that he rebelled against king Nabuchodonosor, which he adjured him by God not to do: but he stiffened his neck and hardened his heart, so as not to return to the Lord God of Israel. 14 All the great men of Juda and the priests and the people of the land transgressed abundantly in the abominations of the heathen and polluted the house of the Lord which was in Jerusalem. 15 The Lord God of their fathers sent by the hand of his prophets; rising early and sending his messengers, for he spared his people and his sanctuary. 16 Nevertheless they sneered at his messengers and set at nought his words and mocked his prophets, until the wrath of the Lord rose up against his people, till there was no remedy.

17 He brought against them the king of the Chaldeans and killed their young men with the sword in the house of his sanctuary and did not spare Sedekias and had no mercy upon their virgins and they led away their old men: he delivered all things into their hands. 18 All the vessels of the house of God, the great and the small and the treasures of the house of the Lord and all the treasures of the king and the great men; he brought all to Babylon.

19 He burnt the house of the Lord and broke down the wall of Jerusalem and burnt its palaces with fire and utterly destroyed every beautiful vessel. 20 He carried away the remnant to Babylon; and they were servants to him and to his sons until the establishment of the kingdom of the Medes. 21 That the word of the Lord by the mouth of Jeremias might be fulfilled, until the land should enjoy its Sabbaths in resting and Sabbath keeping all the days of its desolation, till the accomplishment of seventy years.

22 In the first year of Cyrus king of the Persians, after the fulfillment of the

word of the Lord by the mouth of Jeremias, the Lord stirred up the spirit of Cyrus king of the Persians and told him to make proclamation in writing throughout all his kingdom, saying: 23 Thus says Cyrus king of the Persians to all the kingdoms of the earth, The Lord God of heaven has given me power, He has commanded me to build a house to him in Jerusalem, in Judea. Who is there of you of all his people? His God shall be with him, Let him go up.

EZRA
(ΕΣΔΡΑΣ)

1

1:1 Now, in the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians, He issued a proclamation through all his kingdom and that in writing, saying:

2 Thus said Cyrus king of the Persians, The Lord God of heaven has given me all the kingdoms of the earth, He has given me a charge to build him a house in Jerusalem that is in Judea. 3 Who is there among you of all his people? For his God shall be with him, He shall go up to Jerusalem that is in Judea, Let him build the house of the God of Israel: he is the God that is in Jerusalem. 4 Let every Jew that is left go from every place where he sojourns and the men of his place shall help him with silver and gold and goods and cattle, together with the voluntary offering for the house of God that is in Jerusalem.

5 Then the chiefs of the families of Juda and Benjamin arose and the priests and the Levites, all whose spirit the Lord stirred up to go up to build the house of the Lord that is in Jerusalem. 6 All that were around strengthened their hands with vessels of silver, with gold, with goods and with cattle and with presents, besides the voluntary offerings.

7 And king Cyrus brought out the vessels of the house of the Lord, which Nabuchodonosor had brought from Jerusalem and put in the house of his god. 8 And Cyrus king of the Persians brought them out by the hand of Mithradates the treasurer, He numbered them to Sasabasar, the chief man of Juda. 9 And this is their number: thirty gold basons and a thousand silver basons, nine and twenty changes, thirty golden goblets, 10 and four hundred and ten double silver vessels and a thousand other vessels. 11 All the gold and silver vessels were five thousand four hundred, even all that went up with Sasabasar from the place of transportation, from Babylon to Jerusalem.

2

2:1 These are the people of the land that went up, of the number of prisoners who were removed, whom Nabuchodonosor king of Babylon carried away to Babylon and they returned to Juda and Jerusalem, every man to his city; 2 who came with Zorobabel: Jesus, Neemias, Saraias, Reelias, Mardochaeus, Balasan, Masphar, Baguai, Reum, Baana. The number of the people of Israel:

3 the children of Phares, two thousand one hundred and seventy-two.

4 The children of Saphatia, three hundred and seventy-two.

5 The children of Ares, seven hundred and seventy-five.

6 The children of Phaath Moab, belonging to the sons of Jesue and Joab, two thousand eight hundred and twelve.

7 The children of Ælam, a thousand two hundred and fifty-four.

8 The children of Zatthua, nine hundred and forty-five.

9 The children of Zacchu, seven hundred and sixty.

10 The children of Banui, six hundred and forty-two.

11 The children of Babai, six hundred and twenty-three.

12 The children of Asgad, a thousand two hundred and twenty-two.

13 The children of Adonicam, six hundred and sixty-six.

14 The children of Bague, two thousand and fifty-six.

15 The children of Addin, four hundred and fifty-four.

16 The children of Ater the son of Ezekias, ninety eight.

17 The children of Bassu, three hundred and twenty-three.

18 The children of Jora, a hundred and twelve.

19 The children of Asum, two hundred and twenty-three.

20 The children of Gaber, ninety-five.

21 The children of Bethlaem, a hundred and twenty-three.

22 The children of Netopha, fifty-six.

23 The children of Anathoth, a hundred and twenty-eight.

24 The children of Azmoth, forty-three.

25 The children of Cariathiarim, Chaphira and Beroth, seven hundred and forty-three.

26 The children of Rama and Gabaa, six hundred and twenty-one.

27 The men of Machmas, a hundred and twenty-two.

28 The men of Baethel and Aia, four hundred and twenty-three.

29 The children of Nabu, fifty-two.

30 The children of Magebis, a hundred and fifty-six.

31 The children of Elamar, a thousand two hundred and fifty-four.

32 The children of Elam, three hundred and twenty.

33 The children of Lodadi and Ono, seven hundred and twenty-five.

34 The children of Jericho, three hundred and forty-five.

35 The children of Senaa, three thousand six hundred and thirty.

36 The priests, the sons of Jedua, belonging to the house of Jesus, were nine hundred and seventy-three. 37 The children of Emmer, a thousand and fifty-two. 38 The children of Phassur, a thousand two hundred and forty-seven. 39 The children of Erem, a thousand and seven.

40 The Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy-four.

41 The sons of Asaph, singers, a hundred and twenty-eight.

42 The children of the porters, the children of Sellum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sobai, in all a hundred and thirty-nine. 43 The Nathinim: the children of Suthia, the children of Asupha, the children of Tabaoth, 44 the sons of Cades, the children of Siaa, the children of Phadon, 45 the children of Labano, the children of Agaba, the sons of Acub, 46 the children of Agab, the children of Selami, the children of Anan, 47 the children of Geddel, the children of Gaar, the children of Raia, 48 the children of Rason, the children of Necoda, the children of Gazem, 49 the children of Azo, the children of Phase, the children of Basi, 50 the children of Asena, the children of Mounim, the children of Nephusim, 51 the children of Bacbuc, the children of Acupha, the children of Arur, 52 the children of Basaloth, the children of Mauda, the children of Arsa, 53 the children of Barcos, the children of Sisara, the children of Thema, 54 the children of Nasthie, the children of Atupha. 55 The children of the servants of Solomon: the children of Sotai, the children of Sephera, the children of Phadura, 56 the children of Jeela, the children of Darcon, the children of Gedel, 57 the children of Saphatia, the children of Atil, the children of Phacherath, the children of Aseboim, the children of Emei. 58 All the Nathanim and the sons of Abdeselma were three hundred and ninety-two.

59 These are those who went up from Thelmelech, Thelaresa, Cherub, Hedan, Emmer: and they were not able to tell the house of their fathers and their seed, whether they were of Israel: 60 the children of Dalaea, the children of Bua, the children of Tobias, the children of Necoda, six hundred and fifty-two. 61 And of the children of the priests, the children of Labeia, the children of Akkus, the children of Berzellai, who took a wife of the daughter of Berzellai the Galaadite and was called by their name. 62 These sought their genealogy as though they had been reckoned, but they were not found; and they were removed, as polluted, from the priesthood. 63 The Athersastha told those who they should not eat of the most holy things, until a priest should arise with Lights and Perfections.

64 All the congregation together were about forty-two thousand three hundred and sixty; 65 besides their men-servants and maid-servants and these were seven thousand three hundred and thirty-seven: and among these were two hundred singing men and singing women. 66 Their horses were seven hundred and thirty-six, their mules, two hundred and forty-five. 67 Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.

68 And some of the chiefs of families when they went into the house of the Lord that was in Jerusalem, offered willingly for the house of God, to establish it on its prepared place. 69 According to their power they gave into the treasury of the work pure gold sixty-one thousand pieces and five thousand pounds of silver and one hundred priests' garments.

70 So the priests and the Levites and some of the people and the singers and the porters and the Nathinim, dwelt in their cities and all Israel in their cities.

3

3:1 The seventh month came on and the children of Israel were in their cities and the people assembled as one man at Jerusalem. 2 Then stood up Jesus the son of Josedec and his brothers the priests and Zorobabel the son of Salathiel and his brothers and they built the altar of the God of Israel, to offer upon it whole-burnt-offerings, according to the things that were written in the law of Moses the man of God.

3 They set up the altar on its place, for there was a terror upon them because of the people of the lands: and the whole-burnt-offerings was offered up upon it to the Lord morning and evening. 4 They kept the feast of tabernacles, according to that which was written and offered whole-burnt-offerings daily in number according to the ordinance, the exact daily rate. 5 And after this the perpetual whole-burnt-offering and offering for the season of new moon and for all the hallowed feasts to the Lord and for every one that offered a free-will-offering to the Lord. 6 On the first day of the seventh month they began to offer whole-burnt-offerings to the Lord: but the foundation of the house of the Lord was not laid. 7 They gave money to the stone-hewers and carpenters and meat and drink and oil, to the Sidonians and Tyrians, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant of Cyrus king of the Persians to them.

8 And in the second year of their coming to the house of God in Jerusalem, in the second month, began Zorobabel the son of Salathiel and Jesus the son of Josedec and the rest of their brothers the priests and the Levites and all who came from the captivity to Jerusalem and they appointed the Levites, from twenty years old and upward, over the workmen in the house of the Lord. 9 Jesus and his sons and his brothers stood, Cadmiel and his sons the sons of

Juda, over those who accomplished the works in the house of God: the sons of Enadad, their sons and their brothers the Levites.

10 They laid a foundation for building the house of the Lord: and the priests in their robes stood with trumpets and the Levites the sons of Asaph with cymbals, to praise the Lord, according to the order of David king of Israel. 11 They answered each other with praise and thanksgiving to the Lord, saying: For it is good, for his mercy to Israel endures for ever. All the people shouted with a loud voice to praise the Lord at the laying the foundation of the house of the Lord. 12 But many of the priests and the Levites and the elder men, heads of families, who had seen the former house on its foundation and who saw this house with their eyes, wept with a loud voice: but the multitude shouted with joy to raise a song. 13 The people did not distinguish the voice of the glad shout from the voice of the weeping of the people: for the people shouted with a loud voice and the voice was heard even from afar off.

4

4:1 And those who afflicted Juda and Benjamin heard, that the children of the captivity were building a house to the Lord God of Israel. 2 They drew near to Zorobabel and to the heads of families and said to them: We will build with you; for as you do, we seek to serve our God and we do sacrifice to him from the days of Asaradan king of Assur, who brought us to this place.

3 then Zorobabel and Jesus and the rest of the heads of the families of Israel said to them: It is not for us and you to build a house to our God, for we ourselves will build together to the Lord our God, as Cyrus the king of the Persians commanded us. 4 The people of the land weakened the hands of the people of Juda and hindered them in building, 5 and continued hiring persons against them, plotting to frustrate their counsel, all the days of Cyrus king of the Persians and until the reign of Darius king of the Persians.

6 And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem. 7 And in the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha king of the Persians a writing in the Syrian tongue and the same interpreted. 8 Reum the chancellor and Sampsa the scribe wrote an epistle against Jerusalem to King Arthasastha, saying: 9 Thus has judged Reum the chancellor and Sampsa the scribe and the rest of our fellow-servants, the Dinaeans, the Apharsathachaeans, the Tarphalaeans, the Apharsaeans, the Archyaeans, the Babylonians, the Susanachaeans, Davaeans, 10 and the rest of the nations whom the great and noble Assenaphar removed and settled them in the cities of Somoron and the rest of them beyond the river. 11 This is the purport of the letter, which they sent to him: your servants the men beyond the river to king Arthasastha.

12 Be it known to the king, that the Jews who came up from you to us have come to Jerusalem the rebellious and wicked city, which they are building and its walls are set in order and they have established the foundations of it. 13 Now, then be it known to the king, that if that city be built up and its walls completed, you shall have no tribute, neither will they pay anything and this injures kings. 14 It is not lawful for us to see the dishonor of the king: therefore have we sent and made known the matter to the king; 15 That examination may be made in your fathers' book of record; and you shall find and you shall know that city is rebellious and does harm to kings and countries and there are in the midst of it from very old time refuges for runaway slaves: therefore this city has been made desolate. 16 We therefore declare to the king, that, if that city be

built and its walls be set up, you shall not have peace.

17 Then the king sent to Reum the chancellor and Sampsa the scribe and the rest of their fellow-servants who dwelt in Samaria and the rest beyond the river, saying,Peace; He says, 18 The tribute-gatherer whom you sent to us, has been called before me. 19 And a decree has been made by me and we have examined and found that city of old time exalts itself against kings and that rebellions and desertions take place within it. 20 And there were powerful kings in Jerusalem and they ruled over all the country beyond the river and abundant revenues and tribute were given to them. 21 Now, therefore make a decree to stop the work of those men and that city shall no more be built. 22 See that you be careful of the decree, not to be remiss concerning this matter, for fear that at any time destruction should abound to the harm of kings.

23 Then the tribute-gatherer of king Arthasastha read the letter before Reum the chancellor and Sampsa the scribe and his fellow-servants: and they went in haste to Jerusalem and through Juda and caused them to cease with horses and an armed force. 24 Then ceased the work of the house of God in Jerusalem and it was at a stand until the second year of the reign of Darius king of the Persians.

5

5:1 And Aggaeus the prophet and Zacharias the son of Addo, prophesied a prophesy to the Jews in Juda and Jerusalem in the name of the God of Israel, even to them. 2 Then rose up Zorobabel the son of Salathiel and Jesus the son of Josedec and began to build the house of God that was in Jerusalem: and with them were the prophets of God assisting them.

3 At the same time came there upon them Thanthanai, the governor on this side the river and Satharbuzanai and their fellow-servants and spoke thus to them, Who has ordained a decree for you to build this house and to provide this preparation? 4 Then they spoke thus to them, What are the names of the men that build this city? 5 But the eyes of God were upon the captivity of Juda and they did not cause them to cease till the decree was brought to Darius; and then was sent by the tribute-gatherer concerning this 6 the copy of a letter, which Thanthanai, the governor of the part on this side the river and Satharbuzanai and their fellow-servants the Apharsachaeans who were on this side of the river, sent to king Darius. 7 They sent an account to him and thus it was written in it:

All peace to king Darius. 8 Be it known to the king, that we went into the land of Judea, to the house of the great God; and it is building with choice stones and they are laying timbers in the walls and that work is prospering and goes on favorably in their hands. 9 Then we asked those elders and thus we said to them: Who gave you the order to build this house and to provide this preparation? 10 And we asked them their names, in order to declare them to you, so as to write to you the names of their leading men. 11 They answered us thus, saying: We are the servants of the God of heaven and earth and we are building the house which had been built many years before this and a great king of Israel built it and established it for them. 12 But after that our fathers provoked the God of heaven, he gave them into the hands of Nabuchodonosor the Chaldean, king of Babylon, He destroyed this house and carried the people captive to Babylon. 13 And in the first year of king Cyrus, Cyrus the king made a decree that this house of God should be built. 14 The gold and silver vessels of the house of God, which Nabuchodonosor brought out from the house that was in Jerusalem and carried them into the temple of the king, them did king Cyrus bring out from the temple of the king and gave them to Sabanasar the

treasurer, who was over the treasurer; 15 and said to him: Take all the vessels and go, put them in the house that is in Jerusalem in their place. 16 Then that Sabanazar came and laid the foundations of the house of God in Jerusalem: and from that time even until now it has been building and has not been finished. 17 And now, if it seem good to the king, for fear that search be made in the treasure-house of the king at Babylon, that you may know if it be that a decree was made by king Cyrus to build that house of God that was in Jerusalem, Let the king send to us when he has learnt concerning this matter.

6

6:1 Then Darius the king made a decree and caused a search to be made in the record-offices, where the treasure is stored in Babylon. 2 And there was found in the city, in the palace, a volume and this was the record written in it.

3 In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, saying,Let the house be built and the place where they sacrifice the sacrifices. (Also he appointed its elevation, in height sixty cubits; its breadth was of sixty cubits.) 4 Let there be three strong layers of stone and one layer of timber; and the expense shall be paid out of the house of the king. 5 The silver and the gold vessels of the house of God, which Nabuchodonosor carried off from the house that was in Jerusalem and carried to Babylon, let them even be given and be carried to the temple that is in Jerusalem and put in the place where they were set in the house of God.

6 Now, you rulers beyond the river, Satharbuzanai and their fellow-servants the Apharsachaeans, who are on the other side of the river, give these things, keeping far from that place. 7 Now, let alone the work of the house of God: let the rulers of the Jews and the elders of the Jews build that house of God on its place. 8 Also a decree has been made by me, if haply you may do somewhat in concert with the elders of the Jews for the building of that house of God: to wit, out of the king's property, even the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered. 9 And whatever need there may be, you shall give both the young of bulls and rams and lambs for whole-burnt-offerings to the God of heaven, wheat, salt, wine, oil:—let it be given them according to the word of the priests that are in Jerusalem, day by day whatsoever they shall ask; 10 that they may offer sweet savours to the God of heaven and that they may pray for the life of the king and his sons. 11 And a decree has been made by me, that every man who shall altar this word, timber shall be pulled down from his house, Let him be lifted up and slain upon it and his house shall be confiscated. 12 And may the God whose name dwells there, overthrow every king and people who shall stretch out his hand to altar or destroy the house of God which is in Jerusalem. I Darius have made a decree; let it be diligently attended to.

13 Then Thanthanai the governor on this side beyond the river, Satharbuzanai and his fellow-servants, according to that which king Darius sent, so they did diligently. 14 The elders of the Jews and the Levites built, at the prophecy of Aggaeus the prophet and Zacharias the son of Addo: and they built up and finished it, by the decree of the God of Israel and by the decree of Cyrus and Darius and Arthasastha, kings of the Persians.

15 They finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king.

16 The children of Israel, the priests and the Levites and the rest of the children of the captivity, kept the dedication of the house of God with gladness. 17 They offered for the dedication of the house of God a

hundred calves, two hundred rams, four hundred lambs, twelve kids of the goats for a sin-offering for all Israel, according to the number of the tribes of Israel. 18 They set the priests in their divisions and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

19 The children of the captivity kept the Passover on the fourteenth day of the first month. 20 For the priests and Levites were purified, all were clean to a man and they killed the Passover for all the children of the captivity and for their brothers the priests and for themselves. 21 The children of Israel ate the Passover, even those who were of the captivity and every one who separated himself to them from the uncleanness of the nations of the land, to seek the Lord God of Israel. 22 And they kept the feast of unleavened bread seven days with gladness, because the Lord made them glad, He turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

7

7:1 Now, after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Saraias, the son of Azarias, the son of Chelcias, 2 the son of Selum, the son of Sadduc, the son of Achitob, 3 the son of Samarias, the son of Esria, the son of Mareoth, 4 the son of Zaraia, the son of Ozias, the son of Bokki, 5 the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron the first priest. 6 This Esdras went up out of Babylon; He was a ready scribe in the law of Moses, which the Lord God of Israel gave: and the king gave him leave, for the hand of the Lord his God was upon him in all things which he sought. 7 And some of the children of Israel went up and some of the priests and of the Levites and the singers and the door-keepers and the Nathinim, to Jerusalem, in the seventh year of Arthasastha the king. 8 They came to Jerusalem in the fifth month, this was the seventh year of the king. 9 For in the first day of the first month he began the going up from Babylon and in the first day of the fifth month, they came to Jerusalem, for the good hand of his God was upon him. 10 For Esdras had determined in his heart to seek the law and to do and teach the ordinances and judgments in Israel.

11 And this is the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord and of his ordinances to Israel.

12 Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord God of heaven, Let the order and the answer be accomplished. 13 A decree is made by me, that every one who is willing in my kingdom of the people of Israel and of the priests and Levites, to go to Jerusalem, be permitted to go with you. 14 One has been sent from the king and the seven councillors, to visit Judea and Jerusalem, according to the law of their God that is in your hand. 15 And for the house of the Lord there have been sent silver and gold, which the king and the councillors have freely given to the God of Israel, who dwells in Jerusalem. 16 All the silver and gold, whatsoever you shall find in all the land of Babylon, with the freewill-offering of the people and the priests that offer freely for the house of God which is in Jerusalem. 17 And as for every one that arrives there, speedily order him by this letter to bring calves, rams, lambs and their meat-offerings and their drink-offerings; and you shall offer them on the altar of the house of your God which is in Jerusalem. 18 And whatever it shall seem good to you and to your brothers to do with the rest of the silver and the gold, do as it is pleasing to your God. 19 And deliver the vessels that are given you for the service of the house of God, before God in Jerusalem. 20 And as to the rest of the need of the house of your God, you shall give from the king's treasure-

houses, 21 and from me, whatever it shall seem good to you to give.

I king Arthasastha have made a decree for all the treasuries that are in the country beyond the river, that whatever Esdras the priest and scribe of the God of heaven may ask you, it shall be done speedily, 22 to the amount of a hundred talents of silver and a hundred measures of wheat and a hundred baths of wine and a hundred baths of oil and salt without reckoning. 23 Let whatever is in the decree of the God of heaven, be done: take heed for fear that any one make an attack on the house of the God of heaven, for fear that at any time there shall be wrath against the realm of the king and his sons. 24 Also this has been declared to you, with respect to all the priests and Levites, the singers, porters, Nathinim and ministers of the house of God, let no tribute be paid to you; you shall not have power to oppress them. 25 And you, Esdras, as the wisdom of God is in your hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the Lord your God; and you shall make it known to him that knows not.

26 And whoever shall not do the law of God and the law of the king readily, judgment shall be taken upon him, whether for death or for chastisement, or for a fine of his property, or casting into prison.

27 Blessed be the Lord God of our fathers, who has put it thus into the heart of the king, to glorify the house of the Lord which is in Jerusalem; 28 and has given me favor in the eyes of the king and of his councillors and all the rulers of the king, the exalted ones. I was strengthened according to the good hand of God upon me and I gathered chief men of Israel to go up with me.

8

8:1 These are the heads of their families, the leaders that went up with me in the reign of Arthasastha the king of Babylon. 2 Of the sons of Phinees; Gerson: of the sons of Ithamar; Daniel: of the sons of David; Attus. 3 Of the sons of Sachania and the sons of Phoros; Zacharias: and with him a company of a hundred and fifty. 4 Of the sons of Phaath-Moab; Eliana the son of Saraia and with him two hundred that were males. 5 And of the sons of Zathoes; Sechenias the son of Aziel and with him three hundred males. 6 And of the sons of Adin; Obeth the son of Jonathan and with him fifty males. 7 And of the sons of Elam; Isaeas the son of Athelia and with him seventy males. 8 And of the sons of Saphatia; Zabadias the son of Michael and with him eighty males. 9 And of the sons of Joab; Abadia the son of Jeiel and with him two hundred and eighteen males. 10 And of the sons of Baani; Selimuth the son of Josephia and with him a hundred and sixty males. 11 And of the sons of Babi; Zacharias the son of Babi and with him twenty-eight males. 12 And of the sons of Asgad; Joanan the son of Accatan and with him a hundred and ten males. 13 And of the sons of Adonicam were the last and these were their names, Eliphalat, Jeel and Samaea and with them sixty males. 14 And of the sons of Baguae, Uthai and Zabud and with him seventy males. 15 I gathered them to the river that comes to Evi and we encamped there three days: and I reviewed the people and the priests and found none of the sons of Levi there. 16 I sent men of understanding to Eleazar, to Ariel, to Semeias and to Alonam and to Jarib and to Elnatham and to Nathan and to Zacharias and to Mesollam and to Joarim and to Elnathan. 17 I forwarded them to the rulers with the money of the place and I put words in their mouth to speak to their brothers the Athinim with the money of the place, that they should bring us singers for the house of our God. 18 They came to us, as the good hand of our God was upon us, even a man of understanding of the sons of Mooli, the son of Levi, the son of Israel and at the commencement came his sons and his brothers, eighteen. 19 And Asebia and

Isaia of the sons of Merari, his brothers and his sons, twenty. 20 And of the Nathinim; whom David and the princes had appointed for the service of the Levites there were two hundred and twenty Nathinim; all were gathered by their names.

21 I proclaimed there a fast, at the river Aue, that we should humble ourselves before our God, to seek of him a straight way for us and for our children and for all our property. 22 For I was ashamed to ask of the king a guard and horsemen to save us from the enemy in the way: for we had spoken to the king, saying: The hand of our God is upon all that seek him, for good; but his power and his wrath are upon all that forsake him. 23 So we fasted and asked of our God concerning this; He listened to us.

24 I gave charge to twelve of the chiefs of the priests, to Saraia, to Asabia and ten of their brothers with them. 25 I weighed to them the silver and the gold and the vessels of the first-fruits of the house of our God, which the king and his councillors and his princes and all Israel that were found, had dedicated. 26 I even weighed into their hands six hundred and fifty talents of silver and a hundred silver vessels and a hundred talents of gold; 27 and twenty golden bowls, weighing about a thousand drachms and superior vessels of fine shining brass, precious as gold. 28 I said to them: you are holy to the Lord; and the vessels are holy; and the silver and the gold are freewill-offerings to the Lord God of our fathers. 29 Be watchful and keep them, until you weigh them before the chief priests and the Levites and the chiefs of families in Jerusalem, at the chambers of the house of the Lord. 30 So the priests and the Levites took the weight of the silver and the gold and the vessels, to bring to Jerusalem into the house of our God.

31 And we departed from the river of Aue on the twelfth day of the first month, to come to Jerusalem: and the hand of our God was upon us and delivered us from the hand of the enemy and adversary in the way. 32 And we came to Jerusalem and abode there three days. 33 It came to pass on the fourth day that we weighed the silver and the gold and the vessels, in the house of our God, into the hand of Merimoth the son of Uria the priest; and with him was Eleazar the son of Phinees and with them Jozabad the son of Jesus and Noadia the son of Banaia, the Levites. 34 All things were reckoned by number and weight and the whole weight was written down.

35 At that time the children of the banishment that came from the captivity offered whole-burnt-offerings to the God of Israel, twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for a sin-offering; all whole-burnt-offerings to the Lord. 36 They gave the king's mandate to the king's lieutenants and the governors beyond the river: and they honored the people and the house of God.

9

9:1 When these things were finished, the princes drew near to me, saying: The people of Israel and the priests and the Levites, have not separated themselves from the people of the lands in their abominations, even the C'anaanite, the Ethite, the Pherezite, the Jebusite, the Ammonite, the Moabite and the Moserite and the Amorite. 2 For they have taken of their daughters for themselves and their sons; and the holy seed has passed among the nations of the lands and the hand of the rulers has been first in this transgression. 3 When I heard this thing, I rent my garments and trembled and plucked some of the hairs of my head and of my beard and sat down mourning. 4 Then there assembled to me all that followed the word of the God of Israel, on account of the transgression of the captivity; and I remained mourning until the evening sacrifice.

5 And at the evening sacrifice I rose up from my humiliation; and when I had rent my garments, then I trembled and I bow myself on my knees and spread out my hands to the Lord God, 6 and I said: O Lord, I am ashamed and confounded, O my God, to lift up my face to you: for our transgressions have abounded over our head and our trespasses have increased even to heaven. 7 From the days of our fathers we have been in a great trespass until this day: and because of our iniquities we and our kings and our children, have been delivered into the hand of the kings of the Gentiles by the sword and by captivity and by spoil and with shame of our face, as at this day. 8 And now our God has dealt mercifully with us, so as to leave us to escape and to give us an establishment in the place of his sanctuary, to enlighten our eyes and to give a little reviveing in our servitude. 9 For we are slaves, yet in our servitude the Lord our God has not deserted us; He has extended favor to us in the sight of the kings of the Persians, to give us a reviveing, that they should raise up the house of our God and restore the desolate places of it and to give us a fence in Juda and Jerusalem. 10 What shall we say, our God, after this? For we have forsaken your commandments, 11 which you have given us by the hand of your servants the prophets, saying: The land, into which you go to inherit it, is a land subject to disturbance by the removal of the people of the nations for their abominations, by which they have filled it from one end to the other by their uncleanness.

12 And now give not your daughters to their sons and take not of their daughters for your sons, neither shall you seek their peace or their good for ever: that you may be strong and eat the good of the land and transmit it as an inheritance to your children for ever. 13 And after all that has come upon us because of our evil deeds and our great trespass, it is clear that there is none such as our God, for you have lightly visited our iniquities and given us deliverance; 14 whereas we have repeatedly broken your commandments and intermarried with the people of the lands: be not very angry with us to our utter destruction, so that there should be no remnant or escaping one. 15 O Lord God of Israel, you are righteous; for we remain yet escaped, as at this day: behold, we are before you in our trespasses: for we cannot stand before you on this account.

10

10:1 So when Esdras had prayed and when he had confessed, weeping and praying before the house of God, a very great assembly of Israel came together to him, men and women and youths; for the people wept and wept aloud. 2 And Sechenias the son of Jeel, of the sons of Elam, answered and said to Esdras, We have broken covenant with our God and have taken strange wives of the nations of the land: yet now there is patience of hope to Israel concerning this thing. 3 Now, then let us make a covenant with our God, to put away all the wives and their offspring, as you shall advise: 4 arise and alarm them with the commands of our God; Let it be done according to the law. Rise up, for the matter is upon you; and we are with you: be strong and do.

5 Then Esdras arose and caused the rulers, the priests and Levites and all Israel, to swear that they would do according to this word: and they swore. 6 And Esdras rose up from before the house of God and went to the treasury of Joanan the son of Elisub; he even went to that place: he ate no bread and drank no water; for he mourned over the unfaithfulness of them of the captivity. 7 They made proclamation throughout Juda and Jerusalem to all the children of the captivity, that they should assemble at Jerusalem, saying: 8 Every one who shall not arrive within three days, as is the counsel of the rulers and the elders, all his substance shall be forfeited, He shall be separated from the congregation of the captivity.

9 So all the men of Juda and Benjamin assembled at Jerusalem within the three days. This was the ninth month: on the twentieth day of the month all the people sat down in the street of the house of the Lord, because of their alarm concerning the word and because of the storm. 10 And Esdras the priest arose and said to them: you have broken covenant and have taken strange wives, to add to the trespass of Israel. 11 Now, therefore give praise to the Lord God of our fathers and do that which is pleasing in his sight: and separate yourselves from the peoples of the land and from the strange wives.

12 Then all the congregation answered and said: This your word is powerful upon us to do it. 13 But the people is numerous and the season is stormy and there is no power to stand without and the work is more than enough for one day or for two; for we have greatly sinned in this matter. 14 Let now our rulers stand and for all those in our cities who have taken strange wives, let them come at appointed times and with them elders from every several city and judges, to turn away the fierce wrath of our God from us concerning this matter. 15 Only Jonathan the son of Asael and Jazias the son of Thecoe were with me concerning this; and Mesollam and Sabbathai the Levite helped them.

16 The children of the captivity did thus: and Esdras the priest and heads of families according to their house were separated and all by their names, for they returned in the first day of the tenth month to search out the matter. 17 They made an end with all the men who had taken strange wives by the first day of the first month.

18 And there were found some of the sons of the priests who had taken strange wives: of the sons of Jesus the son of Josedec and his brothers; Maasia and Eliezer and Jarib and Gadalia. 19 They pledged themselves to put away their wives and offered a ram of the flock for a trespass-offering because of their trespass. 20 And of the sons of Emmer; Anani and Zabdia. 21 And of the sons of Eram; Masael and Elia and Samaia and Jeel and Ozia. 22 And of the sons of Phasur; Elionai, Maasia and Ismael and Nathanael and Jozabad and Elasa. 23 And of the Levites; Jozabad and Samu and Colia (he is Colitas,)and Phetheia and Judas and Eliezer. 24 And of the singers; Elisab: and of the porters; Solmen and Telmen and Oduth. 25 Also of Israel: of the sons of Phoros; Ramia and Azia and Melchia and Meamin and Eleazar and Asabia and Banaia. 26 And of the sons of Helam; Matthania and Zacharia and Jaiel and Abdia and Jarimoth and Elia. 27 And of the sons of Zathua; Elionai, Elisub, Matthanai and Armoth and Zabad and Oziza. 28 And of the sons of Babei; Joanan, Anania and Zabu and Thali. 29 And of the sons of Banui; Mosollam, Maluch, Adaias, Jasub and Saluia and Remoth. 30 And of the sons of Phaath Moab; Edne and Chalel and Banaia, Maasia, Matthania, Beseleel and Banui and Manasse. 31 And of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon, 32 Benjamin, Baluch, Samaria. 33 And of the sons of Asem; Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei. 34 And of the sons of Bani; Moodia, Amram, Uel, 35 Banaia, Badaia, Chelkia, 36 Uvania, Marimoth, Eliasiph, 37 Matthania, Matthanai: 38 and so did the children of Banui and the children of Semei, 39 and Selemia and Nathan and Adaia, 40 Machadnabu, Sesei, Sariu, 41 Ezriel and Selemia and Samaria, 42 and Sellum, Amaria, Joseph. 43 Of the sons of Nabu; Jael, Matthanias, Zabad, Zebennas, Jadai and Joel and Banaia.

44 All these had taken strange wives and had begotten sons of them.

I ESDRAS
(ΕΣΔΡΑΣ Α)

1

1:1 Josias held the feast of the Passover in Jerusalem to his Lord and offered the Passover the fourteenth day of the first month; 2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 He spoke to the Levites, the holy ministers of Israel, that they should hallow themselves to the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built: 4 And said: you shall no more bear the ark upon your shoulders: now therefore serve the Lord your God and minister to his people Israel and prepare you after your families and kindreds, 5 According as David the king of Israel prescribed and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brothers the children of Israel, 6 Offer the Passover in order and make ready the sacrifices for your brothers and keep the Passover according to the commandment of the Lord, which was given to Moses.

7 And to the people that was found there Josias gave thirty thousand lambs and kids and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests and to the Levites. 8 And Helkias, Zacharias and Syelus, the governors of the temple, gave to the priests for the Passover two thousand and six hundred sheep and three hundred calves. 9 Jeconias and Samaias and Nathanael his brother and Assabias and Ochiel and Joram, captains over thousands, gave to the Levites for the Passover five thousand sheep and seven hundred calves.

10 When these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, 11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning. 12 They roasted the Passover with fire, as belongs: as for the sacrifices, they sod them in brass pots and pans with a good savour, 13 And set them before all the people: and afterward they prepared for themselves and for the priests their brothers, the sons of Aaron. 14 For the priests offered the fat until night: and the Levites prepared for themselves and the priests their brothers, the sons of Aaron. 15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias and Jeduthun, who was of the king's retinue. 16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brothers the Levites prepared for them. 17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the Passover, 18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the Passover at that time and the feast of sweet bread seven days. 20 And such a Passover was not kept in Israel since the time of the prophet Samuel. 21 Yes, all the kings of Israel held not such a Passover as Josias and the priests and the Levites and the Jews, held with all Israel that were found dwelling at Jerusalem. 22 In the eighteenth year of the reign of Josias was this Passover kept.

23 The works or Josias were upright before his Lord with a heart full of godliness. 24 As for the things that came to pass in his time, they were written in former times, concerning

those who sinned and did wickedly against the Lord above all people and kingdoms and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now, after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him. 26 But the king of Egypt sent to him, saying: What have I to do with you, O king of Judea? 27 I am not sent out from the Lord God against you; for my war is upon Euphrates: and now the Lord is with me, yes, the Lord is with me hasting me forward: depart from me and be not against the Lord.

28 However, Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: 29 But joined battle with him in the plain of Magiddo and the princes came against king Josias. 30 Then the king said to his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle. 31 Then gat he up upon his second chariot; and being brought back to Jerusalem died and was buried in his father's tomb. 32 And in all Jewry they mourned for Josias, yes, Jeremy the prophet lamented for Josias and the chief men with the women made lamentation for him to this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah and every one of the acts that Josias did and his glory and his understanding in the law of the Lord and the things that he had done before and the things now recited, are reported in the book of the kings of Israel and Judea.

34 The people took Joachaz the son of Josias and made him king instead of Josias his father when he was twenty and three years old. 35 He reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. 36 He set a tax upon the land of a hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem. 38 He bound Joacim and the nobles: but Zaraces his brother he apprehended and brought him out of Egypt. 39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; He did evil before the Lord. 40 Why then against him Nabuchodonosor the king of Babylon came up and bound him with a chain of brass and carried him into Babylon. 41 Nabuchodonosor also took of the holy vessels of the Lord and carried them away and set them in his own temple at Babylon. 42 But those things that are recorded of him and of his uncleanness and impiety, are written in the chronicles of the kings.

43 Joacim his son reigned in his stead: he was made king being eighteen years old; 44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord; 46 And made Zedechias king of Judea and Jerusalem when he was one and twenty years old; He reigned eleven years: 47 He did evil also in the sight of the Lord and cared not for the words that were spoken to him by the prophet Jeremy from the mouth of the Lord. 48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel. 49 The governors also of the people and of the priests did many things against the laws and passed all the pollutions of all nations and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call

them back, because he spared them and his tabernacle also. 51 But they had his messengers in derision; and, look when the Lord spoke to them, they made a sport of his prophets: 52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them; 53 Who killed their young men with the sword, yes, even within the compass of their holy temple and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands. 54 They took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God and the king's treasures and carried them away into Babylon. 55 As for the house of the Lord, they burnt it and brake down the walls of Jerusalem and set fire upon her towers: 56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried to Babylon: 57 Who became servants to him and his children, till the Persians reigned, to fulfill the word of the Lord spoken by the mouth of Jeremy: 58 Until the land had enjoyed her Sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

2

2:1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy; 2 The Lord raised up the spirit of Cyrus the king of the Persians, He made proclamation through all his kingdom and also by writing, 3 Saying: Thus says Cyrus king of the Persians; The Lord of Israel, the Most High Lord, has made me king of the whole world, 4 And commanded me to build him a house at Jerusalem among the Jews.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, Let him go up to Jerusalem that is in Judea and build the house of the Lord of Israel: for he is the Lord that dwells in Jerusalem. 6 whoever then dwell in the places about, let them help him, those, I say, that are his neighbors, with gold and with silver, 7 With gifts, with horses and with cattle and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also and the Levites and all they whose mind the Lord had moved to go up and to build a house for the Lord at Jerusalem, 9 And those who dwelt around them and helped them in all things with silver and gold, with horses and cattle and with very many free gifts of a great number whose minds were stirred up to this. 10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem and had set up in his temple of idols.

11 Now, when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer: 12 And by him they were delivered to Sanabassar the governor of Judea. 13 And this was the number of them; A thousand golden cups and a thousand of silver, censers of silver twenty nine, vials of gold thirty and of silver two thousand four hundred and ten and a thousand other vessels. 14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. 15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians Belemus and Mithridates and Tabellius and Rathumus and Beeltethmus and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote to him against those who dwelt in Judea and Jerusalem these letters following; 17 To king Artaxerxes our lord, your servants, Rathumus the

storywriter and Semellius the scribe and the rest of their council and the judges that are in Celosyria and Phenice. 18 Be it now known to the lord king, that the Jews that are up from you to us, having come into Jerusalem, that rebellious and wicked city, do build the marketplaces and repair the walls of it and do lay the foundation of the temple. 19 Now, if this city and its walls be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And since the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, 21 But to speak to our lord the king, to the intent that, if it be your pleasure it may be sought out in the books of your fathers: 22 You shall find in the chronicles what is written concerning these things and shall understand that that city was rebellious, troubling both kings and cities: 23 And that the Jews were rebellious and raised always wars in it; for the which cause even this city was made desolate. 24 Why then now we do declare to you, O lord the king, that if this city be built again and its walls set up anew, you shall from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe and to the rest that were in commission and dwellers in Samaria and Syria and Phenice, after this manner; 26 I have read the epistle which you have sent to me: therefore I commanded to make diligent search and it has been found that that city was from the beginning practising against kings; 27 The men in it were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice. 28 Now, therefore I have commanded to hinder those men from building the city and heed to be taken that there be no more done in it; 29 And that those wicked workers proceed no further to the annoyance of kings,

30 Then king Artaxerxes his letters being read, Rathumus and Semellius the scribe and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3

3:1 Now, when Darius reigned, he made a great feast to all his subjects and to all his household and to all the princes of Media and Persia, 2 And to all the governors and captains and lieutenants that were under him, from India to Ethiopia, of a hundred twenty and seven provinces. 3 When they had eaten and drunk and being satisfied were gone home, then Darius the king went into his bedchamber and slept and soon after awoke.

4 Then three young men, that were of the guard that kept the king's body, spoke one to another; 5 Let every one of us speak a sentence: he that shall overcome and whose sentence shall seem wiser than the others, to him shall the king Darius give great gifts and great things in token of victory: 6 As, to be clothed in purple, to drink in gold and to sleep upon gold and a chariot with bridles of gold and a headtire of fine linen and a chain about his neck: 7 He shall sit next to Darius because of his wisdom and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it and laid it under king Darius his pillow; 9 And said that when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. 10 The first wrote, Wine is the strongest. 11 The second wrote, The king is strongest. 12 The third wrote, Women are strongest:

but above all things Truth bears away the victory.

13 Now, when the king was risen up, they took their writings and delivered them to him and so he read them: 14 And sending forth he called all the princes of Persia and Media and the governors and the captains and the lieutenants and the chief officers; 15 And sat him down in the royal seat of judgment; and the writings were read before them. 16 He said: Call the young men and they shall declare their own sentences. So they were called and came in. 17 He said to them: Declare to us your mind concerning the writings.

Then began the first, who had spoken of the strength of wine; 18 He said thus, O you men, how exceeding strong is wine! it causes all men to err that drink it: 19 It makes the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: 20 It turns also every thought into jollity and mirth, so that a man remembers neither sorrow nor debt: 21 It makes every heart rich, so that a man remembers neither king nor governor; and it maks to speak all things by talents: 22 When they are in their cups, they forget their love both to friends and brothers and a little after draw out swords: 23 But when they are from the wine, they remember not what they have done. 24 O you men, is not wine the strongest, that enforces to do thus? When he had so spoken, he held his peace.

4

4:1 Then the second, that had spoken of the strength of the king, began to say, 2 O you men, do not men excel in strength that bear rule over sea and land and all things in them? 3 But yet the king is more mighty: for he is lord of all these things and has dominion over them; and whatsoever he commands them they do. 4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go and break down mountains walls and towers. 5 They kill and are slain and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those who are no soldiers and have not to do with wars, but use household when they have reaped again that which they had sown, they bring it to the king and compel one another to pay tribute to the king. 7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; 8 If he command to strike, they strike; if he command to make desolate, they make desolate; if he command to build, they build; 9 If he command to cut down, they cut down; if he command to plant, they plant. 10 So all his people and his armies obey him: furthermore he lies down, he eats and drinks and takes his rest: 11 These keep watch around him, neither may any one depart and do his own business, neither disobey they him in any thing. 12 O you men, how should not the king be mightiest when in such sort he is obeyed? He held his tongue.

13 Then the third, who had spoken of women and of the truth, (this was Zorobabel) began to speak. 14 O you men, it is not the great king, nor the multitude of men, neither is it wine, that excels; who is it then that rules them, or has the lordship over them? Are they not women? 15 Women have borne the king and all the people that bear rule by sea and land. 16 Even of them came they: and they nourished them up that planted the vineyards, from where the wine comes. 17 These also make garments for men; these bring glory to men; and without women cannot men be. 18 Yes and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which has comely in favor and beauty? 19 And letting all those things go, do they not gape and even with open mouth fix their eyes fast on her; and have not all

men more desire to her than to silver or gold, or any goodly thing whatsoever?

20 A man leaves his own father that brought him up and his own country and cleaves to his wife. 21 He sticks not to spend his life with his wife and remembers neither father, nor mother, nor country. 22 By this also you must know that women have dominion over you: do you not labor and toil and give and bring all to the woman? 23 Yes, a man takes his sword and goes his way to rob and to steal, to sail upon the sea and upon rivers; 24 And looks upon a lion and goes in the darkness; and when he has stolen, spoiled and robbed, he brings it to his love. 25 Why then a man loves his wife better than father or mother. 26 Yes, many there be that have run out of their wits for women and become servants for their sakes. 27 Many also have perished, have erred and sinned, for women.

28 And now do you not believe me? Is not the king great in his power? Do not all regions fear to touch him? 29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, 30 And taking the crown from the king's head and setting it upon her own head; she also struck the king with her left hand. 31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. 32 O you men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth. 34 O you men, are not women strong? Great is the earth, high is the heaven, swift is the sun in his course, for he compasses the heavens around and fetches his course again to his own place in one day. 35 Is he not great that makes these things? Therefore great is the truth and stronger than all things. 36 All the earth cries upon the truth and the heaven blesses it: all works shake and tremble at it and with it is no unrighteous thing. 37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endures and is Always strong; it lives and conquers unto ages of ages. 39 With her there is no accepting of persons or rewards; but she does the things that are just and refrains from all unjust and wicked things; and all men do well like of her works. 40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power and majesty, of all ages. Blessed be the God of truth.

41 With that he held his peace. All the people then shouted and said: Great is Truth and mighty above all things. 42 Then the king said to him: Ask what you will more than is appointed in the writing and we will give it you, because you are found wisest; and you shall sit next me and shall be called my cousin. 43 Then he said to the king, Remember your vow, which you have vowed to build Jerusalem, in the day when you came to your kingdom, 44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart when he vowed to destroy Babylon and to send them again to that place. 45 You also have vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. 46 And now, O lord the king, this is that which I require and which I desire of you and this is the princely liberality proceeding from yourself: I desire therefore that you make good the vow, the performance of which with your own mouth you have vowed to the King of heaven.

47 Then Darius the king stood up and kissed him and wrote letters for him to all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him and all those who go up with him to build Jerusalem. 48 He

wrote letters also to the lieutenants that were in Celosyria and Phenice and to them in Lebanon, that they should bring cedar wood from Lebanon to Jerusalem and that they should build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; 50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: 51 yes, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; 52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen: 53 And that all those who went from Babylon to build the city should have free liberty, as well they as their posterity and all the priests that went away. 54 He wrote also concerning. the charges and the priests' vestments by which they minister; 55 And likewise for the charges of the Levites, to be given them until the day that the house were finished and Jerusalem builded up. 56 He commanded to give to all that kept the city pensions and wages. 57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done and sent to Jerusalem.

58 Now, when this young man was gone forth, he lifted up his face to heaven toward Jerusalem and praised the King of heaven, 59 And said: From you comes victory, from you comes wisdom and yours is the glory and I am your servant. 60 Blessed are you, who have given me wisdom: for to you I give thanks, O Lord of our fathers. 61 And so he took the letters and went out and came to Babylon and told it all his brothers. 62 They praised the God of their fathers, because he had given them freedom and liberty 63 To go up and to build Jerusalem and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

5

5:1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants and their cattle. 2 Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely and with musical instruments tabrets and flutes. 3 All their brothers played, He made them go up together with them.

4 These are the names of the men which went up, according to their families among their tribes, after their several heads. 5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; 6 Who spoke wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. 7 These are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away to Babylon. 8 They returned to Jerusalem and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias and Zacharias and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus and Baana, their guides.

9 The number of them of the nation and their governors, sons of Phoros, two thousand a hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, a hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, a hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue and Cadmiel and Banuas and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all a hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

34 The sons of Hagia, the sons of Pharacares, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of

Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalar leading them and Aalar; 37 Neither do you think they show their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus and was named after his name.

39 When the description of the kindred of these men was sought in the register and was not found, they were removed from executing the office of the priesthood: 40 For to them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up a high priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty. 42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five: 43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability, 45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver and a hundred priestly vestments. 46 And so dwelt the priests and the Levites and the people in Jerusalem and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east. 48 Then stood up Jesus the son of Josedec and his brothers the priests and Zorobabel the son of Salathiel and his brothers and made ready the altar of the God of Israel, 49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered to them out of the other nations of the land and they erected the altar upon his own place, because all the nations of the land were at enmity with them and oppressed them; and they offered sacrifices according to the time and burnt offerings to the Lord both morning and evening. 51 Also they held the feast of tabernacles, as it is commanded in the law and offered sacrifices daily, as was meet: 52 And after that, the continual oblations and the sacrifice of the Sabbaths and of the new moons and of all holy feasts.

53 All those who had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 They gave to the masons and carpenters money, meat and drink, with cheerfullness. 55 To them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Lebanon, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel and Jesus the son of Josedec and their brothers and the priests and the

Levites and all those who were come to Jerusalem out of the captivity: 57 They laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem. 58 They appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus and his sons and brothers and Cadmiel his brother and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brothers, all Levites, with one accord setters forward of the business, laboring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 The priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, 60 Singing songs of thanksgiving and praising the Lord, according as David the king of Israel had ordained.

61 They sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel. 62 All the people sounded trumpets and shouted with a loud voice, singing songs of thanksgiving to the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying. 64 But many with trumpets and joy shouted with loud voice, 65 So much that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Why then when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean. 67 They perceived that those who were of the captivity did build the temple to the Lord God of Israel. 68 So they went to Zorobabel and Jesus and to the chief of the families and said to them: We will build together with you. 69 For we likewise, as you, do obey your Lord and do sacrifice to him from the days of Azbazareth the king of the Assyrians, who brought us to this place.

70 Then Zorobabel and Jesus and the chief of the families of Israel said to them: It is not for us and you to build together a house to the Lord our God. 71 We ourselves alone will build to the Lord of Israel, according as Cyrus the king of the Persians has commanded us. 72 But the heathen of the land lying heavy upon the inhabitants of Judea and holding them strait, hindered their building; 73 And by their secret plots and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

6

6:1 Now, in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied to the Jews abroad and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel and Jesus the son of Josedec and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them and helping them. 3 At the same time came to them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions and said to them: 4 By whose appointment do you build this house and this roof and perform all the other things? And who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favor, because the Lord had visited the captivity; 6 They were not hindered from building, until such time as signification was given to Darius concerning them and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice and Sathrabuzanes, with their

companions, rulers in Syria and Phenice, wrote and sent to Darius; To king Darius, greeting: 8 Let all things be known to our lord the king, that having come into the country of Judea and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity 9 Building a house to the Lord, great and new, of hewn and costly stones and the timber already laid upon the walls. 10 And those works are done with great speed and the work goes on prosperously in their hands and with all glory and diligence is it made.

11 Then asked we these elders, saying: By whose commandment build you this house and lay the foundations of these works? 12 Therefore to the intent that we might give knowledge to you by writing, we demanded of them who were the chief doers and we required of them the names in writing of their principal men. 13 So they gave us this answer, We are the servants of the Lord which made heaven and earth. 14 And as for this house, it was builded many years ago by a king of Israel great and strong and was finished. 15 But when our fathers provoked God to wrath and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees; 16 Who pulled down the house and burned it and carried away the people captives to Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house. 18 The holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon and they were delivered to Zorobabel and to Sanabassarus the ruler, 19 With commandment that he should carry away the same vessels and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place. 20 Then the same Sanabassarus, having come to this place, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now, therefore, if it seem good to the king, let search be made among the records of king Cyrus: 22 If it be found that the building of the house of the Lord at Jerusalem has been done with the consent of king Cyrus and if our lord the king be so minded, let him inform us that it is so.

23 Then king Darius commanded to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll by which these things were recorded. 24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire: 25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones and one row of new wood of that country; and its expenses to be given out of the house of king Cyrus: 26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem and brought to Babylon, should be restored to the house at Jerusalem and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice and Sathrabuzanes and their companions and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord and governor of Judea and the elders of the Jews, to build the house of the Lord in that place. 28 I have commanded also to have it built up whole again; and that they look diligently to help those who be of the captivity of the Jews, till the house of the Lord be finished: 29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord,

that is, to Zorobabel the governor, for bullocks and rams and lambs; 30 And also corn, salt, wine and oil and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent: 31 That offerings may be made to the Most High God for the king and for his children and that they may pray for their lives. 32 He commanded that whoever should transgress, yes, or make light of any thing before spoken or written, out of his own house should a tree be taken, He thereon be hanged and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretches out his hand to hinder or damage that house of the Lord in Jerusalem. 34 I Darius the king have ordained that according to these things it be done with diligence.

7

7:1 Then Sisinnes the governor of Celosyria and Phenice and Sathrabuzanes, with their companions following the commandments of king Darius, 2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. 3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 They finished these things by the commandment of the Lord God of Israel and with the consent of Cyrus, Darius and Artaxerxes, kings of Persia. 5 Thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 The children of Israel, the priests and the Levites and others that were of the captivity, that were added to them, did according to the things written in the book of Moses. 7 And to the dedication of the temple of the Lord they offered a hundred bullocks two hundred rams, four hundred lambs; 8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. 9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 The children of Israel that were of the captivity held the Passover the fourteenth day of the first month, after that the priests and the Levites were sanctified. 11 Those who were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the Passover for all them of the captivity and for their brothers the priests and for themselves. 13 The children of Israel that came out of the captivity did eat, even all those who had separated themselves from the abominations of the people of the land and sought the Lord. 14 They kept the feast of unleavened bread seven days, making merry before the Lord, 15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

8

8:1 And after these things when Artaxerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum, 2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest. 3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. 4 The king did him honor: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the

priest of the Levites, of the holy singers, porters and ministers of the temple, to Jerusalem, 6 In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month and came to Jerusalem, according to the prosperous journey which the Lord gave them. 7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now, the copy of the commission, which was written from Artaxerxes the king and came to Esdras the priest and reader of the law of the Lord, is this that follows;

9 King Artaxerxes to Esdras the priest and reader of the law of the Lord sends greeting: 10 Having determined to deal graciously, I have given order, that such of the nation of the Jews and of the priests and Levites being within our realm, as are willing and desirous should go with you to Jerusalem. 11 As many therefore as have a mind thereunto, let them depart with you, as it has seemed good both to me and my seven friends the counsellors; 12 That they may look to the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord; 13 And carry the gifts to the Lord of Israel to Jerusalem, which I and my friends have vowed and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem, 14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams and lambs and things thereunto appertaining; 15 To the end that they may offer sacrifices to the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever you and your brothers will do with the silver and gold, that do, according to the will of your God. 17 The holy vessels of the Lord, which are given you for the use of the temple of your God, which is in Jerusalem, you shall set before your God in Jerusalem. 18 And whatsoever thing else you shall remember for the use of the temple of your God, you shall give it out of the king's treasury.

19 I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the Most High God shall send for, they should give it him with speed, 20 To the sum of a hundred talents of silver, likewise also of wheat even to a hundred cors and a hundred pieces of wine and other things in abundance. 21 Let all things be performed after the law of God diligently to the Most High God, that wrath may not come upon the kingdom of the king and his sons. 22 I command you also, that you require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple and that no man have authority to impose any thing upon them.

23 And you, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those who know the law of your God; and those who know it not you shall teach. 24 And whoever shall transgress the law of your God and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then Esdras the scribe said: Blessed be the only Lord God of my fathers, who has put these things into the heart of the king, to glorify his house that is in Jerusalem: 26 And has honored me in the sight of the king and his counsellors and all his friends and nobles. 27 Therefore was I encouraged by the help of the Lord my God and gathered together men of Israel to go up with me.

28 These are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes: 29 Of the

sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias: 30 Of the sons of Pharez, Zacharias; and with him were counted a hundred and fifty men: 31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias and with him two hundred men: 32 Of the sons of Zathoe, Sechenias the son of Jezelus and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan and with him two hundred and fifty men: 33 Of the sons of Elam, Josias son of Gotholias and with him seventy men: 34 Of the sons of Saphatias, Zaraias son of Michael and with him threescore and ten men: 35 Of the sons of Joab, Abadias son of Jezelus and with him two hundred and twelve men: 36 Of the sons of Banid, Assalimoth son of Josaphias and with him a hundred and threescore men: 37 Of the sons of Babi, Zacharias son of Bebai and with him twenty and eight men: 38 Of the sons of Astath, Johannes son of Acatan and with him a hundred and ten men: 39 Of the sons of Adonikam the last and these are the names of them, Eliphalet, Jewel and Samaias and with them seventy men: 40 Of the sons of Bago, Uthi the son of Istalcurus and with him seventy men.

41 These I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them. 42 But when I had found there none of the priests and Levites, 43 Then sent I to Eleazar and Iduel and Masman, 44 And Alnathan and Mamaias and Joribas and Nathan, Eunatan, Zacharias and Mosollamon, principal men and learned. 45 I bade those who they should go to Saddeus the captain, who was in the place of the treasury: 46 And commanded those who they should speak to Daddeus and to his brothers and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought to us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia and his sons and his brothers, who were eighteen. 48 And Asebia and Annuus and Osaias his brother, of the sons of Channuneus and their sons, were twenty men. 49 And of the servants of the temple whom David had ordained and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were showed.

50 And there I vowed a fast to the young men before our Lord, to desire of him a prosperous journey both for us and those who were with us, for our children and for the cattle: 51 For I was ashamed to ask the king footmen and horsemen and conduct for safeguard against our adversaries. 52 For we had said to the king, that the power of the Lord our God should be with those who seek him, to support them in all ways. 53 And again we besought our Lord as touching these things and found him favorable to us.

54 Then I separated twelve of the chief of the priests, Esebrias and Assanias and ten men of their brothers with them: 55 I weighed them the gold and the silver and the holy vessels of the house of our Lord, which the king and his council and the princes and all Israel, had given. 56 When I had weighed it, I delivered to them six hundred and fifty talents of silver and silver vessels of a hundred talents and a hundred talents of gold, 57 And twenty golden vessels and twelve vessels of brass, even of fine brass, glittering like gold.

58 I said to them: Both you are holy to the Lord and the vessels are holy and the gold and the silver is a vow to the Lord, the Lord of our fathers. 59 Watch you and keep them till you deliver them to the chief of the priests and Levites and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. 60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them to Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy and so we came to Jerusalem. 62 When we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day to Marmoth the priest the son of Iri. 63 With him was Eleazar the son of Phinees and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight. 64 All the weight of them was written up the same hour.

65 Moreover, those who were come out of the captivity offered sacrifice to the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, 66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord. 67 They delivered the king's commandments to the king's stewards' and to the governors of Celosyria and Phenice; and they honored the people and the temple of God.

68 Now, when these things were done, the rulers came to me and said: 69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites and the Moabites, Egyptians and Edomites. 70 For both they and their sons have married with their daughters and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes and the holy garment and pulled off the hair from off my head and beard and sat me down sad and very heavy. 72 So all those who were then moved at the word of the Lord God of Israel assembled to me, while I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent and bowing my knees and stretching forth my hands to the Lord, 74 I said: O Lord, I am confounded and ashamed before your face; 75 For our sins are multiplied above our heads and our ignorance have reached up to heaven. 76 For ever since the time of our fathers we have been and are in great sin, even to this day. 77 And for our sins and our fathers' we with our brothers and our kings and our priests were given up to the kings of the earth, to the sword and to captivity and for a prey with shame, to this day.

78 And now in some measure has mercy been showed to us from you, O Lord, that there should be left us a root and a name in the place of your sanctuary; 79 And to discover to us a light in the house of the Lord our God and to give us food in the time of our servitude. 80 Yes, when we were in , we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food; 81 yes and honored the temple of our Lord and raised up the desolate Zion, that they have given us a sure abiding in exile and in Jerusalem.

82 And now, O Lord, what shall we say, having these things? For we have transgressed your commandments, which you gave by the hand of your servants the prophets, saying: 83 That the land, which you enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land and they have filled it with their uncleanness. 84 Therefore now shall you not join your daughters to their sons, neither shall you take their daughters to your sons. 85 Moreover, you shall never seek to have peace with them, that you may be strong and eat the good things of the land and that you may leave the inheritance of the land to your children unto ages of ages.

86 All that is befallen is done to us for our wicked works and great sins;

for you, O Lord, did make our sins light, 87 And did give to us such a root: but we have turned back again to transgress your law and to mingle ourselves with the uncleanness of the nations of the land. 88 Might not you be angry with us to destroy us, till you have left us neither root, seed, nor name?

89 O Lord of Israel, you are true: for we are left a root this day. 90 Behold, now are we before you in our iniquities, for we cannot stand any longer because of these things before you. 91 And as Esdras in his prayer made his confession, weeping and lying flat upon the ground before the temple, there gathered to him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out and said: O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land and now is all Israel aloft. 93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, 94 Like as you have decreed and as many as do obey the law of the Lord. 95 Arise and put in execution: for to you does this matter appertain and we will be with you: do valiantly. 96 So Esdras arose and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

9

9:1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib, 2 And remained there and did eat no meat nor drink water, mourning for the great iniquities of the multitude. 3 And there was a proclamation in all Jewry and Jerusalem to all those who were of the captivity, that they should be gathered together at Jerusalem: 4 And that whoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple and himself cast out from those who were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. 6 All the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up and said to them: you have transgressed the law in marrying strange wives, thereby to increase the sins of Israel. 8 And now by confessing give glory to the Lord God of our fathers, 9 And do his will and separate yourselves from the heathen of the land and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as you have spoken, so will we do. 11 But since the people are many and it is foul weather, so that we cannot stand without and this is not a work of a day or two, seeing our sin in these things is spread far: 12 Therefore let the rulers of the multitude stay, Let all them of our habitations that have strange wives come at the time appointed, 13 With them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them. 15 And those who were of the captivity did according to all these things. 16 And Esdras the priest chose to him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter. 17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together and had strange wives, there were found: 19 Of the sons of Jesus the son of Josedec and his

brothers; Matthelas and Eleazar and Joribus and Joadanus. 20 They gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias and Zabdeus and Eanes and Sameius and Hiereel and Azarias. 22 And of the sons of Phaisur; Elionas, Massias Israel and Nathanael and Ocidelus and Talsas.

23 And of the Levites; Jozabad and Semis and Colius, who was called Calitas and Patheus and Judas and Jonas. 24 Of the holy singers; Eleazurus, Bacchurus. 25 Of the porters; Sallumus and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas and Eddias and Melchias and Maelus and Eleazar and Asibias and Baanias. 27 Of the sons of Ela; Matthanias, Zacharias and Hierielus and Hieremoth and Aedias. 28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth and Sabatus and Sardeus. 29 Of the sons of Babai; Johannes and Ananias and Josabad and Amatheis. 30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael and Hieremoth. 31 And of the sons of Addi; Naathus and Moosias, Lacunus and Naidus and Mathanias and Sesthel, Balnuus and Manasseas. 32 And of the sons of Annas; Elionas and Aseas and Melchias and Sabbeus and Simon Chosameus. 33 And of the sons of Asom; Altaneus and Matthias and Baanaia, Eliphalet and Manasses and Semei. 34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai and Pelias and Anos, Carabasion and Enasibus and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus. 35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives and they put them away with their children.

37 The priests and Levites and those who were of Israel, dwelt in Jerusalem and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 The whole multitude came together with one accord into the broad place of the holy porch toward the east: 39 They spoke to Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. 40 So Esdras the chief priest brought the law to the whole multitude from man to woman and to all the priests, to hear law in the first day of the seventh month. 41 He read in the broad court before the holy porch from morning to midday, before both men and women; and the multitude gave heed to the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose. 43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand: 44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honorably in the first place in the sight of them all. 46 When he opened the law, they stood all straight up. So Esdras blessed the Lord God Most High, the God of Hosts, Almighty. 47 All the people answered, Amen; and lifting up their hands they fell to the ground and worshiped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas and Calitas, Azarias and Joazabdus and Ananias, Biatas, the Levites, taught the law of the Lord, making them by this means to understand it.

49 Then spoke Attharates to Esdras the chief priest. and reader and to the Levites that taught the multitude, even to all, saying: 50 This day is holy to the Lord; (for they all wept when they heard the law:) 51 Go then and eat the fat and drink the sweet and send part to those who have

nothing; 52 For this day is holy to the Lord: and be not sorrowful; for the Lord will bring you to honor.

53 So the Levites proclaimed all things to the people, saying: This day is holy to the Lord; be not sorrowful. 54 Then went they their way, every one to eat and drink and make merry and to give part to those who had nothing and to make great cheer; 55 Because they understood the words by which they were instructed and for the which they had been assembled.

ESTHER
(ΕΣΘΗΡ)

1

In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mardochaeus the son of Jarius, the son of Semeias, the son of Cisaus, of the tribe of Benjamine, a Jew dwelling in the city Susa, a great man, serving in the king's palace, saw a vision. Now, he was of the captivity which Nabuchodonosor king of Babylon had carried captive from Jerusalem, with Jachonias the king of Judea.

And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth. And, behold, two great serpents came forth, both ready for conflict and there came from them a great voice and by their voice every nation was prepared for battle, even to fight against the nation of the just. And, behold, a day of darkness and blackness, tribulation and anguish, affection and tumult upon the earth. All the righteous nation was troubled, fearing their own afflictions; and they prepared to die and cried to God: and from their cry there came as it were a great river from a little fountain , even much water. And light and the sun arose and the lowly were exalted and devoured the honorable.

And Mardochaeus who had seen this vision and what God desired to do, having awoke, kept it in his heart and desired by all means to interpret it, even till night. And Mardochaeus rested quiet in the palace with Gabatha and Tharrha the king's two chamberlains, eunuchs who guarded the palace. He heard their reasoning and searched out their plans and learnt that they were preparing to lay hands on king Artaxerxes: He informed the king concerning them. The king examined the two chamberlains and they confessed and were executed. The king wrote these things for a memorial: also Mardochaeus wrote concerning these matters. The king commanded Mardochaeus to attend in the palace and gave gifts for this service. And Aman the son of Amadathes the Bugean was honorable in the sight of the king, He endeavored to hurt Mardochaeus and his people, because of the two chamberlains of the king.

1:1 It came to pass after these things in the days of Artaxerxes, — (this Artaxerxes ruled over a hundred and twenty-seven provinces from India)— 2 in those days when king Artaxerxes was on the throne in the city of Susa, 3 in the third year of his reign, he made a feast to his friends and the other nations and to the nobles of the Persians and Medes and the chief of the satraps.

4 And after this, after he had shown to them the wealth of his kingdom and the abundant glory of his wealth during a hundred and eighty days, 5 when, I say, the days of the marriage feast were completed, the king made a banquet to the nations who were present in the city six days, in the court of the king's house, 6 which was adorned with hangings of fine linen and flax on cords of fine linen and purple, fastened to golden and silver studs, on pillars of Parian marble and stone: there were golden and silver couches on a pavement of emerald stone and of pearl and of Parian stone and open-worked coverings variously flowered, having roses worked round about; 7 gold and silver cups and a small cup of carbuncle set out of the value of thirty thousand talents, abundant and sweet wine, which the king himself drank. 8 And this banquet was not according to the appointed law; but so the king would have it: He charged the stewards to perform his will and that of the company. 9 Also Astin the queen made a banquet for the women in the palace where king Artaxerxes dwelt.

10 Now, on the seventh day the king, being merry, told Aman and Bazan and Tharrha and Barazi and Zatholtha and Abataza and Tharaba, the seven chamberlains, servants of king Artaxerxes, 11 to bring in the queen to him, to enthrone her and crown her with the diadem and to show her to the princes and her beauty to the nations: for she was beautiful. 12 But queen Astin hearkened not to him to come with the chamberlains: so the king was grieved and angered.

13 He said to his friends, Thus have Astin spoken: pronounce therefore upon this case law and judgment. 14 So Arkesaeus and Sarsathaeus and Malisear, the princes of the Persians and Medes, who were near the king, who sat chief in rank by the king, drew near to him, 15 and reported to him according to the laws how it was proper to do to queen Astin, because she had not done the things commanded of the king by the chamberlains.

16 And Muchaeus said to the king and to the princes, Queen Astin has not wronged the king only, but also all the king's rulers and princes: 17 for he has told them the words of the queen and how she disobeyed the king. As then, said he, she refused to obey king Artaxerxes, 18 so this day shall the other ladies of the chiefs of the Persians and Medes, having heard what she said to the king, dare in the same way to dishonor their husbands. 19 If then it seem good to the king, let him make a royal decree, Let it be written according to the laws of the Medes and Persians, Let him not altar it: Let not the queen come in to him any more; Let the king give her royalty to a woman better than she. 20 Let the law of the king which he shall have made, be widely proclaimed, in his kingdom: and so shall all the women give honor to their husbands, from the poor even to the rich.

21 The saying pleased the king and the princes; and the king did as Muchaeus had said: 22 and sent into all his kingdom through the several provinces, according to their language, in order that men might be feared in their own houses.

2

2:1 And after this the king's anger was pacified, He no more mentioned Astin, bearing in mind what she had said: and how he had condemned her. 2 Then the servants of the king said: Let there be sought for the king chaste and beautiful young virgins. 3 Let the king appoint local governors in all the provinces of his kingdom, Let them select fair and chaste young young womens and bring them to the city Susa, into the women's apartment, Let them be consigned to the king's chamberlain, the keeper of the women; Let things for purification and other attendance be given to them. 4 Let the woman who shall please the king be queen instead of Astin. The thing pleased the king; He did so.

5 Now, there was a Jew in the city Susa and his name was Mardochaeus, the son of Jairus, the son of Semeias, the son of Cisaeus, of the tribe of Benjamin; 6 who had been brought a prisoner from Jerusalem, which Nabuchodonosor king of Babylon had carried into captivity. 7 He had a foster child, daughter of Aminadab his father's brother and her name was Esther; and when her parents were dead, he brought her up for a wife for himself: and the young women was beautiful.

8 And because the king's ordinance was proclaimed, many young womens were gathered to the city Susa under the hand of Gai; and Esther was brought to Gai the keeper of the women. 9 The young women pleased him and she found favor in his sight; He hasted to give her the things for purification and her portion and the seven maidens appointed her out of the palace: He treated her and her maidens well in the women's apartment. 10 But Esther discovered not her family nor

her kindred: for Mardochaeus had charged her not to tell.

11 But Mardochaeus used to walk every day by the women's court, to see what would become of Esther. 12 Now, this was the time for a virgin to go into the king when she should have fulfilled twelve months; for so are the days of purification fulfilled, six months while they are anointing themselves with oil of myrrh and six months with spices and women's purifications. 13 And then the young women goes in to the king; and the officer to whoever he shall give the command, will bring her to come in with him from the women's apartment to the king's chamber. 14 She enters in the evening and in the morning she departs to the second women's apartment, where Gai the king's chamberlain is keeper of the women: and she goes not in to the king again, unless she should be called by name.

15 When the time. was fulfilled for Esther the daughter of Aminadab the brother of Mardochaeus' father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Esther found grace in the sight of all that looked upon her. 16 So Esther went in to king Artaxerxes in the twelfth month, which is Adar, in the seventh year of his reign. 17 The king loved Esther and she found favor beyond all the other virgins: He put on her the queen's crown. 18 The king made a banquet for all his friends and great men for seven days, He highly celebrated the marriage of Esther; He made a release to those who were under his dominion. 19 But Mardochaeus served in the palace. 20 Now, Esther had not discovered her kindred; for so Mardochaeus commanded her, to fear God and perform his commandments, as when she was with him: and Esther changed not her manner of life.

21 And two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mardochaeus was promoted; and they sought to kill king Artaxerxes. 22 The matter was discovered to Mardochaeus, He made it known to Esther and she declared to the king the matter of the conspiracy. 23 The king examined the two chamberlains and hanged them: and the king gave orders to make a note for a memorial in the royal records of the good offices of Mardochaeus, as a commendation.

3

3:1 And after this king Artaxerxes highly honored Aman son of Amadathes, the Bugaean and exalted him and set his seat above all his friends. 2 All in the palace did him obeisance[1], for so the king had given orders to do: but Mardochaeus did not do him obeisance. 3 They in the king's palace said to Mardochaeus, Mardochaeus, why do you transgress the commands of the king?

4 Thus they spoke daily to him, but he hearkened not to them; so they represented to Aman that Mardochaeus resisted the commands of the king: and Mardochaeus had shown to those who he was a Jew. 5 When Aman understood that Mardochaeus did not obeisance[2] to him, he was greatly enraged, 6 and took counsel to destroy utterly all the Jews who were under the rule of Artaxerxes.

7 He made a decree in the twelfth year of the reign of Artaxerxes and cast lots daily and monthly, to kill in one day the race of Mardochaeus: and the lot fell on the fourteenth day of the month which is Adar. 8 He spoke to king Artaxerxes, saying: There is a nation scattered among the nations in all your kingdom and their laws differ from those of all the other nations; and they disobey the laws of the king; and it is not expedient for the king to let them alone. 9 If it seem good to the king, let him make a decree to destroy

[1] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)
[2] Or "worshiped" - *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

them: and I will remit into the king's treasury ten thousand talents of silver. 10 The king took off his ring and gave it into the hands of Aman, to seal the decrees against the Jews. 11 The king said to Aman, Keep the silver and treat the nation as you wilt.

12 So the king's recorders were called in the first month, on the thirteenth day and they wrote as Aman commanded to the captains and governors in every province, from India even to Ethiopia, to a hundred and twenty-seven provinces; and to the rulers of the nations according to their several languages, in the name of king Artaxerxes. 13 The message was sent by posts throughout the kingdom of Artaxerxes, to destroy utterly the race of the Jews on the first day of the twelfth month, which is Adar and to plunder their goods.

The following is the copy of the letter; The great king Artaxerxes writes thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under him. Ruling over many nations and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but ever conducting myself with great moderation and gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits and to restore the peace desired by all men. But when I had enquired of my counsellors how this should be brought to pass. Aman, who excels in soundness of judgment among us and has been manifestly well inclined without wavering and with unshaken fidelity and had obtained the second post in the kingdom, informed us that a certain ill-disposed people is mixed up with all the tribes throughout the world, opposed in their law to every other nation and continually neglecting the commands of the king, so that the united government blamelessly administered by us is not quietly established. Having then conceived that this nation alone of all others is continually set in opposition to every man, introducing as a change a foreign code of laws and injuriously plotting to accomplish the worst of evils against our interests and against the happy establishment of the monarchy; we signified to you in the letter written by Aman, who is set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year; that the people beforetime and now ill-disposed to us having been violently consigned to death in one day, may hereafter secure to us continually a well constituted and quiet state of affairs.

14 The copies of the letters were proclaimed in every province; and an order was given to all the nations to be ready against that day. 15 The business was hastened and that at Susa: and the king and Aman began to drink; but the city was troubled.

4

4:1 But Mardochaeus having perceived what was done, rent his garments and put on sackcloth and sprinkled dust upon himself; and having rushed forth through the open street of the city, he cried with a loud voice, A nation that has done no wrong is going to be destroyed. 2 He came to the king's gate and stood; for it was not lawful for him to enter into the palace, wearing sackcloth and ashes. 3 And in every province where the letters were proclaimed, there was crying and lamentation and great mourning on the part of the Jews: they spread for themselves sackcloth and ashes.

4 The queen's maids and chamberlains went in and told her: and when she had heard what was done, she was disturbed; and she sent to clothe Mardochaeus and take away his sackcloth; but he consented not. 5 So

Esther called for her chamberlain Achrathaeus, who waited upon her; and she sent to learn the truth from Mardochaeus. 6 7 And Mardochaeus showed him what was done and the promise which Aman had made the king of ten thousand talents to be paid into the treasury, that he might destroy the Jews. 8 He gave him the copy of the writing that was proclaimed in Susa concerning their destruction, to show to Esther; and told him to charge her to go in and entreat the king and to beg him for the people, remembering, said he, the days of your low estate, how you were nursed by my hand: because Aman who holds the next place to the king has spoken against us for death. Do you call upon the Lord and speak to the king concerning us, to deliver us from death.

9 So Achrathaeus went in and told her all these words. 10 And Esther said to Achrathaeus, Go to Mardochaeus and say, 11 All the nations of the empire know, that whoever, man or woman, shall go in to the king into the inner court uncalled, that person cannot live: only to whoever the king shall stretch out his golden sceptre, he shall live: and I have not been called to go into the king, for these thirty days. 12 And Achrathaeus reported to Mardochaeus all the words of Esther.

13 Then Mardochaeus said to Achrathaeus, Go and say to her, Esther, say not to yourself that you alone will escape in the kingdom, more than all the other Jews. 14 If you shall refuse to hearken on this occasion, help and protection will be to the Jews from another quarter; but you and your father's house will perish: and who knows, if you have been made queen for this very occasion? 15 And Esther sent the man that came to her to Mardochaeus, saying: 16 Go and assemble the Jews that are in Susa and fast for me and eat not and drink not for three days, night and day: and I also and my maidens will fast; and then I will go in to the king contrary to the law, even if I must die. 17 So Mardochaeus went and did all that Esther commanded him.

[And he besought the Lord, making mention of all the works of the Lord; He said: Lord God, king ruling over all, for all things are in your power and there is no one that shall oppose you, in your purpose to save Israel. - For you have made the heaven and the earth and every wonderful thing in the world under heaven. You are Lord of all and there is no one who shall resist you Lord. You know all things: you know, Lord, that it is not in insolence, nor haughtiness, nor love of glory, that I have done this, to refuse obeisance to the haughty Aman. For I would gladly have kissed the soles of his feet for the safety of Israel. But I have done this, that I might not set the glory of man above the glory of God: and I will not worship any one except you, my Lord and I will not do these things in haughtiness. And now, O Lord God, the King, the God of Abra'am, spare your people, for our enemies are looking upon us to our destruction and they have desired to destroy your ancient inheritance. Do not overlook your peculiar people, whom you have redeemed for yourself out of the land of Egypt. Hearken to my prayer and be propitious to your inheritance and turn our mourning into gladness, that we may live and sing praise to your name, O Lord; and do not utterly destroy the mouth of those who praise you, O Lord.

All Israel cried with all their might, for death was before their eyes. And queen Esther betook herself for refuge to the Lord, being taken as it were in the agony of death. And having taken off her glorious apparel, she put on garments of distress and mourning; and instead of grand perfumes she filled her head with ashes and dung and she greatly brought down her body and she filled every place of her glad adorning with the torn curls of her hair.

And she besought the Lord God of Israel and said: O my Lord, you alone are our king: help me who am destitute and have no helper but you, for my

danger is near at hand. I have heard from my birth, in the tribe of my kindred that you, Lord, took Israel out of all the nations and our fathers out of all their kindred for a perpetual inheritance and have accomplished for them all that you have said. And now we have sinned before you and you have delivered us into the hands of our enemies, because we honored their gods: you are righteous, O Lord. But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, in order to abolish the decree of your mouth and utterly to destroy your inheritances and to stop the mouth of those who praise you and to extinguish the glory of your house and your altar and to open the mouth of the Gentiles to speak the praises of vanities and in order that a mortal king should be admired for ever.

O Lord, do not resign your scepter to those who are not, Let them not laugh at our fall, but turn their counsel, against themselves and make an example of him who has begun to injure us. Remember us, O Lord, manifest yourself in the time of our affliction and encourage me, O King of gods and ruler of all dominion. Put harmonious speech into my mouth before the lion and turn his heart to hate him that fights against us, to the utter destruction of him that consent with him. But deliver us by your hand and help me who am destitute and have none but the, O Lord. You know all things and know that I hate the glory of transgressors and that I abhor the couch of the uncircumcised and of every stranger. You know my necessity, for I abhor the symbol of my proud station, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth and I wear it not in the days of my tranquility. And your handmaid has not eaten at the table of Aman and I have not honored the banquet of the king, neither have I drunk wine of libations. Neither has your handmaid rejoiced since the day of my promotion until now, except in you, O Lord God of Abra'am. O god, who has power over all, hearken to the voice of the desperate and deliver us from the hand of those who devise mischief; and deliver me from my fear.

5

5:1 It came to pass on the third day when she had ceased praying, that she put off her mean dress and put on her glorious apparel. And being splendidly arrayed and having called upon God the Overseer and Preserver of all things, she took her two maids and she leaned upon one, as a delicate female and the other followed bearing her train. And she was blooming in the perfection of her beauty; and her face was cheerful and it were benevolent, but her heart was straitened for fear. And having passed through all the doors, she stood before the king: He was sitting upon his royal throne, He had put on all his glorious apparel, covered all over with gold and precious stones and was very terrible. And having raised his face resplendent with glory, he looked with intense anger: and the queen fell and changed her color as she fainted; and she bowed herself upon the head of the maid that went before her. But God changed the spirit of the king gentleness and in intense feeling he sprang from off his throne and took her into his arms, until she recovered: He comforted her with peaceable words and said to her: What is the matter, Esther? I am your brother; be of good cheer, you shall not die, for our command is openly declared to you, Draw nigh.

2 And having raised the golden sceptre he laid it upon her neck and embraced her and said: Speak to me. And she said to him: I saw you, my lord, as an angel of God and my heart was troubled for fear of your glory; for you, my lord, are to be wondered at and your face is full of grace. And while she was speaking, she fainted and fell. Then the king was troubled and all his servants comforted her. 3 The king said: What will you, Esther? And what

is your request? Ask even to the half of my kingdom and it shall be yours. 4 And Esther said: Today is my great day: if then it seem good to the king, let both him and Aman come to the feast which I will prepare this day. 5 The king said: Hasten Aman to this place, that we may perform the word of Esther. So they both come to the feast of which Esther had spoken.

6 And at the banquet the king said to Esther, What is your request, Queen Esther? Speak and you shall have all that you require. 7 And she said: My request and my petition are: 8 if I have found favor in the sight of the king, let the king and Aman come again tomorrow to the feast which I shall prepare for them and tomorrow I will do the same.

9 So Aman went out from the king very glad and merry: but when Aman saw Mardochaeus the Jew in the court, he was greatly enraged. 10 And having gone into his own house, he called his friends and his wife Zosara. 11 He showed them his wealth and the glory with which the king had invested him and how he had caused him to take precedence and bear chief rule in the kingdom. 12 And Aman said: The queen has called no one to the feast with the king but me and I am invited tomorrow. 13 But these things please me not, while I see Mardochaeus the Jew in the court. 14 And Zosara his wife and his friends said to him: Let there be a gallows made for you of fifty cubits and in the morning do you speak to the king, Let Mardochaeus be hanged on the gallows: but do you go in to the feast with the king and be merry. The saying pleased Aman and the gallows was prepared.

6

6:1 But the Lord removed sleep from the king that night: He told his servant to bring in the books, the registers of daily events, to read to him. 2 He found the records written concerning Mardochaeus, how he had told the king concerning the two chamberlains of the king when they were keeping guard and sought to lay hands on Artaxerxes.

3 The king said: What honor or favor have we done to Mardochaeus? The king's servants said: You have not done anything to him. 4 And while the king was enquiring about the kindness of Mardochaeus, behold, Aman was in the court. The king said: Who is in the court? Now, Aman had come in to speak to the king, that he should hang Mardochaeus on the gallows, which he had prepared. 5 The king's servants said: Behold, Aman stands in the court. The king said: Call him.

6 The king said to Aman, What shall I do to the man whom I wish to honor? And Aman said within himself, Whom would the king honor but myself? 7 He said to the king, As for the man whom the king wishes to honor, 8 let the king's servants bring the robe of fine linen which the king puts on and the horse on which the king rides, 9 Let him give it to one of the king's noble friends, Let him array the man whom the king loves; Let him mount him on the horse and proclaim through the street of the city, saying: Thus shall it be done to every man whom the king honors. 10 Then the king said to Aman, You have well said: so do to Mardochaeus the Jew, who waits in the palace, Let not a word of what you have spoken be neglected.

11 So Aman took the robe and the horse and arrayed Mardochaeus and mounted him on the horse and went through the street of the city and proclaimed, saying: Thus shall it be to every man whom the king wishes to honor.

12 And Mardochaeus returned to the palace: but Aman went home mourning and having his head covered. 13 And Aman related the events that had befallen him to Zosara his wife and to his friends: and his friends and his wife said to him: If Mardochaeus be of the race of the Jews and you have begun to be humbled before him, you

will assuredly fall and you will not be able to withstand him, for the living God is with him. 14 While they were yet speaking, the chamberlains arrived, to hasten Aman to the banquet which Esther had prepared.

7

7:1 So the king and Aman went in to drink with the queen. 2 The king said to Esther at the banquet on the second day, What is it, queen Esther? And what is your request and what is your petition? And it shall be done for you, to the half of my kingdom. 3 And she answered and said: If I have found favor in the sight of the king, let my life be granted to my petition and my people to my request. 4 For both I and my people are sold for destruction and pillage and slavery; both we and our children for bondmen and bondwomen: and I consented not to it, for the slanderer is not worthy of the king's palace. 5 The king said: Who is this that has dared to do this thing? 6 And Esther said: the adversary is Aman, this wicked man. Then Aman was troubled before the king and the queen.

7 The king rose up from the banquet to go into the garden: and Aman began to entreat the queen; for he saw that he was in an evil case.

8 The king returned from the garden; and Aman had fallen upon the bed, entreating the queen. The king said: will you even force my wife in my house? When Aman heard it, he changed countenance. 9 And Bugathan, one of the chamberlains, said to the king, Behold, Aman has also prepared a gallows for Mardochaeus, who spoke concerning the king and a gallows of fifty cubits high has been set up in the premises of Aman. The king said: Let him be hanged thereon. 10 So Aman was hanged on the gallows that had been prepared for Mardochaeus: and then the king's wrath was appeased.

8

8:1 And in that day king Artaxerxes gave to Esther all that belonged to Aman the slanderer: and Mardochaeus was called by the king; for Esther had shown that he was related to her. 2 The king took the ring which he had taken away from Aman and gave it to Mardochaeus: and Esther appointed Mardochaeus over all that had been Aman's.

3 And she spoke yet again to the king and fell at his feet and besought him to do away the mischief of Aman and all that he had done against the Jews. 4 Then the king stretched out to Esther the golden sceptre: and Esther arose to stand near the king. 5 And Esther said: If it seem good to you and I have found favor in your sight, let an order be sent that the letters sent by Aman may be reversed, that were written for the destruction of the Jews, who are in your kingdom. 6 For how shall I be able to look upon the affliction of my people and how shall I be able to survive the destruction of my kindred?

7 The king said to Esther, If I have given and freely granted you all that was Aman's and hanged him on a gallows, because he laid his hands upon the Jews, what do you yet further seek? 8 Write you also in my name, as it seems good to you and seal it with my ring: for whatever orders are written at the command of the king and sealed with my ring, it is not lawful to oppose them.

9 So the scribes were called in the first-month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.

10 They were written by order of the king and sealed with his ring and they sent the letters by the posts: 11 by

which he charged them to use their own laws in every city and to help each other and to treat their adversaries and those who attacked them, as they pleased, 12 on one day in all the kingdom of Artaxerxes, on the thirteenth day of the twelfth month, which is Adar.

13 Let the copies be posted in conspicuous places throughout the kingdom, Let all the Jews be ready against this day, to fight against their enemies.

The following is the copy of the letter of the orders.

[The great king Artaxerxes sends greetings to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests. Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. They not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they supposed that they shall escape the sin-hating vengeance of the ever-seeing God. And oftentimes evil exhortation has made partakers of the guilt of shedding innocent blood and has involved in irremediable calamities, many of those who had been appointed to offices of authority, who had been entrusted with the management of their friends' affairs; while men, by the false sophistry of an evil disposition, have deceived the simple candour of the ruling powers. It is possible to see this, not so much from more ancient traditionary accounts, as it is immediately in your power to see it by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power. It is right to take heed with regard to the future, that we may maintain the government in undistributed peace for all men, adopting needful changes and ever judging those cases which come under our notices, with truly equitable decision.

For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians and differing widely from our mild course of government, having been hospitable entertained by us, obtained so large a share of our universal kindness, as to be called our father and to continue the person next to the royal throne, reverenced of all; he however, overcome by the pride of his station, endeavored to deprive us of our dominion and our life: having by various and subtle artifices demanded for destruction both Mardochaeus our deliverer and perpetual benefactor and Esther the blameless consort of our kingdom, with their whole nation. For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians. But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws and being the sons of the living God, the Most High and mighty, who maintains the kingdom. to us as well as to our forefathers, in the most excellent order.

Ye will therefore do well in refusing to obey the letter sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompence, We enjoin you then, having openly proclaimed a copy of this letter in every place, to give the Jews permission to use their own lawful customs and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. For in the place of the destruction of the chosen race, Almighty God has granted them this time of gladness.

Do you therefore also, among your notable feasts, keep a distinct day with

all festivity, that both now and hereafter it may be a day of deliverance to us and who are well disposed toward the Persians, but to those who plotted against us a memorial of destruction. And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but most hateful to wild beasts and birds for ever.] Let the copies be posted in conspicuous places throughout the kingdom Let all the Jews be ready against this day, to fight against their enemies.

14 So the horsemen went forth with haste to perform the king's commands; and the ordinance was also proclaimed in Susa.

15 And Mardochaeus went forth robed in the royal apparel and wearing a golden crown and a diadem of fine purple linen: and the people in Susa saw it and rejoiced. 16 The Jews had light and gladness, 17 in every city and province wherever the ordinance was proclaimed: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised and became Jews, for fear of the Jews.

9

9:1 For in the twelfth month, on the thirteenth day of the month which is Adar, the letters written by the king arrived. 2 In that day, the adversaries of the Jews perished: for no one resisted, through fear of them. 3 For the chiefs of the satraps and the princes and the royal scribes, honored the Jews; for the fear of Mardochaeus lay upon them. 4 For the order of the king was in force, that he should be celebrated in all the kingdom. 5 6 And in the city Susa the Jews killed five hundred men: 7 both Pharsannes and Delphon and Phasga, 8 and Pharadatha and Barea and Sarbaca, 9 and Marmasima and Ruphaeus and Arsaeus and Zabuthaeus, 10 the ten sons of Aman the son of Amadathes the Bugaean, the enemy of the Jews and they plundered their property on the same day: 11 and the number of those who perished in Susa was rendered to the king. 12 The king said to Esther, The Jews have slain five hundred men in the city Susa; and how, do you think, have they used them in the rest of the country? What then do you yet ask, that it may be done for you?

13 And Esther said to the king, let it be granted to the Jews so to treat them tomorrow as to hand the ten sons of Aman. 14 He permitted it to be so done; He gave up to the Jews of the city the bodies of the sons of Aman to hang. 15 The Jews assembled in Susa on the fourteenth day of Adar and killed three hundred men, but plundered no property.

16 The rest of the Jews who were in the kingdom assembled and helped one another and obtained rest from their enemies: for they destroyed fifteen thousand of them on the thirteenth day of Adar, but took no spoil. 17 They rested on the fourteenth of the same month and kept it as a day of rest with joy and gladness. 18 The Jews in the city Susa assembled also on the fourteenth day and rested; and they kept also the fifteenth with joy and gladness. 19 On this account then it is that the Jews dispersed in every foreign land keep the fourteenth of Adar as a holy day with joy, sending portions each to his neighbor.

20 And Mardochaeus wrote these things in a book and sent them to the Jews, as many as were in the kingdom of Artaxerxes, both those who were near and those who were afar off, 21 to establish these as joyful days and to keep the fourteenth and fifteenth of Adar; 22 for on these days the Jews obtained rest from their enemies; and as to the month, which was Adar, in which a change was made for them, from mourning to joy and from sorrow to a good day, to spend the whole of it in good days of feasting and gladness, sending portions to their friends and to the poor.

23 The Jews consented to this accordingly as Mardochaeus wrote to them, 24 shewing how Aman the son of Amadathes the Macedonian fought against them, how he made a decree and cast lots to destroy them utterly; 25 also how he went in to the king, telling him to hang Mardochaeus: but all the calamities he tried to bring upon the Jews came upon himself, He was hanged and his children. 26 Therefore these days were called Phrurae, because of the lots; (for in their language they are called Phrurae;)because of the words of this letter and because of all they suffered on this account and all that happened to them. 27 And Mardochaeus established it and the Jews took upon themselves and upon their seed and upon those who were joined to them to observe it, neither would they on any account behave differently: but these days were to be a memorial kept in every generation and city and family and province. 28 These days of the Phrurae, said they,shall be kept for ever and their memorial shall not fail in any generation.

29 And queen Esther, the daughter of Aminadab and Mardochaeus the Jew, wrote all that they had done and the confirmation of the letter of Phrurae. 30 31 And Mardochaeus and Esther the queen appointed a fast for themselves privately, even at that time also having formed their plan against their own health. 32 And Esther established it by a command for ever and it was written for a memorial.

10

10:1 The king levied a tax upon his kingdom both by land and sea. 2 And as for his strength and valour and the wealth and glory of his kingdom, behold, they are written in the book of the Persians and Medes, for a memorial. 3 And Mardochaeus was viceroy to king Artaxerxes and was a great man in the kingdom and honored by the Jews and passed his life beloved of all his nation.

JUDITH
(ΙΟΥΔΙΘ)

1

1:1 In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, 2 And built in Ecbatane walls around of stones hewn three cubits broad and six cubits long and made the height of the wall seventy cubits and its breadth fifty cubits: 3 And set its towers upon the gates of it a hundred cubits high and its breadth in the foundation threescore cubits: 4 He made its gates, even gates that were raised to the height of seventy cubits and the breadth of them was forty cubits, for the going forth of his mighty armies and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. 6 And there came to him all those who dwelt in the hill country and all that dwelt by Euphrates and Tigris and Hydaspes and the plain of Arioch the king of the Elymeans and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent to all that dwelt in Persia and to all that dwelt westward and to those who dwelt in Cilicia and Damascus and Lebanon and Antilibanus and to all that dwelt upon the sea coast, 8 And to those among the nations that were of Carmel and Galaad and the higher Galilee and the great plain of Esdrelom, 9 And to all that were in Samaria and its cities and beyond Jordan to Jerusalem and Betane and Chelus and Kades and the river of Egypt and Taphnes and Ramesse and all the land of Gesem, 10 Until you come beyond Tanis and Memphis and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yes, he was before them as one man and they sent away his ambassadors from them without effect and with disgrace. 12 Therefore Nabuchodonosor was very angry with all this country and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia and Damascus and Syria and that he would kill with the sword all the inhabitants of the land of Moab and the children of Ammon and all Judea and all that were in Egypt, till you come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, He prevailed in his battle: for he overthrew all the power of Arphaxad and all his horsemen and all his chariots, 14 And became lord of his cities and came to Ecbatane and took the towers and spoiled its streets, and he turned its beauty into shame. 15 He took also Arphaxad in the mountains of Ragau and stroke him through with his darts and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war and there he took his ease and banqueted, both he and his army, a hundred and twenty days.

2

2:1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said: avenge himself on all the earth. 2 So he called to him all his officers and all his nobles and communicated with them his secret

counsel and concluded the afflicting of the whole earth out of his own mouth. 3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 When he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next to him and said to him. 5 Thus says the great king, the lord of the whole earth, Behold, you shall go forth from my presence and take with you men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand. 6 You shall go against all the west country, because they disobeyed my commandment. 7 You shall declare to that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of my army and I will give them for a spoil to them: 8 So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow: 9 I will lead them captives to the utmost parts of all the earth. 10 You therefore shall go forth. and take beforehand for me all their coasts: and if they will yield themselves to you, you shall reserve them for me till the day of their punishment.

11 But concerning those who rebel, let not your eye spare them; but put them to the slaughter and spoil them wheresoever you go. 12 For as I live and by the power of my kingdom, whatsoever I have spoken, that will I do by my hand. 13 And take heed that you transgress none of the commandments of your lord, but accomplish them fully, as I have commanded you and defer not to do them.

14 Then Holofernes went forth from the presence of his lord and called all the governors and captains and the officers of the army of Assur; 15 He mustered the chosen men for the battle, as his lord had commanded him, to a hundred and twenty thousand and twelve thousand archers on horseback; 16 He ranged them, as a great army is ordered for the war. 17 He took camels and donkeys for their carriages, a very great number; and sheep and oxen and goats without number for their provision: 18 And plenty of victual for every man of the army and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage and to cover all the face of the earth westward with their chariots and horsemen and their chosen footmen. 20 A great number also sundry countries came with them like locusts and like the sand of the earth: for the multitude was without number. 21 They went forth of Nineve three days' journey toward the plain of Bectileth and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia. 22 Then he took all his army, his footmen and horsemen and chariots and went there into the hill country; 23 And destroyed Phud and Lud and spoiled all the children of Rasses and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates and went through Mesopotamia and destroyed all the high cities that were upon the river Arbonai, till you come to the sea.

25 He took the borders of Cilicia and killed all that resisted him and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He also surrounded all the children of Madian and burned up their tabernacles and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest and burnt up all their fields and destroyed their flocks and herds, also he spoiled their cities and utterly wasted their countries and stroke all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus and those who dwelt in Sur and Ocina and all that dwelt in Jemnaan; and those who dwelt in Azotus and Ascalon feared him greatly.

3

3:1 So they sent ambassadors to him to treat of peace, saying: 2 Behold, we the servants of Nabuchodonosor the great king lie before you; use us as shall be good in your sight. 3 Behold, our houses and all our places and all our fields of wheat and flocks and herds and all the dwells of our tents lie before your face; use them as it pleases you. 4 Behold, even our cities and their inhabitants are your servants; come and deal with them as seems good to you.

5 So the men came to Holofernes and declared to him after this manner. 6 Then came he down toward the sea coast, both he and his army and set garrisons in the high cities and took out of them chosen men for aid. 7 So they and all the country around received them with garlands, with dances and with timbrels. 8 Yet he did cast down their frontiers and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near to Judea, over against the great strait of Judea. 10 He pitched between Geba and Scythopolis and there he tarried a whole month, that he might gather together all the carriages of his army.

4

4:1 Now, the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations and after what manner he had spoiled all their temples and brought them to nought. 2 Therefore they were exceedingly afraid of him and were troubled for Jerusalem and for the temple of the Lord their God: 3 For they were newly returned from the captivity and all the people of Judea were lately gathered together: and the vessels and the altar and the house, were sanctified after the profanation. 4 Therefore they sent into all the coasts of Samaria and the villages and to Bethoron and Belmen and Jericho and to Choba and Esora and to the valley of Salem: 5 And possessed themselves beforehand of all the tops of the high mountains and fortified the villages that were in them and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to those who dwelt in Bethulia and Betomestham, which is over against Esdraelon toward the open country, near to doesaim, 7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea and it was easy to stop those who would come up, because the passage was straight, for two men at the most. 8 The children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency and with great vehemency did they humble their souls: 10 Both they and their wives and their children and their cattle and every stranger and hireling and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and women and the little children and the inhabitants of Jerusalem, fell before the temple and cast ashes upon their heads and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar, 12 And cried to the God of Israel all with one consent earnestly, that he would not give their children

for a prey and their wives for a spoil and the cities of their inheritance to destruction and the sanctuary to profanation and reproach and for the nations to rejoice at.

13 So God heard their prayers and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 Joacim the high priest and all the priests that stood before the Lord and they which ministered to the Lord, had their loins girded with sackcloth and offered the daily burnt offerings, with the vows and free gifts of the people, 15 And had ashes on their mitres and cried to the Lord with all their power, that he would look upon all the house of Israel graciously.

5

5:1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war and had shut up the passages of the hill country and had fortified all the tops of the high hills and had laid impediments in the champaign countries: 2 By which he was very angry and called all the princes of Moab and the captains of Ammon and all the governors of the sea coast, 3 He said to them: Tell me now, you sons of C'anaan, who this people is, that dwells in the hill country and what are the cities that they inhabit and what is the multitude of their army and by which is their power and strength and what king is set over them, or captain of their army; 4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then Achior, the captain of all the sons of Ammon, said: Let my lord now hear a word from the mouth of your servant and I will declare to you the truth concerning this people, which dwells near you and inhabits the hill countries: and there shall no lie come out of the mouth of your servant. 6 This people are descended of the Chaldeans: 7 They sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. 8 For they left the way of their ancestors and worshiped the God of heaven, the God whom they knew: so they cast them out from the face of their gods and they fled into Mesopotamia and sojourned there many days. 9 Then their God commanded them to depart from the place where they sojourned and to go into the land of C'anaan: where they dwelt and were increased with gold and silver and with very much cattle. 10 But when a famine covered all the land of C'anaan, they went down into Egypt and sojourned there, while they were nourished and became there a great multitude, so that one do you think not number their nation. 11 Therefore the king of Egypt rose up against them and dealt subtilly with them and brought them low with laboring in brick and made them slaves.

12 Then they cried to their God, He stroke all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. 13 And God dried the Red sea before them, 14 And brought them to mount Sinai and Cades-Barne and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites and they destroyed by their strength all them of Esebon and passing over Jordan they possessed all the hill country. 16 They cast forth before them the C'anaanite, the Pherezite, the Jebusite and the Sychemite and all the Gergesites and they dwelt in that country many days.

17 And while they sinned not before their God, they prospered, because the God that hates iniquity was with them. 18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore and were led captives into a land that was not their's and the temple of their God was cast to the ground

and their cities were taken by the enemies.

19 But now are they returned to their God and have come up from the places where they were scattered and have possessed Jerusalem, where their sanctuary is and are seated in the hill country; for it was desolate. 20 Now, therefore, my lord and governor, if there be any error against this people and they sin against their God, let us consider that this shall be their ruin, Let us go up and we shall overcome them. 21 But if there be no iniquity in their nation, let my lord now pass by, for fear that their Lord defend them and their God be for them and we become a reproach before all the world.

22 When Achior had finished these sayings, all the people standing around the tent murmured and the chief men of Holofernes and all that dwelt by the sea side and in Moab, spoke that he should kill him. 23 For, say they, we will not be afraid of the face of the children of Israel: for, Behold, it is a people that have no strength nor power for a strong battle

24 Now, therefore, lord Holofernes, we will go up and they shall be a prey to be devoured of all your army.

6

6:1 When the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said to Achior and all the Moabites before all the company of other nations, 2 Who are you, Achior and the hirelings of Ephraim, that you have prophesied against us as to day and have said: that we should not make war with the people of Israel, because their God will defend them? And who is God but Nabuchodonosor? 3 He will send his power and will destroy them from the face of the earth and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. 4 For with them we will tread them under foot and their mountains shall be drunk with their blood and their fields shall be filled with their dead bodies and their footsteps shall not be able to stand before us, for they shall utterly perish, says king Nabuchodonosor, lord of all the earth: for he said: None of my words shall be in vain.

5 And you, Achior, a hireling of Ammon, which have spoken these words in the day of your iniquity, shall see my face no more from this day, until I take vengeance of this nation that came out of Egypt. 6 And then shall the sword of my army and the multitude of those who serve me, pass through your sides and you shall fall among their slain when I return. 7 Now, therefore my servants shall bring you back into the hill country and shall set you in one of the cities of the passages: 8 You shall not perish, till you be destroyed with them. 9 If you persuade yourself in your mind that they shall be taken, let not your countenance fall: I have spoken it and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior and bring him to Bethulia and deliver him into the hands of the children of Israel. 11 So his servants took him and brought him out of the camp into the plain and they went from the midst of the plain into the hill country and came to the fountains that were under Bethulia. 12 When the men of the city saw them, they took up their weapons and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. 13 Nevertheless having obtained secretly under the hill, they bound Achior and cast him down and left him at the foot of the hill and returned to their lord.

14 But the Israelites descended from their city and came to him and loosed him and brought him to Bethulia and presented him to the governors of the city: 15 Which were in those days Ozias the son of Micha, of the tribe of Simeon and Chabris the son

of Gothoniel and Charmis the son of Melchiel.

16 They called together all the ancients of the city and all their youth ran together and their women, to the assembly and they set Achior in the midst of all their people. Then Ozias asked him of that which was done. 17 He answered and declared to them the words of the council of Holofernes and all the words that he had spoken in the midst of the princes of Assur and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshiped God and cried to God. saying: 19 O Lord God of heaven, behold their pride and pity the low estate of our nation and look upon the face of those who are sanctified to you this day.

20 Then they comforted Achior and praised him greatly. 21 And Ozias took him out of the assembly to his house and made a feast to the elders; and they called on the God of Israel all that night for help.

7

7:1 The next day Holofernes commanded all his army and all his people which were come to take his part, that they should remove their camp against Bethulia, to take beforehand the ascents of the hill country and to make war against the children of Israel. 2 Then their strong men removed their camps in that day and the army of the men of war was a hundred and seventy thousand footmen and twelve thousand horsemen, beside the baggage and other men that were afoot among them, a very great multitude. 3 They camped in the valley near to Bethulia, by the fountain and they spread themselves in breadth over doesaim even to Belmaim and in length from Bethulia to Cynamon, which is over against Esdraelon.

4 Now, the children of Israel when they saw the multitude of them, were greatly troubled and said every one to his neighbor, Now, will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. 5 Then every man took up his weapons of war and when they had kindled fires upon their towers, they remained and watched all that night. 6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, 7 And viewed the passages up to the city and came to the fountains of their waters and took them and set garrisons of men of war over them, He himself removed toward his people.

8 Then came to him all the chief of the children of Esau and all the governors of the people of Moab and the captains of the sea coast and said: 9 Let our lord now hear a word, that there be not an overthrow in your army. 10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains by which they dwell, because it is not easy to come up to the tops of their mountains.

11 Now, therefore, my lord, fight not against them in battle array and there shall not so much as one man of your people perish. 12 Remain in your camp and keep all the men of your army, Let your servants get into their hands the fountain of water, which issues forth of the foot of the mountain: 13 For all the inhabitants of Bethulia have their water for there; so shall thirst kill them and they shall give up their city and we and our people shall go up to the tops of the mountains that are near and will camp upon them, to watch that none go out of the city. 14 So they and their wives and their children shall be consumed with fire and before the sword come against them, they shall be overthrown in the streets where they dwell. 15 Thus shall you render them an evil reward; because they rebelled and met not your person peaceably.

16 These words pleased Holofernes and all his servants, He appointed to do as they had spoken. 17 So the camp of

the children of Ammon departed and with them five thousand of the Assyrians and they pitched in the valley and took the waters and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon and camped in the hill country over against doesaim: and they sent some of them toward the south and toward the east over against Ekrebel, which is near to Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried to the Lord their God, because their heart failed, for all their enemies had surrounded them and there was no way to escape out from among them. 20 Thus all the company of Assur remained about them, both their footmen, chariots and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia. 21 The cisterns were emptied and they had not water to drink their fill for one day; for they gave them drink by measure. 22 Therefore their young children were out of heart and their women and young men fainted for thirst and fell down in the streets of the city and by the passages of the gates and there was no longer any strength in them.

23 Then all the people assembled to Ozias and to the chief of the city, both young men and women and children and cried with a loud voice and said before all the elders, 24 God be judge between us and you: for you have done us great injury, in that you have not required peace of the children of Assur. 25 For now we have no helper: but God has sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now, therefore call them to you and deliver the whole city for a spoil to the people of Holofernes and to all his army. 27 For it is better for us to be made a spoil to them, than to die for thirst: for we will be his servants, that our souls may live and not see the death of our infants before our eyes, nor our wives nor our children to die. 28 We take to witness against you the heaven and the earth and our God and Lord of our fathers, which punishes us according to our sins and the sins of our fathers, that he do not according as we have said this day. 29 Then there was great weeping with one consent in the midst of the assembly; and they cried to the Lord God with a loud voice.

30 Then Ozias said to them: Brothers, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. 31 If these days pass and there come no help to us, I will do according to your word. 32 He dispersed the people, every one to their own charge; and they went to the walls and towers of their city and sent the women and children into their houses: and they were very low brought in the city.

8

8:1 Now, at that time when Judith heard about this, she was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Elias, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. 3 For as he stood overseeing those who bound sheaves in the field, the heat came upon his head, He fell on his bed and died in the city of Bethulia: and they buried him with his fathers in the field between doesaim and Balamo.

4 So Judith was a widow in her house three years and four months. 5 And she made her a tent upon the top of her house and put on sackcloth upon her loins and ware her widow's apparel. 6 And she fasted all the days of her widowhood, save the eves of the Sabbaths and the Sabbaths and the eves of the new moons and the new moons and the feasts and solemn days of the house of Israel. 7 She was also of a goodly countenance and very beautiful to behold: and her husband Manasses had left her gold and silver and menservants and maidservants and cattle and lands; and she remained upon them. 8 And there was none that gave her an ill word; ar she feared God greatly.

9 Now, when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken to them and that he had sworn to deliver the city to the Assyrians after five days; 10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. 11 They came to her and she said to them: Hear me now, O you governors of the inhabitants of Bethulia: for your words that you have spoken before the people this day are not right, touching this oath which you made and pronounced between God and you and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. 12 And now who are you that have tempted God this day and stand instead of God among the children of men?

13 And now try the Lord Almighty, but you shall never know any thing. 14 For you cannot find the depth of the heart of man, neither can you perceive the things that he thinks: then how can you search out God, that has made all these things and know his mind, or comprehend his purpose? No, my brothers, provoke not the Lord our God to anger. 15 If he will not help us within these five days, he has power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering. 17 Therefore let us wait for salvation of him and call upon him to help us, He will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as has been beforetime. 19 For the which cause our fathers were given to the sword and for a spoil and had a great fall before our enemies. 20 But we know none other god, therefore we trust that he will not dispise us, nor any of our nation.

21 If we be taken so, all Judea shall lie waste and our sanctuary shall be spoiled; He will require its profanation at our mouth. 22 The slaughter of our brothers and the captivity of the country and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in ; and we shall be an offence and a reproach to all those who possess us. 23 For our servitude shall not be directed to favor: but the Lord our God shall turn it to dishonor.

24 Now, therefore, O brothers, let us show an example to our brothers, because their hearts depend upon us and the sanctuary and the house and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which tested us, even as he did our fathers. 26 Remember what things he did to Abra'am and how he tried Isaac and what happened to Jacob in Mesopotamia of Syria when he kept the sheep of Laban his mother's brother. 27 For he has not tried us in the fire, as he did them, for the examination of their hearts, neither has he taken vengeance on us: but the Lord does scourge those who come near to him, to admonish them.

28 Then Ozias said to her: All that you have spoken have you spoken with a good heart and there is none that may oppose your words. 29 For this is not the first day by which your wisdom is manifested; but from the beginning of your days all the people have known your understanding, because the disposition of your heart is good. 30 But the people were very thirsty and compelled us to do to them as we have spoken and to bring an oath upon ourselves, which we will not break. 31 Therefore now pray you for us, because you are a godly woman and the Lord will send us rain to fill our cisterns and we shall faint no more.

32 Then Judith said to them: Hear me and I will do a thing, which shall go throughout all generations to the children of our nation. 33 You shall stand this night in the gate and I will go forth with my waitingwoman: and within the days that you have promised to deliver the city to our enemies the Lord will visit Israel by my hand. 34 But enquire not you of my act: for I will not declare it to you, till the things be finished that I do.

35 Then Ozias Ozias and the princes said to her: Go in peace and the Lord God be before you, to take vengeance on our enemies. 36 So they returned from the tent and went to their wards.

9

9:1 Judith fell upon her face and put ashes upon her head and uncovered the sackcloth by which she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice and said: 2 O Lord God of my father Simeon, to whom you gave a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her and discovered the thigh to her shame and polluted her virginity to her reproach; for you said, It shall not be so; and yet they did so: 3 Why then you gave their rulers to be slain, so that they dyed their bed in blood, being deceived and stroke the servants with their lords and the lords upon their thrones; 4 And have given their wives for a prey and their daughters to be captives and all their spoils to be divided among your dear children; which were moved with your zeal and abhorred the pollution of their blood and called upon you for aid: O God, O my God, hear me also a widow.

5 For you have accomplished not only those things, but also the things which fell out before and which ensued after; you have thought upon the things which are now and which are to come. 6 Yes, what things you did determine were ready at hand and said: Behold, we are here: for all your ways are prepared and your judgments are in your foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear and bow and sling; and know not that you are the Lord that breake the battles: the Lord is your name. 8 Throw down their strength in your power and bring down their force in your wrath: for they have purposed to defile your sanctuary and to pollute the tabernacle where your glorious name rests and to cast down with sword the horn of your altar.

9 Behold their pride and send your wrath upon their heads: give into my hand, which am a widow, the power that I have conceived. 10 strike by the deceit of my lips the servant with the prince and the prince with the servant: break down their stateliness by the hand of a woman. 11 For your power stands not in multitude nor your might in strong men: for you are a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a savior of those who are without hope.

12 I pray you, I pray you, O God of my father and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every

creature, hear you my prayer: 13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against your covenant and your hallowed house and against the top of Zion and against the house of the possession of your children.

14 And make every nation and tribe to acknowledge that you are the God of all power and might and that there is none other that protects the people of Israel but you.

10

10:1 Now, after that she had ceased to cry to the God of Israel and bad made an end of all these words. 2 She rose where she had fallen down and called her maid and went down into the house in the which she abode in the Sabbath days and in her feast days, 3 And pulled off the sackcloth which she had on and put off the garments of her widowhood and washed her body all over with water and anointed herself with precious ointment and braided the hair of her head and put on a tire upon it and put on her garments of gladness, by which she was clad during the life of Manasses her husband. 4 And she took sandals upon her feet and put about her her bracelets and her chains and her rings and her earrings and all her ornaments and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine and a cruse of oil and filled a bag with parched corn and lumps of figs and with fine bread; so she folded all these things together and laid them upon her. 6 Thus they went forth to the gate of the city of Bethulia and found standing there Ozias and the ancients of the city, Chabris and Charmis.

7 When they saw her, that her countenance was altered and her apparel was changed, they wondered at her beauty very greatly and said to her. 8 The God, the God of our fathers give you favor and accomplish your enterprizes to the glory of the children of Israel and to the exaltation of Jerusalem. Then they worshiped God.

9 And she said to them: Command the gates of the city to be opened to me, that I may go forth to accomplish the things of which you have spoken with me. So they commanded the young men to open to her, as she had spoken.

10 When they had done so, Judith went out, she and her maid with her; and the men of the city looked after her, until she was gone down the mountain and till she had passed the valley and do you think see her no more. 11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her, 12 And took her and asked her, Of what people are you? And where do you come from? And where go you? And she said: I am a woman of the Hebrews and am fled from them: for they shall be given you to be consumed: 13 I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will show him a way, by which means he shall go and win all the hill country, without losing the body or life of any one of his men.

14 Now, when the men heard her words and beheld her countenance, they wondered greatly at her beauty and said to her: 15 You have saved your life, in that you have hasted to come down to the presence of our lord: now therefore come to his tent and some of us shall conduct you, until they have delivered you to his hands. 16 When you stand before him, be not afraid in your heart, but show to him according to your word; He will entreat you well.

17 Then they chose out of them a hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. 18 Then was there a concourse throughout all the camp: for her coming was noised among the tents and they came about her, as she stood without the tent of Holofernes, till they told him of her. 19 They wondered at her beauty and admired the children of

Israel because of her and every one said to his neighbor, Who would despise this people, that have among them such women? Surely it is not good that one man of them be left who being let go might deceive the whole earth. 20 And those who lay near Holofernes went out and all his servants and they brought her into the tent.

21 Now, Holofernes rested upon his bed under a canopy, which was woven with purple and gold and emeralds and precious stones. 22 So they showed him of her; He came out before his tent with silver lamps going before him. 23 When Judith had come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face and did reverence to him: and his servants took her up.

11

11:1 Then Holofernes said to her: Woman, be of good comfort, fear not in your heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. 2 Now, therefore, if your people that dwells in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. 3 But now tell me why then you are fled from them and have come to us: for you have come for safeguard; be of good comfort, you shall live this night and hereafter: 4 For none shall hurt you, but entreat you well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said to him: Receive the words of your servant and suffer your handmaid to speak in your presence and I will declare no lie to my lord this night. 6 If you will follow the words of your handmaid, God will bring the thing perfectly to pass by you; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth lives and as his power lives, who has sent you for the upholding of every living thing: for not only men shall serve him by you, but also the beasts of the field and the cattle and the fowls of the air, shall live by your power under Nabuchodonosor and all his house. 8 For we have heard of your wisdom and your policies and it is reported in all the earth, that you only are excellent in all the kingdom and mighty in knowledge and wonderful in feats of war.

9 Now, as concerning the matter, which Achior did speak in your council, we have heard his words; for the men of Bethulia saved him, He declared to them all that he had spoken to you. 10 Therefore, O lord and governor, reject not his word; but lay it up in your heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them and their sin has overtaken them, by which they will provoke their God to anger whenever they shall do that which is not fit to be done: 12 For their victuals fail them and all their water is scant and they have determined to lay hands upon their cattle and purposed to consume all those things, that God has forbidden them to eat by his laws: 13 And are resolved to spend the firstfruits of the the tenths of wine and oil, which they had sanctified and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. 14 For they have sent some to Jerusalem, because those who also dwell there have done the like, to bring them a licence from the senate. 15 Now, when they shall bring them word, they will at once do it and they shall be given to you to be destroyed the same day.

16 Why then I your handmaid, knowing all this, am fled from their presence; and God has sent me to work things with you, whereat all the earth shall be astonished and whoever shall

hear it. 17 For your servant is religious and serves the God of heaven day and night: now therefore, my lord, I will remain with you and your servant will go out by night into the valley and I will pray to God, He will tell me when they have committed their sins: 18 I will come and show it to you: then you shall go forth with all your army and there shall be none of those who shall resist you. 19 I will lead you through the midst of Judea, until you come before Jerusalem; and I will set your throne in her midst; and you shall drive them as sheep that have no shepherd and a dog shall not so much as open his mouth at you: for these things were told me according to my foreknowledge and they were declared to me and I am sent to tell you.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom and said: 21 There is not such a woman from one end of the earth to the other, both for beauty of face and wisdom of words. 22 Likewise Holofernes said to her. God has done well to send you before the people, that strength might be in our hands and destruction upon those who lightly regard my lord. 23 And now you are both beautiful in your countenance and witty in your words: surely if you do as you have spoken your God shall be my God and you shall dwell in the house of king Nabuchodonosor and shall be renowned through the whole earth.

12

12:1 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats and that she should drink of his own wine.

2 Judith said: I will not eat from it, for fear that there be an offence: but provision shall be made for me of the things that I have brought. 3 Then Holofernes said to her: If your provision should fail, how should we give you the like? For there be none with us of your nation.

4 Then Judith said to him As your soul lives, my lord, your handmaid shall not spend those things that I have, before the Lord work by my hand the things that he has determined.

5 Then the servants of Holofernes brought her into the tent and she slept till midnight and she arose when it was toward the morning watch, 6 And sent to Holofernes, saving, Let my lord now command that your handmaid may go forth to prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days and went out in the night into the valley of Bethulia and washed herself in a fountain of water by the camp. 8 When she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. 9 So she came in clean and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only and called none of the officers to the banquet. 11 Then he said to Bagoas the eunuch, who had charge over all that he had, Go now and persuade this Hebrew woman which is with you, that she come to us and eat and drink with us. 12 For, Behold, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not to us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes and came to her, He said: Let not this fair young women fear to come to my lord and to be honored in his presence and drink wine and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then Judith said to him: Who am I now, that I should oppose my lord? Surely whatsoever pleases him I will do speedily and it shall be my joy to the day of my death. 15 So she arose

and decked herself with her apparel and all her woman's attire and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now, when Judith came in and sat down, Holofernes his heart was ravished with her and his mind was moved, He desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then Holofernes said to her: Drink now and be merry with us. 18 So Judith said: I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. 19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her and drank more wine than he had drunk at any time in one day since he was born.

13

13:1 Now, when the evening had come, his servants made haste to depart and Bagoas shut his tent without and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. 2 Judith was left along in the tent and Holofernes lying along upon his bed: for he was filled with wine.

3 Now, Judith had commanded her maid to stand without her bedchamber and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers and she spoke to Bagoas according to the same purpose.

4 So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of my hands for the exaltation of Jerusalem. 5 For now is the time to help your inheritance and to execute your enterprizes to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes' head and took down his fauchion there, 7 And approached to his bed and took hold of the hair of his head and said: Strengthen me, O Lord God of Israel, this day.

8 And she stroke twice upon his neck with all her might and she took away his head from him. 9 And tumbled his body down from the bed and pulled down the canopy from the pillars; and anon after she went forth and gave Holofernes his head to her maid; 10 And she put it in her bag of meat: so they twain went together according to their custom to prayer: and when they passed the camp, they surrounded the valley and went up the mountain of Bethulia and came to its gates.

11 Then Judith said from afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to show his power yet in Jerusalem and his forces against the enemy, as he has even done this day.

12 Now, when the men of her city heard her voice, they made haste to go down to the gate of their city and they called the elders of the city. 13 And then they ran all together, both small and great, for it was strange to those who she had come: so they opened the gate and received them and made a fire for a light and stood around them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he has not taken away his mercy from the house of Israel, but has destroyed our enemies by my hands this night. 15 So she took the head out of the bag and showed it and said to them: behold the head of Holofernes, the chief captain of the army of Assur and behold the canopy, by which he did lie in his drunkness; and the Lord has stricken him by the hand of a woman. 16 As the Lord lives, who has kept me in my way that I went, my countenance

has deceived him to his destruction and yet has he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished and bowed themselves and worshiped God and said with one accord, Blessed be you, O our God, which have this day brought to nought the enemies of your people. 18 Then Ozias said to her: O daughter, blessed are you of the Most High God above all the women upon the earth; and blessed be the Lord God, which has created the heavens and the earth, which has directed you to the cutting off of the head of the chief of our enemies. 19 For this your confidence shall not depart from the heart of men, which remember the power of God for ever. 20 And God turn these things to you for a perpetual praise, to visit you in good things because you have not spared your life for the affliction of our nation, but have revenged our ruin, walking a straight way before our God. All the people said; Amen, Amen.

14

14:1 Then Judith said to them: Hear me now, my brothers and take this head and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear and the sun shall come forth upon the earth, take you every one his weapons and go forth every valiant man out of the city and set you a captain over them, as though you would go down into the field toward the watch of the Assyrians; but go not down. 3 Then they shall take their armor and shall go into their camp and raise up the captains of the army of Assur and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them and they shall flee before your face. 4 So you and all that inhabit the coast of Israel, shall pursue them and overthrow them as they go. 5 But before you do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he had come and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet and reverenced her and said: Blessed are you in all the tabernacles of Juda and in all nations, which hearing your name shall be astonished. 8 Now, therefore tell me all the things that you have done in these days. Then Judith declared to him in the midst of the people all that she had done, from the day that she went forth until that hour she spoke to them. 9 When she had left off speaking, the people shouted with a loud voice and made a joyful noise in their city.

10 When Achior had seen all that the God of Israel had done, he believed in God greatly and circumcised the flesh of his and was joined to the house of Israel to this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall and every man took his weapons and they went forth by bands to the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes and to every one of their rulers.

13 So they came to Holofernes' tent and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas and knocked at the door of the tent; for he thought that he had slept with Judith. 15 But because none answered, he opened it and went into the bedchamber and found him cast upon the floor dead and his head was taken from him. 16 Therefore he cried with a

loud voice, with weeping and sighing and a mighty cry and rent his garments.

17 After he went into the tent where Judith dwelt: and when he found her not, he leaped out to the people and cried, 18 These slaves have dealt treacherously; one woman of the Hebrews has brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lies upon the ground without a head. 19 When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled and there was a cry and a very great noise throughout the camp.

15

15:1 When those who were in the tents heard, they were astonished at the thing that was done. 2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbor, but rushing out all together, they fled into every way of the plain and of the hill country. 3 Those who also had camped in the mountains around Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem and to Bebai and Chobai and Cola and to all the coasts of Israel, such as should tell the things that were done and that all should rush forth upon their enemies to destroy them. 5 Now, when the children of Israel heard it, they all fell upon them with one consent and killed them to Chobai: likewise also those who came from Jerusalem and from all the hill country, (for men had told them what things were done in the camp of their enemies) and those who were in Galaad and in Galilee, chased them with a great slaughter, until they were past Damascus and its borders.

6 The remnant that dwelt at Bethulia, fell upon the camp of Assur and spoiled them and were greatly enriched. 7 The children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel and to see Judith and to salute her. 9 When they came to her, they blessed her with one accord and said to her: You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great rejoicing of our nation: 10 You have done all these things by your hand: you have done much good to Israel and God is pleased by this: blessed be of the Almighty Lord unto ages of ages. All the people said: Amen.

11 The people spoiled the camp the space of thirty days: and they gave to Judith Holofernes his tent and all his plate and beds and vessels and all his stuff: and she took it and laid it on her mule; and made ready her carts and laid them thereon.

12 Then all the women of Israel ran together to see her and blessed her and made a dance among them for her: and she took branches in her hand and gave also to the women that were with her. 13 They put a garland of olive upon her and her maid that was with her and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armor with garlands and with songs in their mouths.

16

16:1 Then Judith began to sing this thanksgiving in all Israel and all the people sang after her this song of praise.

2 Judith said:

Begin to my God with timbrels, sing to my Lord with cymbals: tune to him a new psalm: exalt him and call

upon his name. 3 For God breaks the battles: for among the camps in the midst of the people he has delivered me out of the hands of those who persecuted me. 4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude of which stopped the torrents and their horsemen have covered the hills. 5 He bragged that he would burn up my borders and kill my young men with the sword and dash the sucking children against the ground and make my infants as a prey and my virgins as a spoil.

6 But the Almighty Lord has disappointed them by the hand of a woman. 7 For the mighty one did not fall by the young men, neither did the sons of the Titans strike him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. 8 For she put off the garment of her widowhood for the exaltation of those who were oppressed in Israel and anointed her face with ointment and bound her hair in a tire and took a linen garment to deceive him. 9 Her sandals ravished his eyes, her beauty took his mind prisoner and the fauchion passed through his neck.

10 The Persians quaked at her boldness and the Medes were daunted at her hardiness. 11 Then my afflicted shouted for joy and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown. 12 The sons of the young womens have pierced them through and wounded them as fugatives' children: they perished by the battle of the Lord.

13 I will sing to the Lord a new song: O Lord, you are great and glorious, wonderful in strength and invincible. 14 Let all creatures serve you: for you spoke and they were made, you did send forth your spirit and it created them and there is none that can resist your voice. 15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at your presence: yet you are merciful to those who fear you. 16 For all sacrifice is too little for a sweet savor to you and all the fat is not sufficient for your burnt offering: but he that fears the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them and weep for ever.

18 Now, as soon as they entered into Jerusalem, they worshiped the Lord; and as soon as the people were purified, they offered their burnt offerings and their free offerings and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her and gave the canopy, which she had taken out of his bedchamber, for a gift to the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

21 After this time every one returned to his own inheritance and Judith went to Bethulia and remained in her own possession and was in her time honorable in all the country. 22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead and was gathered to his people.

23 But she increased more and more in honor and became old in her husband's house, being a hundred and five years old and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. 24 The house of Israel lamented her seven days: and before she died, she did distribute her goods to all those who were nearest of kindred to Manasses her husband and to those who were the nearest of her kindred. 25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

TOBIT
(TΩBIT)

1

1:1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali; 2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser. 3 I Tobit have walked all the days of my life in the ways of truth and justice and I did many almsdeeds to my brothers and my nation, who came with me to Nineve, into the land of the Assyrians. 4 When I was in my own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now, all the tribes which together revolted and the house of my father Nephthali, sacrificed to the heifer Baal. 6 But I alone went often to Jerusalem at the feasts, as it was ordained to all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. 7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away and went and spent it every year at Jerusalem: 8 The third I gave to them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore when I had come to the age of a man, I married Anna of my own kindred and of her I begat Tobias. 10 When we were carried away captives to Nineve, all my brothers and those who were of my kindred did eat of the bread of the Gentiles. 11 But I kept myself from eating; 12 Because I remembered God with all my heart. 13 The Most High gave me grace and favor before Enemessar, so that I was his purveyor.

14 I went into Media and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver. 15 Now, when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I do you think not go into Media.

16 And in the time of Enemessar I gave many alms to my brothers and gave my bread to the hungry, 17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. 18 If the king Sennacherib had slain any when he had come and fled from Judea, I buried them secretly; for in his wrath he killed many; but the bodies were not found when they were sought for of the king.

19 When one of the Ninevites went and complained of me to the king, that I buried them and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. 20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias. 21 And there passed not five and fifty days, before two of his sons killed him and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus entreating for me, I returned to Nineve. Now, Achiacharus was cupbearer and keeper of the signet and steward and overseer of the accounts: and Sarchedonus

appointed him next to him: He was my brother's son.

2

2:1 Now, when I had come home again and my wife Anna was restored to me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat. 2 When I saw abundance of meat, I said to my son, Go and bring whatever poor man you shall find out of our brothers, who is mindful of the Lord; and, Behold, I wait for you.

3 But he came again and said: Father, one of our nation is strangled and is cast out in the marketplace. 4 Then before I had tasted of any meat, I started up and took him up into a room until the going down of the sun. 5 Then I returned and washed myself and ate my meat in heaviness, 6 Remembering that prophecy of Amos, as he said: Your feasts shall be turned into mourning and all your mirth into lamentation. 7 Therefore I wept: and after the going down of the sun I went and made a grave and buried him. 8 But my neighbors mocked me and said: This man is not yet afraid to be put to death for this matter: who fled away; and yet, Behold, he buries the dead again.

9 The same night also I returned from the burial and slept by the wall of my courtyard, being polluted and my face was uncovered: 10 I knew not that there were sparrows in the wall and my eyes being open, the sparrows muted warm dung into my eyes and a whiteness came in my eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna did take women's works to do. 12 When she had sent them home to the owners, they paid her wages and gave her also besides a kid. 13 When it was in my house and began to cry, I said to her: From from where is this kid? Is it not stolen? Render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. However, I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are your alms and your righteous deeds? Behold, you and all your works are known.

3

3:1 Then I being grieved did weep and in my sorrow prayed, saying: 2 O Lord, you are just and all your works and all your ways are mercy and truth and you judge truly and justly for ever. 3 Remember me and look on me, punish me not for my sins and ignorance and the sins of my fathers, who have sinned before you: 4 For they obeyed not your commandments: why then you have delivered us for a spoil and to captivity and to death and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now your judgments are many and true: deal with me according to my sins and my fathers': because we have not kept your commandments, neither have we walked in truth before you. 6 Now, therefore deal with me as seems best to you and command my spirit to be taken from me, that I may be dissolved and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches and have much sorrow: command therefore that I may now be delivered out of this distress and go into the everlasting place: turn not your face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids; 8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. do you not know, said they, that you have strangled your

husbands? You have had already seven husbands, neither were you named after any of them. 9 Why then do you beat us for them? If they be dead, go your ways after them, let us never see of you either son or daughter. 10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said: I am the only daughter of my father and if I do this, it shall be a reproach to him and I shall bring his old age with sorrow to the grave.

11 Then she prayed toward the window and said: Blessed are you, O Lord my God and your holy and glorious name is blessed and honorable for ever: let all your works praise you for ever. 12 And now, O Lord, I set my eyes and my face toward you, 13 And say, Take me out of the earth, that I may hear no more the reproach. 14 You know, Lord, that I am pure from all sin with man, 15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither has he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? But if it please not you that I should die, command some regard to be had of me and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God. 17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home and entered into his house and Sara the daughter of Raguel came down from her upper chamber.

4

4:1 In that day, Tobit remembered the money which he had committed to Gabael in Rages of Media, 2 And said with himself, I have wished for death; why then do I not call for my son Tobias that I may signify to him of the money before I die?

3 When he had called him, he said: My son when I am dead, bury me; and do not despise your mother, but honor her all the days of your life and do that which shall please her and grieve her not. 4 Remember, my son, that she saw many dangers for you when you were in her womb: and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all your days, Let not your will be set to sin, or to transgress his commandments: do uprightly all your life long and follow not the ways of unrighteousness. 6 If you deal truly, your doings shall prosperously succeed to you and to all those who live justly. 7 Give alms of your substance; and when you give alms, let not your eye be envious, neither turn your face from any poor and the face of God shall not be turned away from you. 8 If you have abundance give alms accordingly: if you have but a little, be not afraid to give according to that little: 9 For you lay up a good treasure for yourself against the day of necessity. 10 Because that alms do deliver from death and suffers not to come into darkness. 11 For alms is a good gift to all that give it in the sight of the Most High.

12 Beware of all whoredom, my son and chiefly take a wife of the seed of your fathers and take not a strange woman to wife, which is not of your father's tribe: for we are the children of the prophets, Noe, Abra'am, Isaac and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred and were blessed in their children and their seed shall inherit the land.

13 Now, therefore, my son, love your brothers and do not despise in your heart your brothers, the sons and daughters of your people, in not taking a wife of them: for in pride is destruction and much trouble and in lewdness is decay and great want: for lewdness is the mother of famine. 14 Let not the wages of any man, which has accomplished for you, delay with you, but give him it out of hand: for if you serve God, he will also repay you: be circumspect my son, in all things you do and be wise in all your conversation. 15 Do that to no man which you hate: drink not wine to make you drunk: neither let drunkness go with you in your journey.

16 Give of your bread to the hungry and of your garments to those who are naked; and according to your abundance give alms: Let not your eye be envious when you give alms. 17 Pour out your bread on the burial of the just, but give nothing to the wicked. 18 Ask counsel of all that are wise and do not despise any counsel that is profitable.

19 Bless the Lord your God alway and desire of him that your ways may be directed and that all your paths and counsels may prosper: for every nation has not counsel; but the Lord himself gives all good things, He humbles whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of your mind.

20 And now I signify this to those who I committed ten talents to Gabael the son of Gabrias at Rages in Media. 21 And fear not, my son, that we are made poor: for you have much wealth, if you fear God and depart from all sin and do that which is pleasing in his sight.

5

5:1 Tobias then answered and said: Father, I will do all things which you have commanded me: 2 But how can I receive the money, seeing I know him not? 3 Then he gave him the handwriting and said to him: Seek you a man which may go with you, whiles I yet live and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel. 5 But he knew not; He said to him: Can you go with me to Rages? And do you know those places well? 6 To whom the angel said: I will go with you and I know the way well: for I have dwelt with our brother Gabael.

7 Then Tobias said to him: Wait for me, till I tell my father. 8 Then he said to him: Go and do not delay. So he went in and said to his father, Behold, I have found one which will go with me. Then he said: Call him to me, that I may know of what tribe he is and whether he be a trusty man to go with you. 9 So he called him, He came in and they saluted one another.

10 Then Tobit said to him: Brother, show me of what tribe and family You are. 11 To whom he said: do you seek for a tribe or family, or a hired man to go with your son? Then Tobit said to him: I would know, brother, your kindred and name.

12 Then he said: I am Azarias, the son of Ananias the great and of your brothers. 13 Then Tobit said: You are welcome, brother; be not now angry with me, because I have enquired to know your tribe and your family; for you are my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship and offered the firstborn and the tenths of the fruits; and they were not seduced with the error of our brothers: my brother, you are of a good stock. 14 But tell me, what wages shall I give you? Will you a drachm a day and things necessary, as to my own son? 15 Moreover, if you return safe, I will add something to your wages.

16 So they were well pleased. Then he said to Tobias, Prepare yourself for the journey and God send you a good journey. When his son had prepared all

things far the journey, his father said: Go you with this man and God, which dwells in heaven, prosper your journey and the angel of God keep you company. So they went forth both and the young man's dog with them.

17 But Anna his mother wept and said to Tobit, Why have you sent away our son? Is he not the staff of our hand, in going in and out before us? 18 Be not greedy to add money to money: but let it be as refuse in respect of our child. 19 For that which the Lord has given us to live with does suffice us. 20 Then Tobit said to her: Take no care, my sister; he shall return in safety and your eyes shall see him. 21 For the good angel will keep him company and his journey shall be prosperous, He shall return safe. 22 Then she made an end of weeping.

6

6:1 And as they went on their journey, they came in the evening to the river Tigris and they dwelt there. 2 When the young man went down to wash himself, a fish leaped out of the river and would have devoured him. 3 Then the angel said to him: Take the fish. The young man laid hold of the fish and drew it to land. 4 To whom the angel said: Open the fish and take the heart and the liver and the gall and put them up safely. 5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish? 7 He said to him: Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke from it before the man or the woman and the party shall be no more vexed. 8 As for the gall, it is good to anoint a man that has whiteness in his eyes, He shall be healed.

9 When they were come near to Rages, 10 The angel said to the young man, Brother, to day we shall dwell with Raguel, who is your cousin; he also has one only daughter, named Sara; I will speak for her, that she may be given you for a wife. 11 For to you does the right of her appertain, seeing you only are of her kindred. 12 The maid is fair and wise: now therefore hear me and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance does rather appertain to you than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias that this maid has been given to seven men, who all died in the marriage chamber. 14 And now I am the only son of my father and I am afraid, for fear that if I go in to her, I die, as the other before: for a wicked spirit loves her, which hurts no body, but those which come to her; why then I also fear for fear that I die and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said to him: do you not remember the precepts which your father gave you, that you should marry a wife of your own kindred? Why then hear me, O my brother; for she shall be given you to wife; and make you no reckoning of the evil spirit; for this same night shall she be given you in marriage. 16 When you shall come into the marriage chamber, you shall take the ashes of perfume and shall lay upon them some of the heart and liver of the fish and shall make a smoke with it: 17 The devil shall smell it and flee away and never come again any more: but when you shall come to her, rise up both of you and pray to God which is merciful, who will have pity on you and save you: fear not, for she is appointed to you from the beginning; and you shall preserve her and she shall go with you. Moreover, I suppose that she shall bear you children. Now, when Tobias had heard

these things, he loved her and his heart was effectually joined to her.

7

7:1 When they were come to Ecbatane, they came to the house of Raguel and Sara met them: and after they had saluted one another, she brought them into the house. 2 Then Raguel said to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From from where are you, brothers? To whom they said: We are of the sons of Nephthalim, which are captives in Nineve. 4 Then he said to them: Do you know Tobit our kinsman? They said: We know him. Then he said: Is he in good health? 5 They said: He is both alive and in good health: and Tobias said: He is my father. 6 Then Raguel leaped up and kissed him and wept, 7 Blessed him and said to him: You are the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then Tobias said to Raphael: Brother Azarias, speak of those things of which you did talk in the way, Let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink and make merry: 10 For it is meet that you should marry my daughter: nevertheless I will declare to you the truth. 11 I have given my daughter in marriage to seven men, who died that night they came in to her: nevertheless for the present be merry. But Tobias said: I will eat nothing here, till we agree and swear one to another. 12 Raguel said: Then take her from henceforth according to the manner, for you are her cousin and she is yours and the merciful God give you good success in all things.

13 Then he called his daughter Sara and she came to her father, He took her by the hand and gave her to be wife to Tobias, saying: Behold, take her after the law of Moses and lead her away to your father. He blessed them; 14 And called Edna his wife and took paper and did write an instrument of covenants and sealed it. 15 Then they began to eat.

16 After Raguel called his wife Edna and said to her: Sister, prepare another chamber and bring her in to that place. 17 Which when she had done as he had bidden her, she brought her to that place: and she wept and she received the tears of her daughter and said to her: 18 Be of good comfort, my daughter; the Lord of heaven and earth give you joy for this your sorrow: be of good comfort, my daughter.

8

8:1 When they had supped, they brought Tobias in to her. 2 And as he went, he remembered the words of Raphael and took the ashes of the perfumes and put the heart and the liver of the fish after this, and made a smoke with it. 3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed and said: Sister, arise, Let us pray that God would have pity on us. 5 Then began Tobias to say, Blessed are you, O God of our fathers and blessed is your holy and glorious name for ever; let the heavens bless you and all your creatures. 6 You made Adam and gave him Eve his wife for a helper and stay: of them came mankind: you have said: It is not good that man should be alone; let us make to him an aid like to himself. 7 And now, O Lord, I take not this my sister for lush but uprightly: therefore mercifully ordain that we may become aged together. 8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose and went and made a grave, 10 Saying: I fear for fear that he also be dead. 11 But when Raguel had come into his house, 12 He said to his wife Edna. Send one of the maids, Let her see whether he be alive: if he be not, that we may bury him and no man know it. 13 So the maid opened the door and went in and found them both asleep, 14 and came forth and told those who he was alive.

15 Then Raguel praised God and said: O God, you are worthy to be praised with all pure and holy praise; therefore let your saints praise you with all your creatures; Let all your angels and your elect praise you for ever. 16 You are to be praised, for you have made me joyful; and that is not come to me which I suspected; but you have dealt with us according to your great mercy. 17 You are to be praised because you have had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord and finish their life in health with joy and mercy. 18 Then Raguel bade his servants to fill the grave.

19 He kept the wedding feast fourteen days. 20 For before the days of the marriage were finished, Raguel had said to him by an oath, that he should not depart till the fourteen days of the marriage were expired; 21 And then he should take the half of his goods and go in safety to his father; and should have the rest when I and my wife be dead.

9

9:1 Then Tobias called Raphael and said to him: 2 Brother Azarias, take with you a servant and two camels and go to Rages of Media to Gabael and bring me the money and bring him to the wedding. 3 For Raguel has sworn that I shall not depart. 4 But my father counts the days; and if I delay any longer, he will be very sorry. 5 So Raphael went out and dwelt with Gabael and gave him the handwriting: who brought forth bags which were sealed up and gave them to him.

6 And early in the morning they went forth both together and came to the wedding: and Tobias blessed his wife.

10

10:1 Now, Tobit his father counted every day: and when the days of the journey were expired and they came not, 2 Then Tobit said: Are they detained? Or is Gabael dead and there is no man to give him the money? 3 Therefore he was very sorry. 4 Then his wife said to him: My son is dead, seeing he stays long; and she began to wail him and said: 5 Now, I care for nothing, my son, since I have let you go, the light of my eyes.

6 To whom Tobit said: Hold your peace, take no care, for he is safe. 7 But she said: Hold your peace and deceive me not; my son is dead. And she went out every day into the way which they went and did eat no meat on the daytime and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, 8 Let me go, for my father and my mother look no more to see me. 9 But his father in law said to him: Wait with me and I will send to your father and they shall declare to him how things go with you. 10 But Tobias said: No; but let me go to my father.

11 Then Raguel arose and gave him Sara his wife and half his goods, servants and cattle and money: 12 He blessed them and sent them away, saying: The God of heaven give you a prosperous journey, my children. 13 He said to his daughter, Honor your father and your mother in law, which are now your parents, that I may hear good report of you. He kissed her. Edna also said to Tobias, The Lord of heaven restore you, my dear brother and grant that I may see your children of my

daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter to you of special trust; where are do not entreat her evil.

11

11:1 After these things Tobias went his way, praising God that he had given him a prosperous journey and blessed Raguel and Edna his wife and went on his way till they drew near to Nineve. 2 Then Raphael said to Tobias, You know, brother, how you did leave your father: 3 Let us haste before your wife and prepare the house. 4 And take in your hand the gall of the fish. So they went their way and the dog went after them. 5 Now, Anna sat looking about toward the way for her son. 6 When she espied him coming, she said to his father, Behold, your son comes and the man that went with him.

7 Then Raphael said: I know, Tobias, that your father will open his eyes. 8 Therefore anoint you his eyes with the gall and being pricked with it, he shall rub and the whiteness shall fall away, He shall see you.

9 Then Anna ran forth and fell upon the neck of her son and said to him: Seeing I have seen you, my son, from henceforth I am content to die. They wept both. 10 Tobit also went forth toward the door and stumbled: but his son ran to him, 11 And took hold of his father: He strake of the gall on his fathers' eyes, saying: Be of good hope, my father. 12 When his eyes began to smart, he rubbed them; 13 The whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 He wept and said: Blessed are you, O God and blessed is your name for ever; and blessed are all your holy angels: 15 For you have scourged and have taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight. 17 But Tobias gave thanks before them, because God had mercy on him. When he came near to Sara his daughter in law, he blessed her, saying: You are welcome, daughter: God be blessed, which has brought you to us and blessed be your father and your mother. And there was joy among all his brothers which were at Nineve. 18 And Achiacharus and Nasbas his brother's son, came: 19 And Tobias' wedding was kept seven days with great joy.

12

12:1 Then Tobit called his son Tobias and said to him: My son, see that the man have his wages, which went with you and you must give him more. 2 And Tobias said to him: O father, it is no harm to me to give him half of those things which I have brought: 3 For he has brought me again to you in safety and made whole my wife and brought me the money and likewise healed you. 4 Then the old man said: It is due to him. 5 So he called the angel, He said to him: Take half of all that you have brought and go away in safety. 6 Then he took them both apart and said to them: Bless God, praise him and magnify him and praise him for the things which he has done to you in the sight of all that live. It is good to praise God and exalt his name and honorably to show forth the works of God; therefore be not slack to praise him. 7 It is good to keep close the secret of a king, but it is honorable to reveal the works of God. Do that which is good and no evil shall touch you. 8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: 9 For alms does deliver from death and shall purge away all sin. Those who exercise alms

and righteousness shall be filled with life: 10 But those who sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said: It was good to keep close the secret of a king, but that it was honorable to reveal the works of God. 12 Now, therefore when you did pray and Sara your daughter in law, I did bring the remembrance of your prayers before the Holy One: and when you did bury the dead, I was with you likewise. 13 When you did not delay to rise up and leave your dinner, to go and cover the dead, your good deed was not hid from me: but I was with you. 14 And now God has sent me to heal you and Sara your daughter in law. 15 I am Raphael, one of the seven holy angels, which present the prayers of the saints and which go in and out before the glory of the Holy One.

16 Then they were both troubled and fell upon their faces: for they feared. 17 But he said to them: Fear not, for it shall go well with you; praise God therefore. 18 For not of any favor of mine, but by the will of our God I came; why then praise him for ever. 19 All these days I did appear to you; but I did neither eat nor drink, but you did see a vision. 20 Now, therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. 21 When they arose, they saw him no more. 22 Then they confessed the great and wonderful works of God and how the angel of the Lord had appeared to them.

13

13:1 Then Tobit wrote a prayer of rejoicing and said:

Blessed be God that lives for ever and blessed be his kingdom. 2 For he does scourge and has mercy: he leads down to hades and brings up again: neither is there any that can avoid his hand. 3 Confess him before the Gentiles, you children of Israel: for he has scattered us among them. 4 There declare his greatness and extol him before all the living: for he is our Lord, He is the God our Father for ever. 5 He will scourge us for our iniquities and will have mercy again and will gather us out of all nations, among whom he has scattered us.

6 If you turn to him with your whole heart and with your whole mind and deal uprightly before him, then will he turn to you and will not hide his face from you. Therefore see what he will do with you and confess him with your whole mouth and praise the Lord of might and extol the everlasting King. In the land of my captivity do I praise him and declare his might and majesty to a sinful nation. O you sinners, turn and do justice before him: who can tell if he will accept you and have mercy on you?

7 I will extol my God and my soul shall praise the King of heaven and shall rejoice in his greatness. 8 Let all men speak, Let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge you for your children's works and will have mercy again on the sons of the righteous. 10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in you again with joy, Let him make joyful there in you those who are captives and love in you for ever those who are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise you with great joy. 12 Cursed are all they which hate you and blessed shall all be which love you for ever. 13 Rejoice and be glad for the children of the just: for they shall be gathered together and shall bless the Lord of the just. 14 O blessed are they which love you, for they shall rejoice in your peace: blessed are they which have been sorrowful for all your scourges; for they shall rejoice for you when they have seen all your glory and shall be glad for ever.

15 Let my soul bless God the great King. 16 For Jerusalem shall be built up with sapphires and emeralds and precious stone: your walls and towers and battlements with pure gold. 17 The streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. 18 All her streets shall say, Alleluia; and they shall praise him, saying: Blessed be God, which has extolled it for ever.

14

14:1 So Tobit made an end of praising God. 2 He was eight and fifty years old when he lost his sight, which was restored to him after eight years: He gave alms, He increased in the fear of the Lord God and praised him.

3 When he was very aged he called his son and the sons of his son and said to him: My son, take your children; for, behold, I am aged and am ready to depart out of this life. 4 Go into Media my son, for I surely believe those things which Jonas the prophet spoke of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brothers shall lie scattered in the earth from that good land: and Jerusalem shall be desolate and the house of God in it shall be burned and shall be desolate for a time; 5 And that again God will have mercy on them and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity and build up Jerusalem gloriously and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken.

6 All nations shall turn and fear the Lord God truly and shall bury their idols. 7 So shall all nations praise the Lord and his people shall confess God and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brothers.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spoke shall surely come to pass. 9 But keep you the law and the commandments and show yourself merciful and just, that it may go well with you. 10 And bury me decently and your mother with me; but do not delay at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms and escaped the snares of death which they had set for him: but Aman fell into the snare and perished.

11 Why then now, my son, consider what alms does and how righteousness does deliver. When he had said these things, he gave up the ghost in the bed, being a hundred and eight and fifty years old; He buried him honorably. 12 When Anna his mother was dead, he buried her with his father.

But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, 13 Where he became old with honor, He buried his father and mother in law honorably, He inherited their substance and his father Tobit's. 14 He died at Ecbatane in Media, being a hundred and seven and twenty years old. 15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

I MACCABEES
(ΜΑΚΚΑΒΑΙΩΝ Α)

1

1:1 It happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim had stricken Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece. 2 He made many wars, won many strongholds and killed the kings of the earth. 3 He went through to the ends of the earth and took spoils of many nations, so much that the earth was quiet before him; after this, he was exalted and his heart was lifted up. 4 He gathered a mighty strong host and ruled over countries and nations and kings, who became tributaries to him.

5 And after these things he fell sick and perceived that he should die. 6 Why then he called his servants, such as were honorable and had been brought up with him from his youth and parted his kingdom among them, while he was yet alive. 7 So Alexander reigned twelve years and then died. 8 And his servants bare rule every one in his place. 9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, He reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying: Let us go and make a covenant with the heathen that are around us: for since we departed from them we have had much sorrow. 12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: 14 After this, they built a place of exercise at Jerusalem according to the customs of the heathen: 15 And made themselves uncircumcised and forsook the holy covenant and joined themselves to the heathen and were sold to do mischief.

16 Now, when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. 17 Why then he entered into Egypt with a great multitude, with chariots and elephants and horsemen and a great navy, 18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him and fled; and many were wounded to death. 19 Thus they obtained the strong cities in the land of Egypt and he looted them.

20 And after that Antiochus had stricken Egypt, he returned again in the hundred forty and third year and went up against Israel and Jerusalem with a great multitude, 21 And entered proudly into the sanctuary and took away the golden altar and the candlestick of light and all the vessels. 22 The table of the showbread and the pouring vessels and the vials. and the censers of gold and the veil and the crown and the golden ornaments that were before the temple, all which he pulled off. 23 He took also the silver and the gold and the precious vessels: also he took the hidden treasures which he found.

24 When he had taken all away, he went into his own land, having made a great massacre and spoken very proudly. 25 Therefore there was a great mourning in Israel, in every place where they were; 26 So that the princes and elders mourned, the virgins and young men were made feeble and the beauty of women was changed. 27 Every bridegroom took up lamentation and she that sat in the marriage chamber was in heaviness, 28 The land also was moved because of its

inhabitants and all the house of Jacob was covered with confusion.

29 And after two years fully expired the king sent his chief collector of tribute to the cities of Juda, who came to Jerusalem with a great multitude, 30 And spoke peaceable words to them, but all was deceit: for when they had given him credence, he fell suddenly upon the city and stroke it very sore and destroyed much people of Israel. 31 When he had taken the spoils of the city, he set it on fire and pulled down its houses and walls on every side. 32 But the women and children took they captive and possessed the cattle.

33 Then builded they the city of David with a great and strong wall and with mighty towers and made it a strong hold for them. 34 They put in it a sinful nation, wicked men and fortified themselves in it. 35 They stored it also with armor and victuals and when they had gathered together the spoils of Jerusalem, they laid them up there and so they became a sore snare: 36 For it was a place to lie in wait against the sanctuary and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary and defiled it: 38 So much that the inhabitants of Jerusalem fled because of them: after this, the city was made a habitation of strangers and became strange to those who were born in her; and her own children left her. 39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach her honor into contempt. 40 As had been her glory, so was her dishonor increased and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all should be one people, 42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king. 43 Yes, many also of the Israelites consented to his religion and sacrificed to idols and profaned the Sabbath.

44 For the king had sent letters by messengers to Jerusalem and the cities of Juda that they should follow the strange laws of the land, 45 And forbid burnt offerings and sacrifice and drink offerings, in the temple; and that they should profane the Sabbaths and festival days: 46 And pollute the sanctuary and holy people: 47 Set up altars and groves and chapels of idols and sacrifice swine's flesh and unclean beasts: 48 That they should also leave their children uncircumcised and make their souls abominable with all manner of uncleanness and profanation: 49 To the end they might forget the law and change all the ordinances.

50 And whoever would not do according to the commandment of the king, he said: he should die. 51 In the selfsame manner wrote he to his whole kingdom and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered to them, to wit every one that forsook the law; and so they committed evils in the land; 53 And drove the Israelites into secret places, even wheresoever they do you think flee for help.

54 Now, the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar and builded idol altars throughout the cities of Juda on every side; 55 And burnt incense at the doors of their houses and in the streets.

56 When they had rent in pieces the books of the law which they found, they burnt them with fire. 57 And whoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. 58 Thus did they by their authority to the Israelites every month, to as many as were found in the cities. 59 Now, the five and twentieth day of the month

they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 They hanged the infants about their necks and rifled their houses and killed those who had circumcised them. 62 However, many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Why then the rather to die, that they might not be defiled with meats and that they might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel.

2

2:1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem and dwelt in Modin. 2 He had five sons, Joannan, called Caddis: 3 Simon; called Thassi: 4 Judas, who was called Maccabeus: 5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 When he saw the blasphemies that were committed in Juda and Jerusalem, 7 He said: Woe is me! why then was I born to see this misery of my people and of the holy city and to dwell there when it was delivered into the hand of the enemy and the sanctuary into the hand of strangers?

8 Her temple has become as a man without glory. 9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. 10 What nation has not had a part in her kingdom and obtained of her spoils? 11 All her ornaments are taken away; of a free woman she has become a bondslave. 12 And, behold, our sanctuary, even our beauty and our glory, is laid waste and the Gentiles have profaned it. 13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes and put on sackcloth and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. 16 When many of Israel came to them, Mattathias also and his sons came together.

17 Then answered the king's officers and said to Mattathias on this wise, You are a ruler and an honorable and great man in this city and strengthened with sons and brothers: 18 Now, therefore come you first and fulfill the king's commandment, like as all the heathen have done, yes and the men of Juda also and such as remain at Jerusalem: so shall you and your house be in the number of the king's friends and you and your children shall be honored with silver and gold and many rewards.

19 Then Mattathias answered and spoke with a loud voice, Though all the nations that are under the king's dominion obey him and fall away every one from the religion of their fathers and give consent to his commandments: 20 Yet will I and my sons and my brothers walk in the covenant of our fathers. 21 God forbid that we should forsake the law and the ordinances. 22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now, when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. 24 When Mattathias saw these things, he was inflamed with zeal and his reins trembled; neither do you think he abstained to show his anger according to judgment: this is why he ran and killed him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time and the altar he pulled down. 26 Thus dealt he zealously for the law of God like as

Phinees did to Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying: whoever is zealous of the law and maintains the covenant, let him follow me. 28 So he and his sons fled into the mountains and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there: 30 Both they and their children and their wives; and their cattle; because afflictions increased sore upon them.

31 Now, when it was told the king's servants and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, 32 They pursued after them a great number and having overtaken them, they camped against them and made war against them on the Sabbath day. 33 They said to them: Let that which you have done to this place suffice; come forth and do according to the commandment of the king and you shall live.

34 But they said: We will not come forth, neither will we do the king's commandment, to profane the Sabbath day. 35 So then they gave them the battle with all speed. 36 However, they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; 37 But said: Let us die all in our innocence: heaven and earth will testify for us, that you put us to death wrongfully. 38 So they rose up against them in battle on the Sabbath and they killed them, with their wives and children and their cattle, to the number of a thousand people.

39 Now, when Mattathias and his friends understood this, they greatly mourned for them. 40 One of them said to another, If we all do as our brothers have done and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time, they decreed, saying: whoever shall come to make battle with us on the Sabbath day, we will fight against him; neither will we die all, as our brothers that were murdered in the secret places.

42 Then came there to him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted to the law. 43 Also all those who fled for persecution joined themselves to them and were a stay to them. 44 So they joined their forces and stroke sinful men in their anger and wicked men in their wrath: but the rest fled to the heathen for help.

45 Then Mattathias and his friends went around and pulled down the altars: 46 And whatever children they found within the coast of Israel uncircumcised, those they circumcised valiantly. 47 They pursued also after the proud men and the work prospered in their hand. 48 So they recovered the law out of the hand of the Gentiles and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now, when the time drew near that Mattathias should die, he said to his sons, Now, has pride and rebuke obtained strength and the time of destruction and the wrath of indignation: 50 Now, therefore, my sons, be zealous for the law and give your lives for the covenant of your fathers. 51 Call to remembrance what acts our fathers did in their time; so shall you receive great honor and an everlasting name. 52 Was not Abra'am found faithful in temptation and it was imputed to him for righteousness? 53 Joseph in the time of his distress kept the commandment and was made lord of Egypt. 54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel. 56 Caleb for bearing witness before the congregation received the heritage of the land. 57 David for being merciful possessed the throne of an everlasting kingdom. 58 Elias for being zealous

and fervent for the law was taken up into heaven. 59 Ananias, Azarias and Misael, by believing were saved out of the flame. 60 Daniel for his innocence was delivered from the mouth of lions. 61 Thus consider you throughout all ages, that none that put their trust in him shall be overcome. 62 Fear not then the words of a sinful man: for his glory shall be dung and worms. 63 To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust and his thought has come to nothing.

64 Why then, you my sons, be valiant and show yourselves men in the behalf of the law; for by it shall you obtain glory. 65 And behold, I know that your brother Simon is a man of counsel, give ear to him alway: he shall be a father to you. 66 As for Judas Maccabeus, he has been mighty and strong, even from his youth up: let him be your captain and fight the battle of the people.

67 Take also to you all those who observe the law and avenge you the wrong of your people. 68 Recompense fully the heathen and take heed to the commandments of the law. 69 So he blessed them and was gathered to his fathers. 70 He died in the hundred forty and sixth year and his sons buried him in the tombs of his fathers at Modin and all Israel made great lamentation for him.

3

3:1 Then his son Judas, called Maccabeus, rose up in his stead. 2 All his brothers helped him and so did all those who held with his father and they fought with cheerfullness the battle of Israel. 3 So he gat his people great honor and put on a breastplate as a giant and girded his warlike harness about him, He made battles, protecting the host with his sword.

4 In his acts he was like a lion and like a lion's whelp roaring for his prey. 5 For He pursued the wicked and sought them out and burnt up those who vexed his people. 6 Why then the wicked shrunk for fear of him and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings and made Jacob glad with his acts and his memorial is blessed for ever. 8 Moreover, he went through the cities of Juda, destroying the ungodly out of them and turning away wrath from Israel: 9 So that he was renowned to the utmost part of the earth, He received to him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together and a great host out of Samaria, to fight against Israel. 11 Which thing when Judas perceived, he went forth to meet him and so he stroke him and killed him: many also fell down slain, but the rest fled. 12 Why then Judas took their spoils and Apollonius' sword also and with it he fought all his life long.

13 Now, when Seron, a prince of the army of Syria, heard say that Judas had gathered to him a multitude and company of the faithful to go out with him to war; 14 He said: I will get me a name and honor in the kingdom; for I will go fight with Judas and those who are with him, who despise the king's commandment. 15 So he made him ready to go up and there went with him a mighty host of the ungodly to help him and to be avenged of the children of Israel. 16 When he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: 17 Who when they saw the host coming to meet them, said to Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 to whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: 19 For the victory of battle stands not in the multitude of a host; but strength

comes from heaven. 20 They come against us in much pride and iniquity to destroy us and our wives and children and to spoil us: 21 But we fight for our lives and our laws. 22 Why then the Lord himself will overthrow them before our face: and as for you, be not afraid of them.

23 Now, as soon as he had left off speaking, he leapt suddenly upon them and so Seron and his host was overthrown before him. 24 They pursued them from the going down of Bethhoron to the plain, where were slain about eight hundred men of them; and the rest fled into the land of the Philistines. 25 Then began the fear of Judas and his brothers and an exceeding great dread, to fall upon the nations around them: 26 Insomuch as his fame came to the king and all nations talked of the battles of Judas.

27 Now, when king Antiochus heard these things, he was full of indignation: why then he sent and gathered together all the forces of his realm, even a very strong army. 28 He opened also his treasure and gave his soldiers pay for a year, commanding them to be ready whenever he should need them.

29 Nevertheless when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; 30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Why then, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries and to gather much money. 32 So he left Lysias, a nobleman and one of the blood royal, to oversee the affairs of the king from the river Euphrates to the borders of Egypt: 33 And to bring up his son Antiochus, until he came again.

34 Moreover, he delivered to him the half of his forces and the elephants and gave him charge of all things that he would have done, as also concerning those who dwelt in Juda and Jerusalem: 35 To wit, that he should send an army against them, to destroy and root out the strength of Israel and the remnant of Jerusalem and to take away their memorial from that place; 36 And that he should place strangers in all their quarters and divide their land by lot. 37 So the king took the half of the forces that remained and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor and Gorgias, mighty men of the king's friends: 39 With them he sent forty thousand footmen and seven thousand horsemen, to go into the land of Juda and to destroy it, as the king commanded. 40 So they went forth with all their power and came and pitched by Emmaus in the plain country.

41 The merchants of the country, hearing the fame of them, took silver and gold very much, with servants and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves to them.

42 Now, when Judas and his brothers saw that miseries were multiplied and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people and utterly abolish them; 43 They said one to another, Let us restore the decayed fortune of our people, Let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle and that they might pray and ask mercy and compassion.

45 Now, Jerusalem lay void as a wilderness, there was none of her children that went in or out: the

sanctuary also was trodden down and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob and the pipe with the harp ceased. 46 Why then the Israelites assembled themselves together and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed beforetime in Israel.

47 Then they fasted that day and put on sackcloth and cast ashes upon their heads and rent their clothes, 48 And laid open the book of the law, by which the heathen had sought to paint the likeness of their images. 49 They brought also the priests' garments and the firstfruits and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying: What shall we do with these and where shall we carry them away? 51 For your sanctuary is trodden down and profaned and your priests are in heaviness and brought low. 52 And Behold, the heathen are assembled together against us to destroy us: what things they imagine against us, you know. 53 How shall we be able to stand against them, except you, O God, be our help? 54 Then sounded they with trumpets and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over thousands and over hundreds and over fifties and over tens. 56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed and pitched upon the south side of Emmaus. 58 Judas said: arm yourselves and be valiant men and see that you be in readiness against the morning, that you may fight with these nations, that are assembled together against us to destroy us and our sanctuary: 59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. 60 Nevertheless, as the will of God is in heaven, so let him do.

4

4:1 Then took Gorgias five thousand footmen and a thousand of the best horsemen and removed out of the camp by night; 2 To the end he might rush in upon the camp of the Jews and strike them suddenly. The men of the fortress were his guides. 3 Now, when Judas heard about this, he himself removed and the valiant men with him, that he might strike the king's army which was at Emmaus, 4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

6 But as soon as it was day, Judas showed himself in the plain with three thousand men, who nevertheless had neither armor nor swords to their minds. 7 They saw the camp of the heathen, that it was strong and well harnessed and surrounded with horsemen; and these were expert of war.

8 Then Judas said to the men that were with him, Fear you not their multitude, neither be afraid of their assault. 9 Remember how our fathers were delivered in the Red sea when Pharaoh pursued them with an army. 10 Now, therefore let us cry to heaven, if perhaps the Lord will have mercy upon us and remember the covenant of our fathers and destroy this host before our face this day: 11 That so all the heathen may know that there is one who delivers and saves Israel.

12 Then the strangers lifted up their eyes and saw them coming over against them. 13 Why then they went out of the camp to battle; but those who were with Judas sounded their trumpets. 14 So they joined battle and the heathen being discomfited fled into

the plain. 15 However, all the hindmost of them were slain with the sword: for they pursued them to Gazera and to the plains of Idumea and Azotus and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them, 17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us, 18 And Gorgias and his host are here by us in the mountain: but stand you now against our enemies and overcome them and after this you may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: 20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done: 21 When therefore they perceived these things, they were sore afraid and seeing also the host of Judas in the plain ready to fight, 22 They fled every one into the land of strangers. 23 Then Judas returned to spoil the tents, where they obtained much gold and silver and blue silk and purple of the sea and great riches. 24 After this they went home and sung a song of thanksgiving and praised the Lord in heaven: because it is good, because his mercy endures forever. 25 Thus Israel had a great deliverance that day.

26 Now, all the strangers that had escaped came and told Lysias what had happened: 27 When he heard about this, he was confounded and discouraged, because neither such things as he would were done to Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot and five thousand horsemen, that he might subdue them. 29 So they came into Idumea and pitched their tents at Bethsura and Judas met them with ten thousand men.

30 When he saw that mighty army, he prayed and said: Blessed are you, O Savior of Israel, who did quell the violence of the mighty man by the hand of your servant David and gave the host of strangers into the hands of Jonathan the son of Saul and his armorbearer; 31 Shut up this army in the hand of your people Israel, Let them be confounded in their power and horsemen: 32 Make them to be of no courage and cause the boldness of their strength to fall away, Let them quake at their destruction: 33 Cast them down with the sword of those who love you, Let all those who know your name praise you with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now, when Lysias saw his army put to flight and the manliness of Judas' soldiers and how they were ready either to live or die valiantly, he went into Antiochia and gathered together a company of strangers and having made his army greater than it was, he purposed to come again into Judea.

36 Then Judas and his brothers said: Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. 37 Upon this all the host assembled themselves together and went up into mount Zion. 38 When they saw the sanctuary desolate and the altar profaned and the gates burned up and shrubs growing in the courts as in a forest, or in one of the mountains, yes and the priests' chambers pulled down; 39 They rent their clothes and made great lamentation and cast ashes upon their heads, 40 And fell down flat to the ground upon their faces and blew an alarm with the trumpets and cried toward heaven.

41 Then Judas appointed certain men to fight against those who were in the fortress, until he had cleansed the sanctuary. 42 So he chose priests of blameless conversation, such as had pleasure in the law: 43 Who cleansed the sanctuary and bare out the defiled

stones into an unclean place. 44 When as they consulted what to do with the altar of burnt offerings, which was profaned; 45 They thought it best to pull it down, for fear that it should be a reproach to them, because the heathen had defiled it: why then they pulled it down, 46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them.

47 Then they took whole stones according to the law and built a new altar according to the former; 48 And made up the sanctuary and the things that were within the temple and hallowed the courts. 49 They made also new holy vessels and into the temple they brought the candlestick and the altar of burnt offerings and of incense and the table.

50 And upon the altar they burned incense and the lamps that were upon the candlestick they lighted, that they might give light in the temple. 51 Furthermore they set the loaves upon the table and spread out the veils and finished all the works which they had begun to make.

52 Now, on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up early in the morning, 53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. 54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs and citherns and harps and cymbals. 55 Then all the people fell upon their faces, worshiping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness and sacrificed the sacrifice of deliverance and praise. 57 They decked also the forefront of the temple with crowns of gold and with shields; and the gates and the chambers they renewed and hanged doors upon them. 58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover, Judas and his brothers with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. 60 At that time also they builded up the mount Zion with high walls and strong towers round about, for fear that the Gentiles should come and tread it down as they had done before. 61 They set there a garrison to keep it and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

5

5:1 Now, when the nations around heard that the altar was built and the sanctuary renewed as before, it displeased them very much. 2 Why then they thought to destroy the generation of Jacob that was among them and after this, they began to kill and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: He gave them a great overthrow and abated their courage and took their spoils. 4 Also he remembered the injury of the children of Bean, who had been a snare and an offence to the people, in that they lay in wait for them in the ways. 5 He shut them up therefore in the towers and encamped against them and destroyed them utterly and burned the towers of that place with fire and all that were in it.

6 Afterward he passed over to the children of Ammon, where he found a mighty power and much people, with Timotheus their captain. 7 So he fought many battles with them, till at length they were discomfited before him; He stroke them. 8 When he had taken

Jazar, with the towns belonging to this, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema. 10 And sent letters to Judas and his brothers, The heathen that are around us are assembled together against us to destroy us: 11 They are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore and deliver us from their hands, for many of us are slain: 13 yes, all our brothers that were in the places of Tobie are put to death: their wives and their children also they have carried away captives and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, 15 And said: They of Ptolemais and of Tyrus and Sidon and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now, when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brothers, that were in trouble and assaulted of them. 17 Then Judas said to Simon his brother, Choose you out men and go and deliver your brothers that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias and Azarias, captains of the people, with the remnant of the host in Judea to keep it. 19 To whom he gave commandment, saying: Take you the charge of this people and see that you make not war against the heathen until the time that we come again. 20 Now, to Simon were given three thousand men to go into Galilee and to Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. 22 He pursued them to the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. 23 And those who were in Galilee and in Arbattis, with their wives and their children and all that they had, took he away with him and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan and travelled three days' journey in the wilderness, 25 Where they met with the Nabathites, who came to them in a peaceable manner and told them every thing that had happened to their brothers in the land of Galaad: 26 And how that many of them were shut up in Bosora and Bosor and Alema, Casphor, Maked and Carnaim; all these cities are strong and great: 27 And that they were shut up in the rest of the cities of the country of Galaad and that against to morrow they had appointed to bring their host against the forts and to take them and to destroy them all in one day.

28 At this, Judas and his host turned suddenly by the way of the wilderness to Bosora; and when he had won the city, he killed all the males with the edge of the sword and took all their spoils and burned the city with fire, 29 From from where he removed by night and went till he came to the fortress.

30 And early in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. 31 When Judas therefore saw that the battle was begun and that the cry of the city went up to heaven, with trumpets and a great sound, 32 He said to his host, Fight this day for your brothers. 33 So he went forth behind them in three companies, who sounded their trumpets and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: why then he stroke them with a great slaughter; so that there were killed of those who day about eight thousand men. 35 This done, Judas turned aside to Maspha; and after he had assaulted it he took and killed all the males in it and received its spoils and burnt it with fire. 36 There went he and took Casphon, Maged, Bosor and the other cities of the country of Galaad.

37 After these things, Timotheus gathered another army and encamped against Raphon beyond the brook. 38 So Judas sent men to espy the host, who brought him word, saying: All the heathen that be around us are assembled to them, even a very great host. 39 He has also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against you. Upon this Judas went to meet them.

40 Then, Timotheus said to the captains of his host when Judas and his host come near the brook, if he pass over first to us, we shall not be able to withstand him; for he will mightily prevail against us: 41 But if he be afraid and camp beyond the river, we shall go over to him and prevail against him.

42 Now, when Judas came near the brook, he caused the scribes of the people to remain by the brook: to whom he gave commandment, saying: Suffer no man to remain in the camp, but let all come to the battle. 43 So he went first over to them and all the people after him: then all the heathen, being discomfited before him, cast away their weapons and fled to the temple that was at Carnaim. 44 But they took the city and burned the temple with all that were in it. Thus was Carnaim subdued, neither do you think they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least to the greatest, even their wives and their children and their stuff, a very great host, to the end they might come into the land of Judea. 46 Now, when they came to Ephron, (this was a great city in the way as they should go, very well fortified) they do you think not turn from it, either on the right hand or the left, but must needs pass through the midst of it. 47 Then they of the city shut them out and stopped up the gates with stones. 48 After this, Judas sent to them in peaceable manner, saying: Let us pass through your land to go into our own country and none shall do you any hurt; we will only pass through on foot: however, they would not open to him.

49 Why then Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. 50 So the soldiers pitched and assaulted the city all that day and all that night, till at the length the city was delivered into his hands. 51 Then, they killed all the males with the edge of the sword and rased the city and took its spoils and passed through the city over those who were slain.

52 After this went they over Jordan into the great plain before Bethsan. 53 Judas gathered together those who came behind and exhorted the people all the way through, till they came into the land of Judea. 54 So they went up to mount Zion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now, what time as Judas and Jonathan were in the land of Galaad and Simon his brother in Galilee before Ptolemais, 56 Joseph the son of Zacharias and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. 57 Why then they said: Let us also get us a name and go fight against the heathen that are around us.

58 So when they had given charge to the garrison that was with them, they went toward Jamnia. 59 Then came Gorgias and his men out of the city to fight against them. 60 And so it

was, that Joseph and Azarias were put to flight and pursued to the borders of Judea: and there were slain that day of the people of Israel about two thousand men. 61 Thus was there a great overthrow among the children of Israel, because they were not obedient to Judas and his brothers, but thought to do some valiant act. 62 Moreover, these men came not of the seed of those, by whose hand deliverance was given to Israel. 63 However, the man Judas and his brothers were greatly renowned in the sight of all Israel and of all the heathen, wheresoever their name was heard of; 64 Insomuch as the people assembled to them with joyful acclamations.

65 Afterward went Judas forth with his brothers and fought against the children of Esau in the land toward the south, where he stroke Hebron and its towns and pulled down the fortress of it and burned its towers all around. 66 There he removed to go into the land of the Philistines and passed through Samaria.

67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly. 68 So Judas turned to Azotus in the land of the Philistines and when he had pulled down their altars and burned their carved images with fire and spoiled their cities, he returned into the land of Judea.

6

6:1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver and gold; 2 And that there was in it a very rich temple, by which were coverings of gold and breastplates and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. 3 Why then he came and sought to take the city and to spoil it; but he was not able, because they of the city, having had warning about this, 4 he rose up against him in battle: so he fled and departed for there with great heaviness and returned to Babylon.

5 Moreover, there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: 6 And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armor and power and store of spoils, which they had obtained of the armies, whom they had destroyed: 7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem and that they had surrounded the sanctuary with high walls, as before and his city Bethsura.

8 Now, when the king heard these words, he was astonished and sore moved: after this, he laid him down upon his bed and fell sick for grief, because it had not befallen him as he looked for. 9 And there he continued many days: for his grief was ever more and more, He made account that he should die. 10 Why then he called for all his friends and said to them: The sleep is gone from my eyes and my heart fails for very care. 11 I thought with myself, Into what tribulation am I come and how great a flood of misery is it, by which now I am! for I was bountiful and beloved in my power. 12 But now I remember the evils that I did at Jerusalem and that I took all the vessels of gold and silver that were in it and sent to destroy the inhabitants of Judea without a cause. 13 I perceive therefore that for this cause these troubles have come upon me, and, behold, I perish through great grief in a foreign land.

14 Then called he for Philip, one of his friends, who he made ruler over all his realm, 15 And gave him the crown and his robe and his signet, to the end he should bring up his son Antiochus and nourish him up for the kingdom. 16 So king Antiochus died there in the hundred forty and ninth year. 17 Now, when Lysias knew that the king was dead, he set up Antiochus his son,

whom he had brought up being young, to reign in his stead and his name he called Eupator.

18 About this time those who were in the tower shut up the Israelites around the sanctuary and sought always their hurt and the strengthening of the heathen. 19 Why then Judas, purposing to destroy them, called all the people together to besiege them. 20 So they came together and besieged them in the hundred and fiftieth year, He made mounts for shot against them and other engines.

21 However, certain of those who were besieged obtained forth, to whom some ungodly men of Israel joined themselves: 22 They went to the king and said: How long will it be ere you execute judgment and avenge our brothers? 23 We have been willing to serve your father and to do as he would have us and to obey his commandments; 24 For which cause they of our nation besiege the tower and are alienated from us: moreover as many of us as they do you think light on they killed and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against their borders. 26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. 27 Why then if you do not prevent them quickly, they will do the greater things than these, neither shall you be able to rule them.

28 Now, when the king heard this, he was angry and gathered together all his friends and the captains of his army and those who had charge of the horse. 29 There came also to him from other kingdoms and from isles of the sea, bands of hired soldiers. 30 So that the number of his army was a hundred thousand footmen and twenty thousand horsemen and two and thirty elephants exercised in battle. 31 These went through Idumea and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out and burned them with fire and fought valiantly.

32 Upon this Judas removed from the tower and pitched in Bathzacharias, over against the king's camp. 33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries. 35 Moreover, they divided the beasts among the armies and for every elephant they appointed a thousand men, armed with coats of mail and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best. 36 These were ready at every occasion: wheresoever the beast was and whereever the beast went, they went also, neither departed they from him. 37 And upon the beasts were there strong towers of wood, which covered every one of them and were girded fast to them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do and being harnessed all over amidst the ranks. 39 Now, when the sun shone upon the shields of gold and brass, the mountains glistered with it and shined like lamps of fire. 40 So part of the king's army being spread upon the high mountains and part on the valleys below, they marched on safely and in order. 41 Why then all that heard the noise of their multitude and the marching of the company and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near and entered into battle and there were slain of the king's army six hundred men. 43 Eleazar also, surnamed Savaran, perceiving that one

of the beasts, armed with royal harness, was higher than all the rest and supposing that the king was upon him, 44 Put himself in jeopardy, to the end he might deliver his people and get him a perpetual name: 45 Why then he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. 46 Which done, he crept under the elephant and thrust him under and killed him: after this, the elephant fell down upon him and there he died. 47 However, the rest of the Jews seeing the strength of the king and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them and the king pitched his tents against Judea and against mount Zion. 49 But with those who were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura and set a garrison there to keep it. 51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones and pieces to cast darts and slings. 52 After this, they also made engines against their engines and held them battle a long season. 53 Yet at the last, their vessels being without victuals, (for that it was the seventh year and they in Judea that were delivered from the Gentiles, had eaten up the rest of the store;) 54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, 56 Was returned out of Persia and Media and the king's host also that went with him and that he sought to take to him the ruling of the affairs. 57 Why then he went in all haste and said to the king and the captains of the host and the company, We decay daily and our victuals are but small and the place we lay siege to is strong and the affairs of the kingdom lie upon us: 58 Now, therefore let us be friends with these men and make peace with them and with all their nation; 59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased and have done all these things, because we abolished their laws.

60 So the king and the princes were content: why then he sent to them to make peace; and they accepted. 61 Also the king and the princes made an oath to them: after this, they went out of the strong hold. 62 Then the king entered into mount Zion; but when he saw the strength of the place, he broke his oath that he had made and gave commandment to pull down the wall round about. 63 Afterward departed he in all haste and returned to Antiochia, where he found Philip to be master of the city: so he fought against him and took the city by force.

7

7:1 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome and came up with a few men to a city of the sea coast and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them to him. 3 Why then when he knew it, he said: Let me not see their faces. 4 So his host killed them. Now, when Demetrius was set upon the throne of his kingdom, 5 There came to him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain: 6 They accused the people to the king, saying: Judas and his brothers have slain all your friends and driven us out of our own land. 7 Now, therefore send some man whom

you trustest, Let him go and see what havock he has made among us and in the king's land, Let him punish them with all those who aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood and was a great man in the kingdom and faithful to the king, 9 And him he sent with that wicked Alcimus, whom he made high priest and commanded that he should take vengeance of the children of Israel. 10 So they departed and came with a great power into the land of Judea, where they sent messengers to Judas and his brothers with peaceable words deceitfully. 11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble to Alcimus and Bacchides a company of scribes, to require justice. 13 Now, the Assideans were the first among the children of Israel that sought peace of them: 14 For said they, One that is a priest of the seed of Aaron has come with this army, He will do us no wrong. 15 So he spoke to them, peaceably and swore to them, saying: we will procure the harm neither of you nor your friends. 16 After this, they believed him: however, he took of them threescore men and killed them in one day, according to the words which he wrote, 17 The flesh of your saints have they cast out and their blood have they shed around Jerusalem and there was none to bury them. 18 Why then the fear and dread of them fell upon all the people, who said: There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this, removed Bacchides from Jerusalem and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him and certain of the people also and when he had slain them, he cast them into the great pit. 20 Then committed he the country to Alcimus and left with him a power to aid him: so Bacchides went to the king. 21 But Alcimus contended for the high priesthood. 22 And to him resorted all such as troubled the people, who, after they had obtained the land of Juda into their power, did much hurt in Israel.

23 Now, when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, 24 He went out into all the coasts of Judea around and took vengeance of those who had revolted from him, so that they durst no more go forth into the country.

25 On the other side when Alcimus saw that Judas and his company had obtained the upper hand and knew that he was not able to abide their force, he went again to the king and said all the worst of those who he do you think.

26 Then the king sent Nicanor, one of his honorable princes, a man that bare deadly hate to Israel, with commandment to destroy the people. 27 So Nicanor came to Jerusalem with a great force; and sent to Judas and his brothers deceitfully with friendly words, saying: 28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace. 29 He came therefore to Judas and they saluted one another peaceably. However, the enemies were prepared to take away Judas by violence. 30 Which thing after it was known to Judas, to wit, that he came to him with deceit, he was sore afraid of him and would see his face no more.

31 Nicanor also when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama: 32 Where there were slain of Nicanor's side about five thousand men and the rest fled into the city of David.

33 After this went Nicanor up to mount Zion and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably and to show him the burnt sacrifice that was offered for the king. 34 But he mocked them and laughed at them and abused them shamefully and spoke proudly, 35 And swore in his wrath, saying: Unless

Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in and stood before the altar and the temple, weeping and saying: 37 You O Lord, did choose this house to be called by your name and to be a house of prayer and petition for your people: 38 Be avenged of this man and his host, Let them fall by the sword: remember their blasphemies and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem and pitched his tents in Bethhoron, where a host out of Syria met him. 40 But Judas pitched in Adasa with three thousand men and there he prayed, saying: 41 O Lord when those who were sent from the king of the Assyrians blasphemed, your angel went out and stroke a hundred fourscore and five thousand of them. 42 Even so destroy you this host before us this day, that the rest may know that he has spoken blasphemously against your sanctuary and judge you him according to his wickedness.

43 So the thirteenth day of the month Adar the armies joined battle: but Nicanor's host was discomfited, He himself was first slain in the battle.

44 Now, when Nicanor's host saw that he was slain, they cast away their weapons and fled. 45 Then they pursued after them a day's journey, from Adasa to Gazera, sounding an alarm after them with their trumpets. 46 After this, they came forth out of all the towns of Judea around and closed them in; so that they, turning back upon those who pursued them, were all slain with the sword and not one of them was left.

47 Afterwards they took the spoils and the prey and stroke off Nicanor's head and his right hand, which he stretched out so proudly and brought them away and hanged them up toward Jerusalem. 48 For this cause the people rejoiced greatly and they kept that day a day of great gladness. 49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

8

8:1 Now, Judas had heard of the fame of the Romans, that they were mighty and valiant men and such as would lovingly accept all that joined themselves to them and make a league of amity with all that came to them; 2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians and how they had conquered them and brought them under tribute; 3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; 4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip and Perseus, king of the Citims, with others that lifted up themselves against them and had overcome them: 6 How also Antiochus the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen and chariots and a very great army, was discomfited by them; 7 And how they took him alive and covenanted that he and such as reigned after him should pay a great tribute and give hostages and that which was agreed upon, 8 The country of India and Media and Lydia and of the goodliest countries, which they took of him and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and destroy them; 10 And that they, having knowledge about this sent against them a certain captain and fighting with them killed

many of them and carried away captives their wives and their children and spoiled them and took possession of their lands and pulled down their strong holds and brought them to be their servants to this day:

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; 12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: 13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: 14 Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby: 15 Moreover, how they had made for themselves a senate house, by which three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: 16 And that they committed their government to one man every year, who ruled over all their country and that all were obedient to that one and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos and Jason the son of Eleazar and sent them to Rome, to make a league of amity and confederacy with them, 18 And to entreat those who they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey and came into the senate, where they spoke and said. 20 Judas Maccabeus with his brothers and the people of the Jews, have sent us to you, to make a confederacy and peace with you and that we might be registered your confederates and friends. 21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: 23 Good success be to the Romans and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion, 25 The people of the Jews shall help them, as the time shall be appointed, with all their heart: 26 Neither shall they give any thing to those who make war upon them, or aid them with victuals, weapons, money, or ships, as it has seemed good to the Romans; but they shall keep their covenants without taking any thing therefore. 27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: 28 Neither shall victuals be given to those who take part against them, or weapons, or money, or ships, as it has seemed good to the Romans; but they shall keep their covenants and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews. 30 However, if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius does to the Jews, we have written to him, saying: Why then you made your yoke heavy upon our friends and confederates the Jews? 32 If therefore they complain any more against you, we will do them justice and fight with you by sea and by land.

9

9:1 Furthermore when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and

Alcimus into the land of Judea the second time and with them the chief strength of his host: 2 Who went forth by the way that leads to Galgala and pitched their tents before Masaloth, which is in Arbela and after they had won it, they killed much people. 3 Also the first month of the hundred fifty and second year they encamped before Jerusalem: 4 From from where they removed and went to Berea, with twenty thousand footmen and two thousand horsemen.

5 Now, Judas had pitched his tents at Eleasa and three thousand chosen men with him: 6 Who seeing the multitude of the other army to he so great were sore afraid; after this, many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away and that the battle pressed upon him, he was sore troubled in mind and much distressed, for that he had no time to gather them together. 8 Nevertheless to those who remained he said: Let us arise and go up against our enemies, if perhaps we may be able to fight with them. 9 But they dehorted him, saying: We shall never be able: let us now rather save our lives and hereafter we will return with our brothers and fight against them: for we are but few.

10 Then Judas said: God forbid that I should do this thing and flee away from them: if our time be come, let us die manfully for our brothers, Let us not stain our honor. 11 With that the host of Bacchides removed out of their tents and stood over against them, their horsemen being divided into two troops and their slingers and archers going before the host and those who marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts and sounded their trumpets. 13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies and the battle continued from morning till night. 14 Now, when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, 15 Who discomfited the right wing and pursued them to the mount Azotus. 16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those who were with him hard at the heels from behind: 17 After this, there was a sore battle, insomuch as many were slain on both parts. 18 Judas also was killed and the remnant fled.

19 Then Jonathan and Simon took Judas their brother and buried him in the tomb of his fathers in Modin. 20 Moreover, they bewailed him and all Israel made great lamentation for him and mourned many days, saying: 21 How is the valiant man fallen, that delivered Israel! 22 As for the other things concerning Judas and his wars and the noble acts which he did and his greatness, they are not written: for they were very many. 2

3 Now, after the death of Judas the wicked began to put forth their heads in all the coasts of Israel and there arose up all such as accomplished iniquity. 24 In those days also was there a very great famine, for which reason the country revolted and went with them. 25 Then Bacchides chose the wicked men and made them lords of the country. 26 They made enquiry and search for Judas' friends and brought them to Bacchides, who took vengeance of them and used them despitefully. 27 So was there a great affliction in Israel, the like of which was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together and said to Jonathan, 29 Since your brother Judas died, we have no man like him to go forth against our enemies and Bacchides and against them of our nation that are adversaries to us. 30 Now, therefore we have chosen you this day to be our prince and captain in his stead, that you may

fight our battles. 31 Upon this Jonathan took the governance upon him at that time and rose up instead of his brother Judas. 32 But when Bacchides learned about it, he sought for a way to kill him

33 Then Jonathan and Simon his brother and all that were with him, perceiving that, fled into the wilderness of Thecoe and pitched their tents by the water of the pool Asphar. 34 Which when Bacchides understood, he came near to Jordan with all his host upon the Sabbath day. 35 Now, Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. 36 But the children of Jambri came out of Medaba and took John and all that he had and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of C'anaan. 38 Therefore they remembered John their brother and went up and hid themselves under the covert of the mountain: 39 Where they lifted up their eyes and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth and his friends and brothers, to meet them with drums and instruments of music and many weapons.

40 Then Jonathan and those who were with him rose up against them from the place where they lay in ambush and made a slaughter of them in such sort, as many fell down dead and the remnant fled into the mountain and they took all their spoils. 41 Thus was the marriage turned into mourning and the noise of their melody into lamentation. 42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now, when Bacchides heard of this, he came on the Sabbath day to the banks of Jordan with a great power. 44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standsnot with us to day, as in time past: 45 For, behold, the battle is before us and behind us and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. 46 Why then cry you now to heaven, that you may be delivered from the hand of your enemies. 47 With that they joined battle and Jonathan stretched forth his hand to strike Bacchides, but he turned back from him. 48 Then Jonathan and those who were with him leapt into Jordan and swam over to the other bank: however, the other passed not over Jordan to them. 49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward, Bacchides returned to Jerusalem and repaired the strong cites in Judea; the fort in Jericho and Emmaus and Bethhoron and Bethel and Thamnatha, Pharathoni and Taphon, these did he strengthen with high walls, with gates and with bars. 51 And in them he set a garrison, that they might work malice upon Israel. 52 He fortified also the city Bethsura and Gazera and the tower and put forces in them and provision of victuals. 53 Besides, he took the chief men's sons in the country for hostages and put them into the tower at Jerusalem to be kept.

54 Moreover, in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets 55 And as he began to pull down, even at that time was Alcimus plagued and his enterprises hindered: for his mouth was stopped, He was taken with a palsy, so that he do you think no more speak any thing, nor give order concerning his house. 56 So Alcimus died at that time with great torment.

57 Now, when Bacchides saw that Alcimus was dead, he returned to the king: after this, the land of Judea was in rest two years. 58 Then all the ungodly

men held a council, saying: Behold, Jonathan and his company are at ease and dwell without care: now therefore we will bring Bacchides to this place, who shall take them all in one night. 59 So they went and consulted with him. 60 Then removed he and came with a great host and sent letters secretly to his adherents in Judea, that they should take Jonathan and those who were with him: however, they do you think not, because their counsel was known to them. 61 Why then they took of the men of the country, that were authors of that mischief, about fifty persons and killed them.

62 Afterward Jonathan and Simon and those who were with him, obtained them away to Bethbasi, which is in the wilderness and they repaired its decay and made it strong. 63 Which thing when Bacchides knew, he gathered together all his host and sent word to those who were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war. 65 But Jonathan left his brother Simon in the city and went forth himself into the country and with a certain number went he forth. 66 He stroke Odonarkes and his brothers and the children of Phasiron in their tent. 67 When he began to strike them and came up with his forces, Simon and his company went out of the city and burned up the engines of war, 68 And fought against Bacchides, who was discomfited by them and they afflicted him sore: for his counsel and labor was in vain. 69 Why then he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he killed many of them and purposed to return into his own country.

70 When Jonathan learned about this, he sent ambassadors to him, to the end he should make peace with him and deliver them the prisoners. 71 Which thing he accepted and did according to his demands and swore to him that he would never do him harm all the days of his life. 72 When therefore he had restored to him the prisoners that he had taken beforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders. 73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas and began to govern the people; He destroyed the ungodly men out of Israel.

10

10:1 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means of which he reigned there, 2 Now, when king Demetrius heard about this, he gathered together an exceeding great host and went forth against him to fight. 3 Moreover, Demetrius sent letters to Jonathan with loving words, so as he magnified him. 4 For said he, Let us first make peace with him, before he join with Alexander against us: 5 Else he will remember all the evils that we have done against him and against his brothers and his people. 6 Why then he gave him authority to gather together a host and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem and read the letters in the audience of all the people and of those who were in the tower: 8 Who were sore afraid when they heard that the king had given him authority to gather together a host. 9 After this, they of the tower delivered their hostages to Jonathan, He delivered them to their parents.

10 This done, Jonathan settled himself in Jerusalem and began to build and repair the city. 11 He commanded the workmen to build the walls and the mount Zion and about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away; 13 Insomuch as every man left his place and went into his

own country. 14 Only at Bethsura certain of those who had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now, when king Alexander had heard what promises Demetrius had sent to Jonathan: when also it was told him of the battles and noble acts which he and his brothers had done and of the pains that they had endured, 16 He said: Shall we find such another man? Now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter and sent it to him, according to these words, saying: 18 King Alexander to his brother Jonathan sends greeting: 19 We have heard of you, that you are a man of great power and meet to be our friend. 20 Why then now this day we ordain you to be the high priest of your nation and to be called the king's friend; (and by this means he sent him a purple robe and a crown of gold:) and require you to take our part and keep friendship with us. 21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe and gathered together forces and provided much armor.

22 Whhen Demetrius heard about this, he was very sorry and said: 23 What have we done, that Alexander has prevented us in making amity with the Jews to strengthen himself? 24 I also will write to them words of encouragement and promise them dignities and gifts, that I may have their aid. 25 He sent to them therefore to this effect: King Demetrius to the people of the Jews sends greeting: 26 Whereas you have kept covenants with us and continued in our friendship, not joining yourselves with our enemies, we have heard of this and are glad. 27 Why then now continue you still to be faithful to us and we will well recompense you for the things you do in our behalf, 28 And will grant you many immunities and give you rewards.

29 And now do I free you and for your sake I release all the Jews, from tributes and from the customs of salt and from crown taxes, 30 And from that which belongs to me to receive for the third part or the seed and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth unto ages of ages.

31 Let Jerusalem also be holy and free, even with her borders, both from tenths and tributes. 32 And as for the tower which is at Jerusalem, I yield up authority over it and give the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover, I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom and I will that all my officers remit the tributes even of their cattle. 34 Furthermore I will that all the feasts and Sabbaths and new moons and solemn days and the three days before the feast and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm. 35 Also no man shall have authority to meddle with or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, to whom pay shall be given, as belongs to all king's forces. 37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves and that they live after their own laws, even as the king has commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to

obey other authority than the high priest's.

39 As for Ptolemais and the land pertaining to this, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary. 40 Moreover, I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. 41 All the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. 43 And whoever they be that flee to the temple at Jerusalem, or be within its liberties, being indebted to the king, or for any other matter, let them be at liberty and all that they have in my realm. 44 For the building also and repairing of the works of the sanctuary expenses shall be given of the king's accounts. 45 Yes and for the building and fortification of the walls of Jerusalem, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now, when Jonathan and the people heard these words, they gave no credit to them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. 47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them and they were confederate with him always.

48 Then gathered king Alexander great forces and camped over against Demetrius. 49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him and prevailed against them. 50 He continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect: 52 Since I am come again to my realm and am set in the throne of my progenitors and have obtained the dominion and overthrown Demetrius and recovered our country; 53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: 54 Now, therefore let us make a league of amity together and give me now your daughter to wife: and I will be your son in law and will give both you and her as according to your dignity.

55 Then Ptolemee the king gave answer, saying: Happy be the day by which you did return into the land of your fathers and sat in the throne of their kingdom. 56 And now will I do to you, as you have written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to you according to your desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra and they came to Ptolemais in the hundred threescore and second year: 58 Where king Alexander meeting him, he gave to him his daughter Cleopatra and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now, king Alexander had written to Jonathan, that he should come and meet him. 60 Who after this, went honorably to Ptolemais, where he met the two kings and gave them and their friends silver and gold and many presents and found favor in their sight.

61 At that time certain repulsive fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. 62 Yes more than that, the king commanded to take off his garments and clothe him in purple: and they did so. 63 He made him sit by himself and said into his princes, Go with him into the midst of the city and make proclamation, that no man complain against him of any matter and

that no man trouble him for any manner of cause.

64 Now, when his accusers saw that he was honored according to the proclamation and clothed in purple, they fled all away. 65 So the king honored him and wrote him among his chief friends and made him a duke and partaker of his dominion. 66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: 68 When king Alexander heard about this, he was right sorry and returned into Antioch.

69 Demetrius then made Apollonius (the governor of Celosyria) his general, who gathered together a great host and camped in Jamnia and sent to Jonathan the high priest, saying: 70 You alone lift up yourself against us and I am laughed to scorn for your sake and reproached: and why do you vaunt your power against us in the mountains?

71 Now, therefore, if you trust in your own strength, come down to us into the plain field and there let us try the matter together: for with me is the power of the cities. 72 Ask and learn who I am and the rest that take our part and they shall tell you that your foot is not able to stand before our face; for your fathers have twice been put to flight in their own land. 73 Why then now you shall not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee to.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. 75 He pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege to it: after this, they of the city let him in for fear: and so Jonathan won Joppa. 77 When Apollonius heard of this, he took three thousand horsemen, with a great host of footmen and went to Azotus as one that journeyed and by this means drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle. 79 Now, Apollonius had left a thousand horsemen in ambush. 80 Jonathan knew that there was an ambushment behind him; for they had surrounded in his host and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. 82 Then brought Simon forth his host and set them against the footmen, (for the horsemen were spent) who were discomfited by him and fled. 83 The horsemen also, being scattered in the field, fled to Azotus and went into Bethdagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus and the cities around it and took their spoils; and the temple of Dagon, with those who were fled into it, he burned with fire. 85 Thus there were burned and slain with the sword well near eight thousand men. 86 And there Jonathan removed his host and camped against Ascalon, where the men of the city came forth and met him with great pomp. 87 After this returned Jonathan and his host to Jerusalem, having any spoils.

88 Now, when king Alexander heard these things, he honored Jonathan yet more. 89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with its borders in possession.

11

11:1 The king of Egypt gathered together a great host, like the sand that liesupon the sea shore and many ships

and went about through deceit to get Alexander's kingdom and join it to his own. 2 After this, he took his journey into Syria in peaceable manner, so as they of the cities opened to him and met him: for king Alexander had commanded them so to do, because he was his brother in law.

3 Now, as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it. 4 When he came near to Azotus, they showed him the temple of Dagon that was burnt and Azotus and its suburbs that were destroyed and the bodies that were cast abroad and those who he had burnt in the battle; for they had made heaps of them by the way where he should pass. 5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another and dwelt. 7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having obtained the dominion of the cities by the sea to Seleucia upon the sea coast, imagined wicked counsels against Alexander. 9 After this, he sent ambassadors to king Demetrius, saying: Come, let us make a league betwixt us and I will give you my daughter whom Alexander has and you shall reign in your father's kingdom: 10 For I repent that I gave my daughter to him, for he sought to kill me. 11 Thus did he slander him, because he was desirous of his kingdom.

12 Why then he took his daughter from him and gave her to Demetrius and forsook Alexander, so that their hatred was openly known. 13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those who dwelt in those parts had revolted from him. 15 But when Alexander heard of this, he came to war against him: after this, king Ptolemee brought forth his host and met him with a mighty power and put him to flight.

16 So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted: 17 For Zabdiel the Arabian took off Alexander's head and sent it to Ptolemee.

18 King Ptolemee also died the third day after and those who were in the strong holds were slain one of another. 19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together those who were in Judea to take the tower that was in Jerusalem: He made many engines of war against it. 21 Then came ungodly persons, who hated their own people, went to the king and told him that Jonathan besieged the tower, 22 When he heard of this, he was angry and immediately removing, he came to Ptolemais and wrote to Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan when he heard this, commanded to besiege it still: He chose certain of the elders of Israel and the priests and put himself in peril; 24 And took silver and gold and raiment and various presents besides and went to Ptolemais to the king, where he found favor in his sight.

25 And though certain ungodly men of the people had made complaints against him, 26 Yet the king entreated him as his predecessors had done before and promoted him in the sight of all his friends, 27 And confirmed him in the high priesthood and in all the honors that he had before and gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; He promised him three hundred talents. 29 So the king consented and wrote letters

to Jonathan of all these things after this manner:

30 King Demetrius to his brother Jonathan and to the nation of the Jews, sends greeting: 31 We send you here a copy of the letter which we did write to our cousin Lasthenes concerning you, that you might see it.

32 King Demetrius to his father Lasthenes sends greeting: 33 We are determined to do good to the people of the Jews, who are our friends and keep covenants with us, because of their good will toward us. 34 Why then we have ratified to them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added to Judea from the country of Samaria and all things appertaining to them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly beforetime out of the fruits of the earth and of trees.

35 And as for other things that belong to us, of the tithes and customs pertaining to us, as also the saltpits and the crown taxes, which are due to us, we discharge them of them all for their relief. 36 And nothing of this shall be revoked from this time forth for ever.

37 Now, therefore see that you make a copy of these things, Let it be delivered to Jonathan and set upon the holy mount in a conspicuous place.

38 After this when king Demetrius saw that the land was quiet before him and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: why then all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part before, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander, 40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done and how his men of war were at enmity with him and there he remained a long season.

41 In the mean time Jonathan sent to king Demetrius, that he would cast those of the tower out of Jerusalem and those also in the fortresses: for they fought against Israel. 42 So Demetrius sent to Jonathan, saying: I will not only do this for you and your people, but I will greatly honor you and your nation, if opportunity serve. 43 Now, therefore you shall do well, if you send me men to help me; for all my forces have gone from me.

44 Upon this Jonathan sent him three thousand strong men to Antioch: and when they came to the king, the king was very glad of their coming. 45 However, those who were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men and would have slain the king. 46 Why then the king fled into the court, but they of the city kept the passages of the city and began to fight.

47 Then the king called to the Jews for help, who came to him all at once and dispersing themselves through the city killed that day in the city to the number of a hundred thousand. 48 Also they set fire on the city and gat many spoils that day and delivered the king.

49 So when they of the city saw that the Jews had obtained the city as they would, their courage was abated: why then they made supplication to the king and cried, saying: 50 Grant us peace, Let the Jews cease from assaulting us and the city. 51 With that they cast away their weapons and made peace; and the Jews were honored in the sight of the king and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom and the land was quiet before him. 53 Nevertheless he dissembled in all that ever he spoke and estranged himself from Jonathan,

neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon and with him the young child Antiochus, who reigned and was crowned. 55 Then there gathered to him all the men of war, whom Demetrius had put away and they fought against Demetrius, who turned his back and fled. 56 Moreover, Tryphon took the elephants and won Antioch.

57 At that time young Antiochus wrote to Jonathan, saying: I confirm you in the high priesthood and appoint you ruler over the four governments and to be one of the king's friends. 58 Upon this he sent him golden vessels to be served in and gave him leave to drink in gold and to be clothed in purple and to wear a golden buckle. 59 His brother Simon also he made captain from the place called The ladder of Tyrus to the borders of Egypt.

60 Then Jonathan went forth and passed through the cities beyond the water and all the forces of Syria gathered themselves to him for to help him: and when he came to Ascalon, they of the city met him honorably.

61 From from where he went to Gaza, but they of Gaza shut him out; why then he laid siege to it and burned its suburbs with fire and spoiled them. 62 Afterward when they of Gaza made supplication to Jonathan, he made peace with them and took the sons of their chief men for hostages and sent them to Jerusalem and passed through the country to Damascus.

63 Now, when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, 64 He went to meet them and left Simon his brother in the country. 65 Then Simon encamped against Bethsura and fought against it a long season and shut it up: 66 But they desired to have peace with him, which he granted them and then put them out there and took the city and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from from where early in the morning they gat them to the plain of Nasor. 68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when those who lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled; 70 Insomuch as there was not one of them left, except Mattathias the son of Absalom and Judas the son of Calphi, the captains of the host.

71 Then Jonathan rent his clothes and cast earth upon his head and prayed. 72 Afterwards turning again to battle, he put them to flight and so they ran away. 73 Now, when his own men that were fled saw this, they turned again to him and with him pursued them to Cades, even to their own tents and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

12

12:1 Now, when Jonathan saw that time served him, he chose certain men and sent them to Rome, for to confirm and renew the friendship that they had with them. 2 He sent letters also to the Lacedemonians and to other places, for the same purpose.

3 So they went to Rome and entered into the senate and said: Jonathan the high priest and the people of the Jews, sent us to you, to the end you should renew the friendship, which you had with them and league, as in former time. 4 Upon this the Romans gave them letters to the governors of every place that they should bring them into the land of Judea peaceably. 5 And this is the copy of the letters

which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest and the elders of the nation and the priests and the other of the Jews, to the Lacedemonians their brothers send greeting:

7 There were letters sent in times past to Onias the high priest from Darius, who reigned then among you, to signify that you are our brothers, as the copy here underwritten does specify. 8 At which time Onias entreated the ambassador that was sent honorably and received the letters, by which declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us, 10 Have nevertheless attempted to send to you for the renewing of brotherhood and friendship, for fear that we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We therefore at all times without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer and in our prayers, as reason is and as it becomes us to think upon our brothers: 12 And we are rightly glad of your honor.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are around us have fought against us. 14 However, we would not be troublesome to you, nor to others of our confederates and friends, in these wars: 15 For we have help from heaven that helps us, so as we are delivered from our enemies and our enemies are brought under foot. 16 For this cause we chose Numenius the son of Antiochus and Antipater he son of Jason and sent them to the Romans, to renew the amity that we had with them and the former league. 17 We commanded them also to go to you and to salute and to deliver you our letters concerning the renewing of our brotherhood. 18 Why then now you shall do well to give us an answer to this.

19 And this is the copy of the letters which Oniares sent. 20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brothers and that they are of the stock of Abra'am: 22 Now, therefore, since this has come to our knowledge, you shall do well to write to us of your prosperity. 23 We do write back again to you, that your cattle and goods are our's and our's are your's We do command therefore our ambassadors to make report to you on this wise.

24 Now, when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than before, 25 He removed from Jerusalem and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also to their tents, who came again and told him that they were appointed to come upon them in the night season. 27 Why then so soon as the sun was down, Jonathan commanded his men to watch and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels around the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared and trembled in their hearts and they kindled fires in their camp. 29 However, Jonathan and his company knew it not till the morning: for they saw the lights burning. 30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus. 31 Why then Jonathan turned to the Arabians, who were called Zabadeans and stroke them and took their spoils. 32 And removing for there, he came to Damascus and so passed through all the country,

33 Simon also went forth and passed through the country to Ascalon and the holds there adjoining, from

from where he turned aside to Joppa and won it. 34 For he had heard that they would deliver the hold to those who took Demetrius' part; why then he set a garrison there to keep it. 35 After this came Jonathan home again and calling the elders of the people together, he consulted with them about building strong holds in Judea, 36 And making the walls of Jerusalem higher and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. 37 Upon this they came together to build up the city, since part of the wall toward the brook on the east side was fallen down and they repaired that which was called Caphenatha. 38 Simon also set up Adida in Sephela and made it strong with gates and bars.

39 Now, Tryphon went about to get the kingdom of Asia and to kill Antiochus the king, that he might set the crown upon his own head. 40 However, he was afraid that Jonathan would not suffer him and that he would fight against him; why then he sought a way how to take Jonathan, that he might kill him. So he removed and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle and came to Bethsan.

42 Now, when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him; 43 But received him honorably and commended him to all his friends and gave him gifts and commanded his men of war to be as obedient to him, as to himself.

44 to Jonathan also he said: Why have you brought all this people to so great trouble, seeing there is no war betwixt us? 45 Therefore send them now home again and choose a few men to wait on you and come you with me to Ptolemais, for I will give it you and the rest of the strong holds and forces and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him and sent away his host, who went into the land of Judea. 47 With himself he retained but three thousand men, of whom he sent two thousand into Galilee and one thousand went with him.

48 Now, as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him and all those who came with him they killed with the sword. 49 Then sent Tryphon a host of footmen and horsemen into Galilee and into the great plain, to destroy all Jonathan's company. 50 But when they knew that Jonathan and those who were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. 52 After this, they all came into the land of Judea peaceably and there they bewailed Jonathan and those who were with him and they were sore afraid; why then all Israel made great lamentation.

53 Then all the heathen that were around then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them and take away their memorial from among men.

13

13:1 Now, when Simon heard that Tryphon had gathered together a great host to invade the land of Judea and destroy it, 2 And saw that the people was in great trembling and fear, he went up to Jerusalem and gathered the people together, 3 And gave them exhortation, saying: you yourselves know what great things I and my brothers and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen. 4 By reason of which all my brothers are slain for Israel's sake and I am left alone.

5 Now, therefore be it far from me, that I should spare my own life in any time of trouble: for I am no better than my brothers. 6 Doubtless I will avenge my nation and the sanctuary and our wives and our children: for all the heathen are gathered to destroy us of very malice.

7 Now, as soon as the people heard these words, their spirit revived. 8 They answered with a loud voice, saying: You shall be our leader instead of Judas and Jonathan your brother. 9 Fight you our battles and whatsoever, you command us, that will we do.

10 So then he gathered together all the men of war and made haste to finish the walls of Jerusalem, He fortified it round about. 11 Also he sent Jonathan the son of Absalom and with him a great power, to Joppa: who casting out those who were in it remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea and Jonathan was with him in ward. 13 But Simon pitched his tents at Adida, over against the plain.

14 Now, when Tryphon knew that Simon was risen up instead of his brother Jonathan and meant to join battle with him, he sent messengers to him, saying: 15 Whereas we have Jonathan your brother in hold, it is for money that he is owing to the king's treasure, concerning the business that was committed to him. 16 Why then now send a hundred talents of silver and two of his sons for hostages, that when he is at liberty he may not revolt from us and we will let him go.

17 At this, Simon, albeit he perceived that they spoke deceitfully to him yet sent he the money and the children, for fear that perhaps he should procure to himself great hatred of the people: 18 Who might have said: Because I sent him not the money and the children, therefore is Jonathan dead. 19 So he sent them the children and the hundred talents: however, Tryphon dissembled neither would he let Jonathan go.

20 And after this came Tryphon to invade the land and destroy it, going around by the way that leads to Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now, those who were in the tower sent messengers to Tryphon, to the end that he should hasten his coming to them by the wilderness and send them victuals. 22 Why then Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason of which he came not. So he departed and came into the country of Galaad. 23 When he came near to Bascama he killed Jonathan, who was buried there. 24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon and took the bones of Jonathan his brother and buried them in Modin, the city of his fathers. 26 All Israel made great lamentation for him and bewailed him many days.

27 Simon also built a monument upon the tomb of his father and his brothers and raised it aloft to the sight, with hewn stone behind and before. 28 Moreover, he set up seven pyramids, one against another, for his father and his mother and his four brothers. 29 And in these he made cunning devices, about the which he set great pillars and upon the pillars he made all their armor for a perpetual memory and by the armor ships carved, that they might be seen of all that sail on the sea. 30 This is the tomb which he made at Modin and it standsyet to this day.

31 Now, Tryphon dealt deceitfully with the young king Antiochus and killed him. 32 He reigned in his stead and crowned himself king of Asia and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea and fenced them about with high towers and great walls and gates and bars and laid up victuals in it. 34 Moreover, Simon chose men and

sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 to whom king Demetrius answered and wrote after this manner: 36 King Demetrius to Simon the high priest and friend of kings, as also to the elders and nation of the Jews, sends greeting: 37 The golden crown and the scarlet robe, which you sent to us, we have received: and we are ready to make a steadfast peace with you, yes and to write to our officers, to confirm the immunities which we have granted. 38 And whatsoever covenants we have made with you shall stand; and the strong holds, which you have builded, shall be your own. 39 As for any oversight or fault committed to this day, we forgive it and the crown tax also, which you owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. 40 And look who are meet among you to be in our court, let then be enrolled, Let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. 42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza and besieged it round about; he made also an engine of war and set it by the city and battered a certain tower and took it. 44 And those who were in the engine leaped into the city; after this, there was a great uproar in the city: 45 Insomuch as the people of the city rent their clothes and climbed upon the walls with their wives and children and cried with a loud voice, beseeching Simon to grant them peace. 46 They said: Deal not with us according to our wickedness, but according to your mercy.

47 So Simon was appeased toward them and fought no more against them, but put them out of the city and cleansed the houses by which the idols were and so entered into it with songs and thanksgiving. 48 Yes, he put all uncleanness out of it and placed such men there as would keep the law and made it stronger than it was before and built in it a dwelling place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they do you think neither come forth, nor go into the country, nor buy, nor sell: why then they were in great distress for want of victuals and a great number of them perished through famine. 50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out there, he cleansed the tower from pollutions: 51 And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving and branches of palm trees and with harps and cymbals and with viols and hymns and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was and there he dwelt himself with his company. 53 When Simon saw that John his son was a valiant man, he made him captain of all the armies; He dwelt in Gazera.

14

14:1 Now, in the hundred threescore and twelfth year king Demetrius gathered his forces together and went into Media to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: 3 Who went and stroke the host of Demetrius and took him and brought him to Arsaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he

sought the good of his nation in such wise, as that evermore his authority and honor pleased them well. 5 And as he was honorable in all his acts, so in this, that he took Joppa for a haven and made an entrance to the isles of the sea, 6 And enlarged the bounds of his nation and recovered the country, 7 And gathered together a great number of captives and had the dominion of Gazera and Bethsura and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace and the earth gave her increase and the trees of the field their fruit. 9 The ancient men sat all in the streets, communing together of good things and the young men put on glorious and warlike apparel. 10 He provided victuals for the cities and set in them all manner of munition, so that his honorable name was renowned to the end of the world.

11 He made peace in the land and Israel rejoiced with great joy: 12 For every man sat under his vine and his fig tree and there was none to fray them: 13 Neither was there any left in the land to fight against them: yes, the kings themselves were overthrown in those days. 14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. 15 He beautified the sanctuary and multiplied vessels of the temple.

16 Now, when it was heard at Rome and as far as Sparta, that Jonathan was dead, they were very sorry. 17 But as soon as they heard that his brother Simon was made high priest in his stead and ruled the country and the cities in it: 18 They wrote to him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brothers: 19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, to Simon the high priest and the elders and priests and rest of the people of the Jews, our brothers, send greeting: 21 The ambassadors that were sent to our people certified us of your glory and honor: why then we were glad of their coming, 22 And did register the things that they spoke in the council of the people in this manner; Numenius son of Antiochus and Antipater son of Jason, the Jews' ambassadors, came to us to renew the friendship they had with us.

23 It pleased the people to entertain the men honorably and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial of this: furthermore we have written a copy to Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them. 25 When the people heard about this, they said: What thanks shall we give to Simon and his sons? 26 For he and his brothers and the house of his father have established Israel and chased away in fight their enemies from them and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Zion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, 28 At Saramel in the great congregation of the priests and people and rulers of the nation and elders of the country, were these things notified to us.

29 Since oftentimes there have been wars in the country, by which for the maintenance of their sanctuary and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brothers, put themselves in jeopardy and resisting the enemies of their nation did their nation great honor:

30 (For after that Jonathan, having gathered his nation together and been their high priest, was added to his people, 31 Their enemies prepared to invade their country, that they might destroy it and lay hands on the sanctuary: 32 At which time Simon rose up and fought for his nation and spent much of his own substance and armed the valiant men of his nation and gave them wages, 33 And fortified the cities of Judea, together with Bethsura, that liesupon the borders of Judea, where the armor of the enemies had been before; but he set a garrison of Jews there: 34 Moreover, he fortified Joppa, which liesupon the sea and Gazera, that borders upon Azotus, where the enemies had dwelt before: but he placed Jews there and furnished them with all things convenient for its repair.)

35 The people therefore sang the acts of Simon and to what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things and for the justice and faith which he kept to his nation and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country and also those who were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued and polluted all about the sanctuary and did much hurt in the holy place: 37 But he placed Jews in it and fortified it for the safety of the country and the city and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things, 39 And made him one of his friends and honored him with great honor.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brothers; and that they had entertained the ambassadors of Simon honorably; 41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet; 42 Moreover, that he should be their captain and should take charge of the sanctuary, to set them over their works and over the country and over the armor and over the fortresses, that, I say, he should take charge of the sanctuary; 43 Beside this, that he should be obeyed of every man and that all the writings in the country should be made in his name and that he should be clothed in purple and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to oppose his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; 45 And whoever should do otherwise, or break any of these things, he should be punished. 46 Thus it liked all the people to deal with Simon and to do as has been said. 47 Then Simon accepted it and was well pleased to be high priest and captain and governor of the Jews and priests and to defend them all.

48 So they commanded that this writing should be put in tables of brass and that they should be set up within the compass of the sanctuary in a conspicuous place; 49 Also that copies should be laid up in the treasury, to the end that Simon and his sons might have them.

15

15:1 Moreover, Antiochus son of Demetrius the king sent letters from the isles of the sea to Simon the priest and prince of the Jews and to all the people; 2 The contents of which were these: King Antiochus to Simon the high priest and prince of his nation and to the people of the Jews, greeting:

3 Since certain repulsive men have usurped the kingdom of our fathers and my purpose is to challenge it again, that I may restore it to the old estate and to that end have gathered a multitude of foreign soldiers together and prepared ships of war; 4 My

meaning also being to go through the country, that I may be avenged of those who have destroyed it and made many cities in the kingdom desolate: 5 Now, therefore I confirm to you all the oblations which the kings before me granted you and whatsoever gifts besides they granted.

6 I give you leave also to coin money for your country with your own stamp. 7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armor that you have made and fortresses that you have built and keep in your hands, let them remain to you. 8 If anything be, or shall be, owing to the king, let it be forgiven you from this time forth unto ages of ages. 9 Furthermore when we have obtained our kingdom, we will honor you and your nation and your temple, with great honor, so that your honor shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together to him, so that few were left with Tryphon.

11 Why then being pursued by king Antiochus, he fled to Dora, which liesby the sea side: 12 For he saw that troubles came upon him all at once and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him a hundred and twenty thousand men of war and eight thousand horsemen. 14 When he had surrounded the city and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; by which were written these things:

16 Lucius, consul of the Romans to king Ptolemee, greeting: 17 The Jews' ambassadors, our friends and confederates, came to us to renew the old friendship and league, being sent from Simon the high priest and from the people of the Jews: 18 They brought a shield of gold of a thousand pound. 19 We thought it good therefore to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. 20 It seemed also good to us to receive the shield of them. 21 If therefore there be any repulsive fellows, that have fled from their country to you, deliver them to Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise to Demetrius the king and Attalus, to Ariarathes and Arsaces, 23 And to all the countries and to Sampsames and the Lacedemonians and to Delus and Myndus and Sicyon and Caria and Samos and Pamphylia and Lycia and Halicarnassus and Rhodus and Aradus and Cos and Side and Aradus and Gortyna and Cnidus and Cyprus and Cyrene. 24 They wrote a copy of it to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually and making engines, by which means he shut up Tryphon, that he do you think neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also and gold and much armor. 27 Nevertheless he would not receive them, but brake all the covenants which he had made with him before and became strange to him.

28 Furthermore he sent to him Athenobius, one of his friends, to commune with him and say, you withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm. 29 Its borders you have wasted and you have done great hurt in the land and obtained the dominion of many places within my kingdom. 30 Now, therefore deliver the cities which you have taken and the tributes of the places, over which you have obtained dominion without the borders of Judea: 31 Or else give me for them five hundred talents of silver; and

for the harm that you have done and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon and the cupboard of gold and silver plate and his great attendance, he was astonished and told him the king's message.

33 Then answered Simon and said to him: We have neither taken other men's land, nor holden that which belongs to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. 34 Why then we, having opportunity, hold the inheritance of our fathers. 35 And whereas you demandest Joppa and Gazera, albeit they did great harm to the people in our country, yet will we give you a hundred talents for them.

Hereunto Athenobius answered him not a word; 36 But returned in a rage to the king and made report to him of these speeches and of the glory of Simon and of all that he had seen: after this, the king was exceeding wroth. 37 In the mean time fled Tryphon by ship to Orthosias.

38 Then the king made Cendebeus captain of the sea coast and gave him a host of footmen and horsemen, 39 And commanded him to remove his host toward Judea; also he commanded him to build up Cedron and to fortify the gates and to war against the people; but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia and began to provoke the people and to invade Judea and to take the people prisoners and kill them. 41 When he had built up Cedron, he set horsemen there and a host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

16

16:1 Then came up John from Gazera and told Simon his father what Cendebeus had done.

2 Why then Simon called his two eldest sons, Judas and John and said to them: I and my brothers and my father's house, have ever from my youth to this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. 3 But now I am old and you, by God's mercy, are of a sufficient age: be instead of me and my brother and go and fight for our nation and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus and rested that night at Modin.

5 When as they rose in the morning and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: however, there was a water brook betwixt them. 6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself and then the men seeing him passed through after him. 7 That done, he divided his men and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: after this, Cendebeus and his host were put to flight, so that many of them were slain and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built. 10 So they fled even to the towers in the fields of Azotus; why then he burned it with fire: so that there were slain of them about two thousand men.

Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, He had abundance of silver and gold: 12 For he was the high priest's son in law. 13 Why then his heart being lifted up, he thought to get the country to himself and after this, consulted deceitfully against Simon and his sons to destroy them.

14 Now, Simon was visiting the cities that were in the country and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: 15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: however, he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up and took their weapons and came upon Simon into the banqueting place and killed him and his two sons and certain of his servants. 17 In which doing he committed a great treachery and recompensed evil for good.

18 Then Ptolemee wrote these things and sent to the king, that he should send him a host to aid him, He would deliver him the country and cities.

19 He sent others also to Gazera to kill John: and to the tribunes he sent letters to come to him, that he might give them silver and gold and rewards. 20 And others he sent to take Jerusalem and the mountain of the temple.

21 Now, one had run before to Gazera and told John that his father and brothers were slain, and, quoth he, Ptolemee has sent to kill you also. 22 When he heard about this, he was very astonished: so he laid hands on those who were come to destroy him and killed them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John and his wars and worthy deeds which he did and the building of the walls which he made and his doings, 24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

II MACCABEES
(MAKKABAIΩN B)

1

1:1 The brothers, the Jews that be at Jerusalem and in the land of Judea, wish to the brothers, the Jews that are throughout Egypt health and peace:

2 God be gracious to you and remember his covenant that he made with Abra'am, Isaac and Jacob, his faithful servants; 3 And give you all a heart to serve him and to do his will, with a good courage and a willing mind; 4 And open your hearts in his law and commandments and send you peace, 5 And hear your prayers and be at one with you and never forsake you in time of trouble. 6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote to you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, 8 And burned the porch and shed innocent blood: then we prayed to the Lord and were heard; we offered also sacrifices and fine flour and lighted the lamps and set forth the loaves. 9 And now see that you keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea and the council and Judas, sent greeting and health to Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests and to the Jews that were in Egypt:

11 Insomuch as God has delivered us from great perils, we thank him highly, as having been in battle against a king. 12 For he cast them out that fought within the holy city.

13 For when the leader had come into Persia and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests. 14 For Antiochus, as though he would marry her, came into the place and his friends that were with him, to receive money in name of a dowry. 15 Which when the priests of Nanea had set forth, He was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus had come in: 16 And opening a secret door of the roof, they threw stones like thunderbolts and struck down the captain, hewed them in pieces, stroke off their heads and cast them to those who were without.

17 Blessed be our God in all things, who has delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you of this, so that you also might keep it, as the feast of the tabernacles and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar. 19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar secretly and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now, after many years when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; 21 Then commanded he them to draw it up and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid after this, with the water. 22 When this was done and the time came that the sun shone, which before was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 The priests made a prayer while the sacrifice was consuming, I say, both

the priests and all the rest, Jonathan beginning and the rest answering thereunto, as Neemias did.

24 The prayer was after this manner; O Lord, Lord God, Creator of all things, who are fearful and strong and righteous and merciful and the only and gracious King, 25 The only giver of all things, the only just, almighty and everlasting, you that deliverest Israel from all trouble and did choose the fathers and sanctify them: 26 Receive the sacrifice for your whole people Israel and preserve your own portion and sanctify it. 27 Gather those together that are scattered from us, deliver those who serve among the heathen, look upon those who are despised and abhorred, Let the heathen know that you are our God.

28 Punish those who oppress us and with pride do us wrong. 29 Plant your people again in your holy place, as Moses has spoken. 30 The priests sung psalms of thanksgiving.

31 Now, when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. 32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water and that Neemias had purified the sacrifices with it. 34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 The king took many gifts and bestowed from them on those whom he would gratify. 36 And Neemias called this Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2

2:1 It is also found in the records, that Jeremy the prophet commanded those who were carried away to take of the fire, as it has been signified: 2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord and that they should not err in their minds when they see images of silver and gold, with their ornaments. 3 With other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up and saw the heritage of God. 5 When Jeremy came to that place, he found a hollow cave, by which he laid the tabernacle and the ark and the altar of incense and so stopped the door.

6 And some of those who followed him came to mark the way, but they do you think not find it. 7 Which when Jeremy perceived, he blamed them, saying: As for that place, it shall be unknown until the time that God gather his people again together and receive them to mercy. 8 Then shall the Lord show them these things and the glory of the Lord shall appear and the cloud also, as it was showed under Moses and as when Solomon desired that the place might be honorably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication and of the finishing of the temple. 10 And as when Moses prayed to the Lord, the fire came down from heaven and consumed the sacrifices: even so prayed Solomon also and the fire came down from heaven and consumed the burnt offerings. 11 Moses said: Because the sin offering was not to be eaten, it was consumed. 12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings and the prophets and of David and the epistles of the

kings concerning the holy gifts. 14 In like manner also Judas gathered together all those things that were lost because of the war we had and they remain with us, 15 Why then if you have need of it, send some to fetch them to you.

16 Whereas we then are about to celebrate the purification, we have written to you and you shall do well, if you keep the same days. 17 We hope also, that the God, that delivered all his people and gave them all a heritage and the kingdom and the priesthood and the sanctuary, 18 As he promised in the law, will shortly have mercy upon us and gather us together out of every land under heaven into the holy place: for he has delivered us out of great troubles and has purified the place.

19 Now, as concerning Judas Maccabeus and his brothers and the purification of the great temple and the dedication of the altar, 20 The wars against Antiochus Epiphanes and Eupator his son, 21 The manifest signs that came from heaven to those who behaved themselves manfully to their honor for Judaism: so that, being but a few, they overcame the whole country and chased barbarous multitudes, 22 And recovered again the temple renowned all the world over and freed the city and upheld the laws which were going down, the Lord being gracious to them with all favor: 23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, 25 We have been careful, that those who will read may have delight and that those who are desirous to commit to memory might have ease and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labor of abridging, it was not easy, but a matter of sweat and watching; 27 Even as it is no ease to him that prepares a banquet and seeks the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; 28 Leaving to the author the exact handling of every particular and laboring to follow the rules of an abridgement. 29 For as the master builder of a new house must care for the whole building; but he that undertakes to set it out and paint it, must seek out fit things for its adorning: even so I think it is with us. 30 To stand upon every point and go over things at large and to be curious in particulars, belongs to the first author of the story: 31 But to use brevity and avoid much laboring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which has been said: that it is a foolish thing to make a long prologue and to be short in the story itself.

3

3:1 Now, when the holy city was inhabited with all peace and the laws were kept very well, because of the godliness of Onias the high priest and his hatred of wickedness, 2 It came to pass that even the kings themselves did honor the place and magnify the temple with their best gifts; 3 So much that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. 5 When he do you think not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice, 6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable and that it was possible to bring all into the king's hand.

7 Now, when Apollonius came to the king and had showed him of the money of which he was told, the king chose out Heliodorus his treasurer and sent him with a commandment to bring him the foresaid money. 8 So at once Heliodorus took his journey; under a color of visiting the cities of Celosyria and Phenice, but indeed to fulfill the king's purpose.

9 When he had come to Jerusalem and had been courteously received of the high priest of the city, he told him what intelligence was given of the money and declared why then he came and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children: 11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity and not as that wicked Simon had misinformed: the sum of which in all was four hundred talents of silver and two hundred of gold: 12 And that it was altogether impossible that such wrongs should be done to them, that had committed it to the holiness of the place and to the majesty and inviolable sanctity of the temple, honored over all the world.

13 But Heliodorus, because of the king's commandment given him, said: That in any way it must be brought into the king's treasury. 14 So at the day which he appointed he entered in to order this matter: why then there was no small agony throughout the whole city. 15 But the priests, prostrating themselves before the altar in their priests' vestments, called to heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

16 Then Whoever had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his color declared the inward agony of his mind. 17 For the man was so overwhelmed with fear and horror of the body, that it was manifest to those who looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. 19 The women, girded with sackcloth under their breasts, abounded in the streets and the virgins that were kept in ran, some to the gates and some to the walls and others looked out of the windows. 20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts and the fear of the high priest being in such an agony. 22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those who had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now, as he was there present himself with his guard about the treasury, the Lord of spirits and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God and fainted and were sore afraid. 25 For there appeared to them a horse with a terrible rider upon him and adorned with a very fair covering, He ran fiercely and stroke at Heliodorus with his forefeet and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty and comely in apparel, who stood by him on either side; and scourged him continually and gave him many sore stripes.

27 And Heliodorus fell suddenly to the ground and was surrounded with great darkness: but those who were with him took him up and put him into a litter. 28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help

himself with his weapons: and manifestly they acknowledged the power of God. 29 For he by the hand of God was cast down and lay speechless without all hope of life. 30 But they praised the Lord, that had miraculously honored his own place: for the temple; which a little before was full of fear and trouble when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the Most High to grant him his life, who lay ready to give up the ghost. 32 So the high priest, suspecting for fear that the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now, as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying: Give Onias the high priest great thanks, insomuch as for his sake the Lord has granted you life: 34 And seeing that you have been scourged from heaven, declare to all men the mighty power of God. When they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice to the Lord and made great vows to him that had saved his life and saluted Onias, returned with his host to the king. 36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 When the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said: 38 If you have any enemy or traitor, send him to that place and you shall receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

39 For he that dwells in heaven has his eye on that place and defends it; He beats and destroys those who come to hurt it.

40 The things concerning Heliodorus and the keeping of the treasury, fell out on this sort.

4

4:1 This Simon now, of whom we spoke before, having been a betrayer of the money and of his country, slandered Onias, as if he had terrified Heliodorus and been the worker of these evils. 2 Thus was he bold to call him a traitor, that had deserved well of the city and tendered his own nation and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed, 4 Onias seeing the danger of this contention and that Apollonius, as being the governor of Celosyria and Phenice, did rage and increase Simon's malice, 5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private: 6 For he saw that it was impossible that the state should continue quiet and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias labored underhand to be high priest, 8 Promising to the king by intercession three hundred and threescore talents of silver and of another revenue eighty talents: 9 Beside this, he promised to assign a hundred and fifty more, if he might have licence to set him up a place for exercise and for the training up of youth in the fashions of the heathen and to write them of Jerusalem by the name of Antiochians. 10 Which when the king had granted, He had obtained into his hand the rule he at once brought his own nation to Greek fashion.

11 The royal privileges granted of special favor to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting

down the governments which were according to the law, he brought up new customs against the law: 12 For he built gladly a place of exercise under the tower itself and brought the chief young men under his subjection and made them wear a hat.

13 Now, such was the height of Greek fashions and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch and no high priest; 14 That the priests had no courage to serve any more at the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the of Discus called them forth; 15 Not setting by the honors of their fathers, but liking the glory of the Grecians best of all.

16 For this reason, sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly and to whom they desired to be like in all things. 17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now, when the that was used every faith year was kept at Tyrus, the king being present, 19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. 20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers, it was employed to build gallies.

21 Now, when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: after this, he came to Joppa and there to Jerusalem: 22 Where he was honorably received of Jason and of the city and was brought in with torch alight and with great shoutings: and so afterward went with his host to Phenice.

23 Three years afterward Jason sent Menelaus, the beforesaid Simon's brother, to bear the money to the king and to put him in mind of certain necessary matters. 24 But he being brought to the presence of the king when he had magnified him for the glorious appearance of his power, obtained the priesthood to himself, offering more than Jason by three hundred talents of silver. 25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. 27 So Menelaus obtained the principality: but as for the money that he had promised to the king, he took no good order for it, albeit Sostratis the ruler of the castle required it: 28 For to him appertained the gathering of the customs. Why then they were both called before the king.

29 Now, Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus. 31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now, Menelaus, supposing that he had obtained a convenient time, stole certain vessels of gold out of the temple and gave some of them to Andronicus and some he sold into Tyrus and the cities round about. 33 Which when Onias knew of a surety, he reproved him and withdrew himself

into a sanctuary at Daphne, that liesby Antiochia.

34 Why then Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom at once he shut up without regard of justice. 35 For the which cause not only the Jews, but many also of other nations, took great indignation and were much grieved for the unjust murder of the man.

36 When the king had come again from the places about Cilicia, the Jews that were in the city and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. 37 Therefore Antiochus was heartily sorry and moved to pity and wept, because of the sober and modest behaviour of him that was dead. 38 And being kindled with anger, at once he took away Andronicus his purple and rent off his clothes and leading him through the whole city to that very place, where he had committed impiety against Onias, there killed he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now, when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus and its fruit was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away. 40 After this, the common people rising and being filled with rage, Lysimachus armed about three thousand men and began first to offer violence; one Auranus being the leader, a man far gone in years and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus and those who set upon them. 42 Thus many of them they wounded and some they struck to the ground and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus. 44 Now, when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: 45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him. 46 After this, Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind: 47 So much that he discharged Menelaus from the accusations, who in spite of this was cause of all the mischief: and those poor men, who, if they had told their cause, yes, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus those who followed the matter for the city and for the people and for the holy vessels, did soon suffer unjust punishment. 49 Why then even they of Tyrus, moved with hatred of that wicked deed, caused them to be honorably buried. 50 And so through the covetousness of those who were of power Menelaus remained still in authority, increasing in malice and being a great traitor to the citizens.

5

5:1 About the same time Antiochus prepared his second voyage into Egypt: 2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold and armed with lances, like a band of soldiers, 3 And troops of horsemen in array, encountering and running one against another, with shaking of shields and multitude of pikes and drawing of swords and casting of darts and

glittering of golden ornaments and harness of all sorts. 4 Why then every man prayed that that apparition might turn to good.

5 Now, when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men and suddenly made an assault upon the city; and those who were upon the walls being put back and the city at length taken, Menelaus fled into the castle: 6 But Jason killed his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies and not his countrymen, whom he conquered. 7 However, for all this he obtained not the principality, but at the last received shame for the reward of his treason and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. 9 Thus he that had driven many out of their country perished in a foreign land, retiring to the Lacedemonians and thinking there to find help because of his kindred: 10 He that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor tomb with his fathers.

11 Now, when this that was done came to the king's ear, he thought that Judea had revolted: after this, removing out of Egypt in a furious mind, he took the city by force of arms, 12 And commanded his men of war not to spare such as they met and to kill such as went up upon the houses. 13 Thus there was killing of young and old, making away of men, women and children, slaying of virgins and infants. 14 And there were destroyed within the space of three whole days fourscore thousand, of which forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws and to his own country, being his guide: 16 And taking the holy vessels with polluted hands and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honor of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of those who dwelt in the city and therefore his eye was not upon the place. 18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had at once been scourged and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. 20 Therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the blessings sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste to Antiochia, weening in his pride to make the land navigable and the sea passable by foot: such was the haughtiness of his mind.

22 He left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian and for manners more barbarous than he that set him there; 23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare a heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to kill all those who were in their best age and to sell the women and the younger sort: 25 Who coming to Jerusalem and pretending peace, did abstain till the holy day of the Sabbath when taking the Jews keeping holy day, he commanded his men to arm themselves. 26 And so he killed all those who were gone to the celebrating of the Sabbath and running through the city with weapons killed great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, for fear that they should be partakers of the pollution.

6

6:1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers and not to live after the laws of God: 2 And to pollute also the temple in Jerusalem and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people: 4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots and had to do with women within the circuit of the holy places and besides that brought in things that were not lawful. 5 The altar also was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep Sabbath days or ancient fasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbor cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions and be partakers of their sacrifices: 9 And Whoever would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led around the city, the infants handing at their breasts, they cast them down headlong from the wall. 11 And others, that had run together into caves near by, to keep the Sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honor of the most sacred day.

12 Now, I beseech those who read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. 13 For it is a token of his great goodness when wicked doers are not suffered any long time, but at once punished.

14 Indeed, it is not as with other nations, whom the Lord patiently refrains from punishing, until they be come to the fullness of their sins, so deals he with us, 15 for fear that that, having come to the height of sin, afterwards he should take vengeance of us. 16 Therefore he never withdraws his mercy from us: and though he punish with adversity, yet does he never forsake his people. 17 But let this that we have spoken be for a warning to us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man and of a well favored countenance, was constrained to open his mouth and to eat swine's flesh. 19 But he, choosing rather to die

gloriously, than to live stained with such an abomination, spit it forth and came of his own accord to the torment, 20 As it behooved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But those who had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use and make as if he did eat of the flesh taken from the sacrifice commanded by the king; 22 That in so doing he might be delivered from death and for the old friendship with them find favor.

23 But he began to consider discreetly and as became his age and the excellency of his ancient years and the honor of his gray head, whereon had come and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly and willed them straightways to send him to the grave.

24 For it becomes not our age, said he, in any way to dissemble, by which many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; 25 And so they through my hypocrisy and desire to live a little time and a moment longer, should be deceived by me and I get a stain to my old age and make it abominable. 26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Why then now, manfully changing this life, I will show myself such an one as my age requireth, 28 And leave a notable example to such as be young to die willingly and courageously for the honorable and holy laws. When he had said these words, immediately he went to the torment: 29 Those who led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned and said: It is manifest to the Lord, that has the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him. 31 Thus this man died, leaving his death for an example of a noble courage and a memorial of virtue, not only to young men, but to all his nation.

7

7:1 It came to pass also, that seven brothers with their mother were taken and compelled by the king against the law to taste swine's flesh and were tormented with scourges and whips.

2 But one of those who spoke first said thus, What would you ask or learn of us? We are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot: 4 Which at once being heated, he commanded to cut out the tongue of him that spoke first and to cut off the utmost parts of his body, the rest of his brothers and his mother looking on.

5 Now, when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, 6 The Lord God looks upon us and in truth has comfort in us, as Moses in his song, which witnessed to their faces, declared, saying: He shall be comforted in his servants.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, will you eat, before you be punished

throughout every member of your body? 8 But he answered in his own language and said: No. Why then he also received the next torment in order, as the former did. 9 When he was at the last gasp, he said: You like a fury take us out of this present life, but the King of the world shall raise us up, who have died for his laws, to everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue and that right soon, holding forth his hands manfully. 11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. 12 So much that the king and those who were with him, marveled at the young man's courage, for that he nothing regarded the pains.

13 Now, when this man was dead also, they tormented and mangled the fourth in like manner. 14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for you, you shall have no resurrection to life.

15 Afterward they brought the fifth also and mangled him. 16 Then looked he to the king and said: You have power over men, you are corruptible, you do what you will; yet think not that our nation is forsaken of God; 17 But abide a while and behold his great power, how he will torment you and your seed.

18 After him also they brought the sixth, who being ready to die said: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done to us. 19 But think not you, that takein hand to strive against God, that you shall escape unpunished.

20 But the mother was marvellous above all and worthy of honorable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. 21 Yes, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said to them: 22 I cannot tell how you came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you; 23 But doubtless the Creator of the world, who formed the generation of man and found out the beginning of all things, will also of his own mercy give you breath and life again, as you now regard not your own selves for his laws' sake.

24 Now, Antiochus, thinking himself despised and suspecting it to be a reproachful speech, while the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend and trust him with affairs.

25 But when the young man would in no case hearken to him, the king called his mother and exhorted her that she would counsel the young man to save his life. 26 When he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spoke in her country language on this manner; O my son, have pity upon me that bare you nine months in my womb and gave you such three years and nourished you and brought you up to this age and endured the troubles of education. 28 I beseech you, my son, look upon the heaven and the earth and all that is in it and consider that God made them of things that were not; and so was mankind made likewise. 29 Fear not this tormentor, but, being worthy of your brothers, take your death that I may receive you again in mercy with your brothers.

30 Whiles she was yet speaking these words, the young man said:

Whom do you wait for? I will not obey the king's commandment: but I will obey the commandment of the law that was given to our fathers by Moses. 31 And you, that have been the author of all mischief against the Hebrews, shall not escape the hands of God.

32 For we suffer because of our sins. 33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. 34 But you, O godless man and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up your hand against the servants of God: 35 For you have not yet escaped the judgment of Almighty God, who sees all things.

36 For our brothers, who now have suffered a short pain, are dead under God's covenant of everlasting life: but you, through the judgment of God, shall receive just punishment for your pride. 37 But I, as my brothers, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful to our nation; and that you by torments and plagues may confess, that he alone is God; 38 And that in me and my brothers the wrath of the Almighty, which is justly brought upon our nation, may cease.

39 Than the king' being in a rage, handed him worse than all the rest and took it grievously that he was mocked. 40 So this man died undefiled and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts and the extreme tortures.

8

8:1 Then Judas Maccabeus and those who were with him, went secretly into the towns and called their kinsfolks together and took to them all such as continued in the Jews' religion and assembled about six thousand men.

2 They called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; 3 And that he would have compassion upon the city, sore defaced and ready to be made even with the ground; and hear the blood that cried to him, 4 And remember the wicked slaughter of harmless infants and the blasphemies committed against his name; and that he would show his hatred against the wicked.

5 Now, when Maccabeus had his company about him, he do you think not be withstood by the heathen: for the wrath of the Lord was turned into mercy. 6 Therefore he came at unawares and burnt up towns and cities and obtained into his hands the most commodious places and overcame and put to flight no small number of his enemies. 7 But specially took he advantage of the night for such secret attempts, so much that the fruit of his holiness was spread every where.

8 So when Philip saw that this man increased by little and little and that things prospered with him still more and more, he wrote to Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then at once choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. 11 Why then immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now, when word was brought to Judas of Nicanor's coming, He had imparted to those who were with him that the army was at hand, 13 Those who were fearful and distrusted the justice of God, fled and conveyed themselves away.

14 Others sold all that they had left and thus besought the Lord to deliver them, sold by the wicked Nicanor before they met together: 15 If not for their own sakes, yet for the covenants he had made with their fathers and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together to the number of six thousand and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully, 17 And to set before their eyes the injury that they had unjustly done to the holy place and the cruel handling of the city, of which they made a mockery and also the taking away of the government of their forefathers: 18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both those who come against us and also all the world.

19 Moreover, he recounted to them what helps their forefathers had found and how they were delivered when under Sennacherib a hundred fourscore and five thousand perished. 20 He told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians and that the Macedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand because of the help that they had from heaven and so received a great booty.

21 Thus when he had made them bold with these words and ready to die for the law and the country, he divided his army into four parts; 22 And joined with himself his own brothers, leaders of each band, to wit Simon and Joseph and Jonathan, giving each one fifteen hundred men. 23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

24 And by the help of the Almighty they killed above nine thousand of their enemies and wounded and maimed the most part of Nicanor's host and so put all to flight; 25 And took their money that came to buy them and pursued them far: but lacking time they returned: 26 For it was the day before the Sabbath and therefore they would no longer pursue them.

27 So when they had gathered their armor together and spoiled their enemies, they occupied themselves about the Sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them to that day, which was the beginning of mercy distilling upon them.

28 And after the Sabbath when they had given part of the spoils to the maimed and the widows and orphans, the rest they divided among themselves and their servants. 29 When this was done and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those who were with Timotheus and Bacchides, who fought against them, they killed above twenty thousand and very easily obtained high and strong holds and divided among themselves many spoils more and made the maimed, orphans, widows, yes and the aged also, equal in spoils with themselves. 31 When they had gathered their armor together, they laid them up all carefully in convenient places and the remnant of the spoils they brought to Jerusalem.

32 They killed also Philarches, that wicked person, who was with Timotheus and had annoyed the Jews many ways. 33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the

holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, 35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel and discharging his company, he came like a fugitive servant through the midland to Antioch having very great dishonor, for that his host was destroyed. 36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them and therefore they do you think not be hurt, because they followed the laws that he gave them.

9

9:1 About that time came Antiochus with dishonor out of the country of Persia 2 For he had entered the city called Persepolis and went about to rob the temple and to hold the city; after this, the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now, when he came to Ecbatane, news was brought him what had happened to Nicanor and Timotheus. 4 Then swelling with anger. he thought to avenge upon the Jews the disgrace done to him by those who made him flee. Therefore commanded he his chariotman to drive without ceasing and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Israel, stroke him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him and sore torments of the inner parts; 6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 However, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 Thus he that a little before thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground and carried in a horselitter, shewing forth to all the manifest power of God. 9 So that the worms rose up out of the body of this wicked man and whiles he lived in sorrow and pain, his flesh fell away and the filthiness of his smell was noisome to all his army. 10 The man, that thought a little before he do you think reach to the stars of heaven, no man do you think endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. 12 When he himself do you think not abide his own smell, he said these words, It is meet to be subject to God and that a man that is mortal should not proudly think of himself if he were God.

13 This wicked person vowed also to the Lord, who now no more would have mercy upon him, saying thus, 14 That the holy city (to the which he was going in haste to lay it even with the ground and to make it a common buryingplace,) he would set at liberty: 15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them

all equals to the citizens of Athens: 16 The holy temple, which before he had spoiled, he would garnish with goodly gifts and restore all the holy vessels with many more and out of his own revenue defray the charges belonging to the sacrifices: 17 yes and that also he would become a Jew himself and go through all the world that was inhabited and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God had come upon him: therefore despairing of his health, he wrote to the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wishes much joy, health and prosperity: 20 If you and your children fare well and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honor and good will returning out of Persia and being taken with a grievous disease, I thought it necessary to care for the common safety of all: 22 Not distrusting my health, but having great hope to escape this sickness. 23 But considering that even my father, at what time he led an army into the high countries. appointed a successor, 24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbors to my kingdom wait for opportunities and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended to many of you when I went up into the high provinces; to whom I have written as follows:

26 Therefore I pray and request you to remember the blessings that I have done to you generally and in special and that every man will be still faithful to me and my son. 27 For I am persuaded that he understanding my mind will favorably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. 29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

10

10:1 Now, Maccabeus and his company, the Lord guiding them, recovered the temple and the city: 2 But the altars which the heathen had built in the open street and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar and striking stones they took fire out of them and offered a sacrifice after two years and set forth incense and lights and showbread. 4 When that was done, they fell flat down and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy and that they might not be delivered to the blasphemous and barbarous nations.

5 Now, upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 They kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long before they had held the feast of the tabernacles when as they wandered in the mountains and dens like beasts. 7 Therefore they bare branches and fair boughs and palms also and sang psalms to him that had given them good

success in cleansing his place. 8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now, will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars. 11 So when he had come to the crown, he set one Lysias over the affairs of his realm and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice to the Jews for the wrong that had been done to them, endeavoured to continue peace with them. 13 After this, being accused of the king's friends before Eupator and called traitor at every word because he had left Cyprus, that Philometor had committed to him and departed to Antiochus Epiphanes and seeing that he was in no honorable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers and nourished war continually with the Jews: 15 And by this means the Idumeans, having obtained into their hands the most commodious holds, kept the Jews occupied and receiving those who were banished from Jerusalem, they went about to nourish war.

16 Then those who were with Maccabeus made supplication and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, 17 And assaulting them strongly, they won the holds and kept off all that fought upon the wall and killed all that fell into their hands and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege, 19 Maccabeus left Simon and Joseph and Zaccheus also and those who were with him, who were enough to besiege them and departed himself to those places which more needed his help.

20 Now, those who were with Simon, being led with covetousness, were persuaded for money through certain of those who were in the castle and took seventy thousand drachms, Let some of them escape. 21 But when it was told Maccabeus what was done, he called the governors of the people together and accused those men, that they had sold their brothers for money and set their enemies free to fight against them. 22 So he killed those who were found traitors and immediately took the two castles. 23 And having good success with his weapons in all things he took in hand, he killed in the two holds more than twenty thousand.

24 Now, Timotheus, whom the Jews had overcome before when he had gathered a great multitude of foreign forces and horses out of Asia not a few, came as though he would take Jewry by force of arms. 25 But when he drew near, those who were with Maccabeus turned themselves to pray to God and sprinkled earth upon their heads and girded their loins with sackcloth, 26 And fell down at the foot of the altar and besought him to be merciful to them and to be an enemy to their enemies and an adversary to their adversaries, as the law declares. 27 So after the prayer they took their weapons and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now, the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also to the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle became strong, there appeared to the enemies from heaven five comely men upon horses, with bridles of gold and two of them led the Jews, 30 And took Maccabeus betwixt them and covered

him on every side weapons and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed. 31 And there were slain of footmen twenty thousand and five hundred and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But those who were with Maccabeus laid siege against the fortress courageously four days. 34 And those who were within, trusting to the strength of the place, blasphemed exceedingly and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly and with a fierce courage killed all that they met withal. 36 Others likewise ascending after them, whiles they were busied with those who were within, burnt the towers and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city, 37 And killed Timotheus, that was hid in a certain pit and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel and given them the victory.

11

11:1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. 2 When he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city a habitation of the Gentiles, 3 And to make a gain of the temple, as of the other chapels of the heathen and to set the high priesthood to sale every year: 4 Not at all considering the power of God but puffed up with his ten thousands of footmen and his thousands of horsemen and his fourscore elephants.

5 So he came to Judea and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, He laid sore siege to it.

6 Now, when those who were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel. 7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brothers: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armor of gold. 9 Then they praised the merciful God all together and took heart, so much that they were ready not only to fight with men, but with most cruel beasts and to pierce through walls of iron. 10 Thus they marched forward in their armor, having a helper from heaven: for the Lord was merciful to them 11 And giving a charge upon their enemies like lions, they killed eleven thousand footmen and sixteen hundred horsemen and put all the other to flight. 12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had and considering that the Hebrews do you think not be overcome, because the Almighty God helped them, he sent to them, 14 And persuaded them to agree to all reasonable conditions and promised that he would persuade the king that he must needs be a friend to them. 15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote to Lysias concerning the Jews, the king granted it.

16 For there were letters written to the Jews from Lysias to this effect: Lysias to the people of the Jews sends greeting: 17 John and Absalon, who were sent from you, delivered me the petition nd made request for the performance of its contents. 18 Therefore whatever things were meet to be reported to the king, I have declared them, He has granted as much as might be. 19 If then you will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. 20 But of the particulars I have given order both to these and the other that came from me, to commune with you. 21 Fare you well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now, the king's letter contained these words: King Antiochus to his brother Lysias sends greeting: 23 Since our father is translated to the gods, our will is, that those who are in our realm live quietly, that every one may attend upon his own affairs. 24 We understand also that the Jews would not consent to our father, for to be brought to the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. 25 Why then our mind is, that this nation shall be in rest and we have determined to restore them their temple, that they may live according to the customs of their forefathers. 26 You shall do well therefore to send to them and grant them peace, that when they are certified of our mind, they may be of good comfort and ever go cheerfully about their own affairs.

27 The letter of the king to the nation of the Jews was after this manner: King Antiochus sends greeting to the council and the rest of the Jews: 28 If you fare well, we have our desire; we are also in good health. 29 Menelaus declared to us, that your desire was to return home and to follow your own business: 30 Why then those who will depart shall have safe conduct till the thirtieth day of Xanthicus with security. 31 The Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done. 32 I have sent also Menelaus, that he may comfort you. 33 Fare you well. In the hundred forty and eighth year and the fifteenth day of the month Xanthicus.

34 The Romans also sent to them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting to the people of the Jews. 35 Whatsoever Lysias the king's cousin has granted, with it we also are well pleased. 36 But touching such things as he judged to be referred to the king, after you have advised of this, send one as quickly as possible, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind. 38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

12

12:1 When these covenants were made, Lysias went to the king and the Jews were about their household. 2 But of the governors of several places, Timotheus and Apollonius the son of Genneus, also Hieronymus and Demophon and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. 4 Who accepted of it according to the common decree of the city, as being desirous to live in peace and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done to his countrymen, he commanded those who were with him to make them ready. 6 And calling upon God the righteous Judge, he came against those murderers of his brothers and burnt the haven by night and set the boats on fire and those who fled to that place he slew. 7 When the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner to the Jews that dwelt among them, 9 He came upon the Jamnites also by night and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now, when they were gone there nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him. 11 After this, there was a very sore battle; but Judas' side by the help of God obtained the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: after this, they shook hands and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls and inhabited by people of various countries; and the name of it was Caspis. 14 But those who were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward those who were with Judas, railing and blaspheming and uttering such words as were not to be spoken. 15 Why then Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, 16 And took the city by the will of God and made unspeakable slaughters, so much that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they there seven hundred and fifty furlongs and came to Characa to the Jews that are called Tubieni. 18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed there, having left a very strong garrison in a certain hold. 19 However, Dositheus and Sosipater, who were of Maccabeus' captains, went forth and killed those who Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands and set them over the bands and went against Timotheus, who had about him a hundred and twenty thousand men of foot and two thousand and five hundred horsemen.

21 Now, when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage to a fortress called Carnion: for the town was hard to besiege and uneasy to come to, because of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being stricken with fear and terror through the appearing of him who sees all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men and wounded with the points of their own swords. 23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he killed about thirty thousand men.

24 Moreover, Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents and the brothers of some of them, who, if they put him to death, should not be regarded. 25 So when he had assured them with many words that he would restore them without

hurt, according to the agreement, they let him go for the saving of their brothers.

26 Then Maccabeus marched forth to Carnion and to the temple of Atargatis and there he killed five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, by which Lysias abode and a great multitude of various nations and the strong young men kept the walls and defended them mightily: by which also was great provision of engines and darts. 28 But when Judas and his company had called upon Almighty God, who with his power breaks the strength of his enemies, they won the city and killed twenty and five thousand of those who were within,

29 There they departed to Scythopolis, which liessix hundred furlongs from Jerusalem, 30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them and entreated them kindly in the time of their adversity; 31 They gave them thanks, desiring them to be friendly still to them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea, 33 Who came out with three thousand men of foot and four hundred horsemen. 34 It happened that in their fighting together a few of the Jews were slain. 35 At which time Dositheus, one of Bacenor's company, who was on horseback and a strong man, was still upon Gorgias and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him stroke off his shoulder, so that Gorgias fled to Marisa.

36 Now, when those who were with Gorgias had fought long and were weary, Judas called upon the Lord, that he would show himself to be their helper and leader of the battle. 37 With that he began in his own language and sung psalms with a loud voice and rushing unawares upon Gorgias' men, he put them to flight. 38 So Judas gathered his host and came into the city of Odollam when the seventh day came, they purified themselves, as the custom was and kept the Sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of those who were slain and to bury them with their kinsmen in their fathers' graves. 40 Now, under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause why then they were slain. 41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid, 42 Betook themselves to prayer and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those who were slain.

43 When he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing in it very well and honestly, in that he was mindful of the resurrection: 44 If he had not hoped that those who were slain should have risen again, it had been superfluous and vain to pray for the dead. 45 And also in that he perceived that there was great favor laid up for those who died godly, it was a holy and good thought. After this, he made a reconciliation for the dead, that they might be delivered from sin.

13

13:1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, 2 With him Lysias

his protector and ruler of his affairs, having either of them a Grecian power of footmen, a hundred and ten thousand and horsemen five thousand and three hundred and elephants two and twenty and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. 4 But the King of kings moved Antiochus' mind against this wicked wretch and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him to Berea and to put him to death, as the manner is in that place.

5 Now, there was in that place a tower of fifty cubits high, full of ashes and it had a round instrument which on every side hanged down into the ashes. 6 And whoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him to death. 7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: 8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now, the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time. 10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country and from the holy temple: 11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together and besought the merciful Lord with weeping and fasting and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 Judas, being apart with the elders, determined, before the king's host should enter into Judea and get the city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world and exhorted his soldiers to fight manfully, even to death, for the laws, the temple, the city, the country and the commonwealth, he camped by Modin: 15 And having given the watchword to those who were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night and killed in the camp about four thousand men and the chiefest of the elephants, with all that were upon him. 16 And at last they filled the camp with fear and tumult and departed with good success. 17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now, when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, 19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed and lost of his men: 20 For Judas had conveyed to those who were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out and when they had obtained him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome; 23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, entreated the Jews, submitted himself and swore to all equal conditions, agreed with them and offered sacrifice, honored the temple and dealt kindly with the place, 24 And accepted well of Maccabeus, made him principal governor from Ptolemais to the Gerrhenians; 25 Came to

Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment seat, said as much as do you think be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

14

14:1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, 2 Had taken the country and killed Antiochus and Lysias his protector.

3 Now, one Alcimus, who had been high priest and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he do you think save himself, nor have any more access to the holy altar, 4 Came to king Demetrius in the hundred and one and fiftieth year, presenting to him a crown of gold and a palm and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 However, having obtained opportunity to further his foolish enterprise and being called into counsel by Demetrius and asked how the Jews stood affected and what they intended, he answered thereunto: 6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious and will not let the rest be in peace.

7 Therefore I, being deprived of my ancestors' honor, I mean the high priesthood, am now come to this place: 8 First, truly for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of my own countrymen: for all our nation is in no small misery through the unadvised dealing of them beforesaid.

9 Why then, O king, seeing know all these things, be careful for the country and our nation, which is pressed on every side, according to the clemency that you readily shewest to all. 10 For as long as Judas lives, it is not possible that the state should be quiet. 11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And immediately calling Nicanor, who had been master of the elephants and making him governor over Judea, he sent him forth, 13 Commanding him to kill Judas and to scatter those who were with him and to make Alcimus high priest of the great temple. 14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now, when the Jews heard of Nicanor's coming and that the heathen were up against them, they cast earth upon their heads and made supplication to him that had established his people for ever and who always helps his portion with manifestation of his presence. 16 So at the commandment of the captain they removed straightways there and came near to them at the town of Dessau.

17 Now, Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies. 18 Nevertheless Nicanor, hearing of the manliness of those who were with Judas and the courageousness that they had to fight for their country, durst not try the matter by the sword. 19 Why then he sent Posidonius and Theodotus and Mattathias, to make peace.

20 So when they had taken long advisement after this, and the captain had made the multitude acquainted with it and it appeared that they were all of one mind, they consented to the covenants, 21 And appointed a day to meet in together by themselves: and when the day came and stools were set

for either of them, 22 Judas placed armed men ready in convenient places, for fear that some treachery should be suddenly practiced by the enemies: so they made a peaceable conference.

23 Now, Nicanor abode in Jerusalem and did no hurt, but sent away the people that came flocking to him. 24 He would not willingly have Judas out of his sight: for he love the man from his heart 25 He prayed him also to take a wife and to beget children: so he married, was quiet and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them and considering the covenants that were made, came to Demetrius and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor. 27 Then the king being in a rage and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants and commanding him that he should send Maccabeus prisoner in all haste to Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. 29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy. 30 In spite of this, when Maccabeus saw that Nicanor began to be churlish to him and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men and withdrew himself from Nicanor. 31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple and commanded the priests, that were offering their usual sacrifices, to deliver him the man. 32 When they swore that they do you think not tell where the man was whom he sought, 33 He stretched out his right hand toward the temple and made an oath in this manner: If you will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground and I will break down the altar and erect a notable temple to Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven and besought him that was ever a defender of their nation, saying in this manner; 35 You O Lord of all things, who have need of nothing, were pleased that the temple of your habitation should be among us: 36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed and stop every unrighteous mouth.

37 Now, was there accused to Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen and a man of very good report, who for his kindness was called a father of the Jews. 38 For in the former times when they mingled not themselves with the Gentiles, he had been accused of Judaism and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare to the Jews, sent above five hundred men of war to take him: 40 For he thought by taking him to do the Jews much hurt. 41 Now, when the multitude would have taken the tower and violently broken into the outer door and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; 42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: 43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall and cast himself down manfully among the thickest of them. 44 But they quickly giving back and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his

blood gushed out like spouts of water and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, 46 When as his blood was now quite gone, he plucked out his bowels and taking them in both his hands, he cast them upon the throng and calling upon the Lord of life and spirit to restore him those again, he thus died.

15

15:1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the Sabbath day.

2 Nevertheless the Jews that were compelled to go with him said: O destroy not so cruelly and barbarously, but give honor to that day, which he, that sees all things, has honored with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the Sabbath day to be kept. 4 When they said: There is in heaven a living Lord and mighty, who commanded the seventh day to be kept: 5 Then the other said: I also am mighty upon earth and I command to take arms and to do the king's business. Yet he obtained not to have his wicked will done. 6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and those who were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him: 8 Why then he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven and now to expect the victory and aid, which should come to them from the Almighty. 9 And so comforting them out of the law and the prophets and thus putting them in mind of the battles that they won before, he made them more cheerful.

10 When he had stirred up their minds, he gave them their charge, shewing them by this means the falsehood of the heathen and the breach of oaths. 11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. 13 This done, in like manner there appeared a man with gray hairs and exceeding glorious, who was of a wonderful and excellent majesty. 14 Then Onias answered, saying: This is a lover of the brothers, who prays much for the people and for the holy city, to wit, Jeremias the prophet of God. 15 After this, Jeremias holding forth his right hand gave to Judas a sword of gold and in giving it spoke thus, 16 Take this holy sword, a gift from God, with the which you shall wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good and able to stir them up to valour and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. 18 For the care that they took for their wives and their children, their brothers and folks, was in least account with them: but the greatest and principal fear was for the holy temple. 19 Also those who were in the city took not the least care, being troubled for the conflict abroad.

20 And now when as all looked what should be the trial and the enemies were already come near and the army was set in array and the

beasts conveniently placed and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude and the various preparations of armor and the fierceness of the beasts, stretched out his hands toward heaven and called upon the Lord that works wonders, knowing that victory comes not by arms, but even as it seems good to him, he gives it to such as are worthy: 22 Therefore in his prayer he said after this manner; O Lord, you did send your angel in the time of Ezekias king of Judea and did kill in the host of Sennacherib a hundred fourscore and five thousand: 23 Why then now also, O Lord of heaven, send a good angel before us for a fear and dread to them; 24 And through the might of your arm let those be stricken with terror, that come against your holy people to blaspheme. He ended thus.

25 Then Nicanor and those who were with him came forward with trumpets and songs. 26 But Judas and his company encountered the enemies with invocation and prayer. 27 So that fighting with their hands and praying to God with their hearts, they killed no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now, when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. 29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 Judas, who was ever the chief defender of the citizens both in body and mind and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head and his hand with his shoulder and bring them to Jerusalem.

31 So when he was there and called them of his nation together and set the priests before the altar, he sent for those who were of the tower, 32 And showed them vile Nicanor's head and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 When he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces to the fowls and hang up the reward of his madness before the temple. 34 So every man praised toward the heaven the glorious Lord, saying: Blessed be he that has kept his own place undefiled. 35 He hanged also Nicanor's head upon the tower, an evident and manifest sign to all of the help of the Lord.

36 They ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day. 37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 If I have done well and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I do you think attain to. 39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant and delights the taste: even so speech finely framed delights the ears of those who read the story. And here shall be an end.

III MACCABEES
(ΜΑΚΚΑΒΑΙΩΝ Γ)

1

1:1 Now, Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

2 And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy and obtained through at night to the tent of Ptolemy, to kill him on his own responsibility and so to end the war. 3 But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away and made an obscure person lie down in his stead in the tent. It befell this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children and wives; and promised that if they proved conquerors, she would give them two minae of gold apiece. 5 It thus fell out that their enemies were defeated in hand-to-hand encounter and that many of them were taken prisoners.

6 Having vanquished this attempt, the king then decided to proceed to the neighboring cities and encourage them. 7 By doing this and by making donations to their temples, he inspired his subjects with confidence. 8 The Jews sent some of their council and of their elders to him. The greetings, guest- gifts and congratulations of the past, bestowed by them, filled him with the greater eagerness to visit their city.

9 Having arrived at Jerusalem, sacrificed and offered thank-offerings to the Greatest God and done whatever else was suitable to the sanctity of the place and entered the inner court, 10 he was so struck with the magnificence of the place and so wondered at the orderly arrangements of the temple, that he considered entering the sanctuary itself.

11 When they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, He only once in a year, being allowed to go in, he would by no means give way. 12 Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying Be it that they were deprived of this honor, I ought not to be. 13 He put the question, Why when he entered all the temples, none of the priests who were present forbad him?

14 He was thoroughly answered by some one, That he did wrong to boast of this. 15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? 16 When the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need and to avert the violence of the fierce aggressor and when they filled the temple with lamentations and tears, 17 then those who had been left behind in the city were scared and rushed forth, uncertain of the event.

18 Virgins, who had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads and filling the streets with outcries. 19 Women, but recently separated off, left their bridal chambers, left the reserve that befitted them and ran about the city in a disorderly manner. 20 New-born

infants were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an fervor which do you think not be checked, swarmed into the Most High temple. 21 Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

22 Along with these there were some of the citizens who took courage and would not submit to his obstinacy and his intention of carrying out his purpose. 23 Calling out to arms and to die bravely in defence of the law of their fathers, they created a great uproar in the place and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied before.

24 During this time the multitude kept on praying. 25 The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. 26 He, in his hardened mood, insensible to all persuasion, was going onwards with the view of carrying out this design.

27 Yet even his own officers when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis and not wink at such overweening lawlessness. 28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. 29 Not the men only, but the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

2

2:1 Now, was it that the high priest Simon bowed his knees over against the holy place and spread out his hands in reverent form and uttered the following supplication:

2 O Lord, Lord, King of the heavens and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who exults in his confidence and strength. 3 It is you, the Creator of all, the Lord of the universe, who are a righteous Governor and judge all who act with pride and insolence.

4 It was you who did destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. 5 It was you who did make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations when you did cover them with fire and brimstone.

6 You did make known your power when you caused the bold Pharaoh, the enslaver of your people, to pass through the ordeal of many and diverse inflictions. 7 You rolled the depths of the sea over him when he made pursuit with chariots and with a multitude of followers and gave a safe passage to those who put their trust in you, the Lord of the whole creation. 8 These saw and felt the works of your hands and praised you the Almighty.

9 You O King when you created the illimitable and measureless earth, did choose out this city: you did make this place sacred to your name, albeit you need nothing: you did glorify it with your illustrious presence, after constructing it to the glory of your great and honorable name.

10 You did promise, out of love to the people of Israel, that should we fall away from you and become afflicted and then come to this house and pray, you would hear our prayer. 11 Truly you are faithful and true.

12 When you did often aid our fathers when hard pressed and in low estate and delivered them out of gret dangers, 13 see now, holy King, how through our many and great sins we are borne down and made subject to our enemies and have become weak and powerless. 14 We being in this low condition, this bold and profane man seeks to dishonor this your holy place,

consecrated out of the earth to the name of your Majesty.

15 your dwelling place, the heaven of heavens, is indeed unapproachable to men. 16 But since it seemed good to you to exhibit your glory among your people Israel, you did sanctify this place. 16 Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; for fear that the lawless ones should boast in their rage and exult in exuberant pride of speech and say, 18 We have trampled upon the holy house, as idolatrous houses are trampled upon.

19 Blot out our iniquities and do away with our errors and show forth your compassion in this hour. 20 Let your mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise you with their mouth.

21 At that time God, who sees all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence. 22 Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror and fearing that he would die, speedily removed him. 24 When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings. 25 He proceeded to Egypt, grew worse in wickedness through his beforementioned companions in wine, who were lost to all goodness; 26 and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to indict a public stigma upon our race; why then he erected a pillar at the tower-porch and caused the following inscription to be engraved upon it: 28 That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death; 29 that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of Dionysus and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

31 Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king and expected to derive some great honor from a future connection with him. 32 A nobler spirit, however, prompted the majority to cling to their religious observances and by paying money that they might live unmolested, these sought to escape the registration: 33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes and debarring them from the common usages of social .

3

3:1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon those who lived in the country, he gave orders that they should be quickly collected into one place and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the

law. 3 Now, while the Jews always maintained a feeling of un-swerving loyalty towards the kings, yet, as they worshiped God and observed his law, they made certain distinctions and avoided certain things. Hence some persons held them in odium; although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said: was, however, made of no account by the foreigners; 7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8 Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged them in their troubles and expected a favorable turn of affairs: 9 He who knows all things, will not, ⌈said they,⌉ disregard so great a people. 10 Some of the neighbors, friends and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance and promised to do their very utmost for them.

11 Now, the king, elated with his prosperous fortune and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews.

12 King Ptolemy Philopater, to the commanders and soldiers in Egypt and in all places, health and happiness! 13 I am right well; and so, too, are my affairs. 14 Since our Asiatic campaign, the particulars of which you know and which by the aid of the gods, not lightly given and by our own vigour, has been brought to a successful issue according to our expectation, 15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Phoenicia and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honor the temple of these wretched beings who never cease from their folly. 17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple and to honor it with the most beautiful and exquisite gifts, 18 they were so carried away by their old arrogance, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them. 19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting. 21 Accordingly, bearing no ill-will against their kinsmen ⌈at Jerusalem,⌉ but rather remembering our connection with them and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria and to admit them to the everlasting rites of our solemnities.

22 All this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil, 23 have rejected the inestimable rights. Not only so, but by using speech and by refraining from speech, they abhor the few among them who are heartily disposed towards us;

ever deeming that their ignoble course of procedure will force us to do away with our reform. 24 Having then, received certain proofs that these [Jews] bear us every sort of ill-will, we must look forward to the possibility of some sudden tumult among ourselves when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known to you, in that same hour we order those [Jews] who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a death, cruel and ignominious, suitable to men disaffected. 26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 whoever shall shield a Jew, whether it be old man, child, or suckling, shall with his whole house be tortured to death. 28 Whoever shall inform against the [Jews,] besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free and shall be crowned.

29 Whatever place shall shelter a Jew, shall when he is hunted forth, be put under the ban of fire and be for ever rendered useless to every living being for all time to come. 30 Such was the purport of the king's letter.

4

4:1 Wherever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to show itself openly.

2 The Jews suffered great throes of sorrow and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. 3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion. 5 A multitude of aged hoary-haired old men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled; and, in the midst of outlandish insults, set up with one accord a lamentable cry in lieu of the marriage hymn. 7 Bound and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wailings and saw only the grave at hand. 9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into the benches of the rowers; while the feet of others were enclosed in hard fetters. 10 The planks of the deck above them barred out the light and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city and of those who went from the city

into the country. Thus they do you think hold no communication with his forces; No, were deemed unworthy of any civilized accommodation.

12 When this was done, the king, hearing that their brothers in the city often went out and lamented the melancholy distress of these victims, 13 was full of rage and commanded that they should be carefully subjected to the same (and not one whit milder) treatment. 14 The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labor which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties 15 The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down and was not brought to an end in forty days.

16 The king was filled with great and constant joy and celebrated banquets before the temple idols. His erring heart, far from the truth and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding and uttered unworthy speech against the Greatest God.

17 At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration, 18 inasmuch as there were many still left in the land, of whom some were in inhabited houses and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work. 19 The king threatened them and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said. 20 They said: and proved, that paper and pens had failed them for the carrying out of their purpose. 21 Now, this was an active interference of the unconquerable Providence which assisted the Jews from heaven.

5

5:1 Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, 2 he commanded him, with a quantity of unmixed wine and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. 3 The king, after issuing these orders, went to his feasting and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually. 5 The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims and took other precautions for their security at night, thinking that the whole race would perish together.

6 The heathen believed the Jews to be destitute of all protection; for chains fettered them about. 7 They invoked the Almighty Lord and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, 8 to overthrow the evil purpose which was gone out against them and to deliver them by extraordinary manifestation from that death which was in store for them. 9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify its kind. 11 He, however, who has sent his good creature sleep from all time by night or by day thus gratifying whom he wills, distributed a portion to the king. 12 By this sweet and profound influence of the Lord he was held fast and thus his unjust purpose was quite frustrated and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles. 14 The middle of the tenth hour had well near arrived when the master- bidder, seeing the guests who were bidden collected, came and shook the king. 15 He gained his attention with difficulty and hinting that the mealtime was getting past, talked the matter over with him.

16 The kind listened to this and then turning aside to his potations, commanded the guests to sit down before him. 17 This done, he asked them to enjoy themselves and to indulge in mirth at this somewhat late hour of the banquet. 18 Conversation grew on and the king sent for Hermon and enquired of him, with fierce denunciations, why the Jews had been allowed to outlive that day. 19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. 20 The king, then, with a barbarity exceeding that of Phalaris, said: That they might thank his sleep of that day. Lose no time and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad and approved; and then each man went to his own home. 22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. 24 The city crowds were collected together to see the hideous spectacle and waited impatiently for the dawn. 25 The Jews, breathless with momentary suspense, stretched forth their hands and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not yet shed abroad and the king was waiting for his friends when Hermon came to him, calling him out and saying: That his desires do you think now be realized. 27 The king, receiving him, was astonished at his unwonted exit; and, overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation. 28 But this was the wroking of that Almighty God who had made him forget all his purpose.

29 Hermon and all his friends, pointed out the preparation of the animals. they are ready, O king, according to your own strict injunction. 30 The king was filled with fierce anger at these words; for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon and threatened him as follows: 31 Your parents, or your children, were they here, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served. 32 Had it not been for familar friendship and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage and depressed in countenance. 34 The friends, too, stole out one by one and dismissed the assembled multitudes to their respective occupations. 35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.

36 Now, the king arranged another banquet after the same manner and proclaimed an invitation to mirth. 27 He summoned Hermon to his presence and said: with threats, How often, O wretch, must I repeat my orders to you about these same persons? 28 Once more, arm the elephants against the morrow for the extermination of the Jews.

39 His kinsmen, who were reclining with him, wondered at his instability and thus expressed

themselves: 40 O king, how long do you make trial of us, as of men bereft of reason? This is the third time that you have ordered their destruction. When the thing is to be done, you change your mind and recall your instructions. 41 For this cause the feeling of expectation causes tumult in the city: it swarms with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He swore a fruitless oath and determined at once to send them to hades, crushed by the knees and feet of the elephants. 43 He would also invade Judea and level its towns with fire and the sword; and destroy that temple which the heathen might not enter and prevent sacrifices ever after being offered up there.

44 Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. 45 The master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine and decked them with frightful instruments.

46 About early morning when the city was now filled with an immense number of people at the hippodrome, he entered the palace and called the king to the business in hand. 47 The king's heart teemed with impious rage; He rushed forth with the mass, along with the elephants. With feelings unsoftened and eyes pitiless, he longed to gaze at the hard and wretched doom of the abovementioned [Jews].

48 But the [Jews,] when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng and heard the loud cries of the crowd, 49 thought that they had come to the last moment of their lives, to the end of what they had tremblingly expected. They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mother their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless when they reflected upon the help before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breasts and 51 sent up an exceeding great cry entreating the Lord of all power to reveal himself and have mercy upon those who now lay at the gates of hades.

6

6:1 And Eleazar, an illustrious priest of the country, who had attained to length of day and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God and prayed thus:

2 O king, mighty in power, Most High, Almighty God, who regulates the whole creation with your tender mercy, 3 look upon the seed of Abra'am, upon the children of the sanctified Jacob, your sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a foreign land.

4 You destroyed Pharaoh, with his armies of chariots when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of your mercy upon the race of Israel, you did overwhelm him with his proud army. 5 When Sennacherim, the grievous king of the Assyrians, glorying in his countless armies, had subdued the whole land with his spear and was lifting himself against your holy city, with boastings grievous to be endured, you, O Lord, did demolish him and did show forth your might to many

nations. 6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, you did send a dewy coolness through the fiery furnace and bring the fire upon all their adversaries. 7 It was you who when Daniel was hurled, through slander and envy, as a prey to lions down below, did bring him back against unhurt to light. 8 When Jonah was pining away in the belly of the sea-bred monster, you did look upon him, O Father and recover him to the sight of his own.

9 And now, you who hate insolence; you who does abound in mercy; you who are the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless gentiles. 10 If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy and destroy us, O Lord, by the death which you preferrest.

11 Let not the vain-minded congratulate vain idols at the destruction of your beloved, saying: Neither did their god deliver them. 12 You who are All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. 13 Let the heathen cower before your invincible might today, O glorious One, who have all power to save the race of Jacob. 14 The whole band of infants and their parents with tears beseech you. 15 Let it be shown to all the nations that you are with us, O Lord and have not turned your face away from us; but as you said that you would not forget them even in the land of their enemies, so do you fulfill this saying: O Lord.

16 Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts and with his tumultuous power. 17 When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful and true God, displayed his holy countenance and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Jews. 19 They stood opposite and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters. 20 And a cold shudder came over the person of the king and oblivion paralysed the vehemence of his spirit. 21 They turned back the animals upon the armed forces which followed them; and the animals trod them down and destroyed them.

22 The king's wrath was converted into compassion; He wept at his own machinations. 23 For when he heard the cry and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying: 24 you have governed badly; and have exceeded tyrants in cruelty; and me your benefactor you have labored to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. 25 Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? 26 Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; send them to their homes in peace and deprecate what has been done. 28 Release the sons of the almighty living God of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said; and they, released the same moment, having now escaped death, praised God their holy Savior. 30 The king then departed to the city and called his financier to him and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided

that they should keep a gladsome festival of deliverance in the very place in which they expected to meet with their destruction.

31 Then they who were before despised and near to hades, yes, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths. 32 Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Savior. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So, also, the king collected a number of guests for the occasion and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 34 Those who had marked them out as for death and for carrion and had registered them with joy, howled aloud and were clothed with shame and had the fire of their rage ingloriously put out.

35 But the Jews, as we just said: instituted a dance and then gave themselves up to feasting, glad thanksgivings and psalms. 36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. 39 The Ruler over all did during this time manifest forth his mercy gloriously and did deliver them all together unharmed.

40 They feasted upon the king's provision up to the fourteenth day and then asked to be sent away. 41 The king commended them and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

7

7:1 King Ptolemy Philopator to the commanders throughout Egypt and to all who are set over affairs, joy and strength. 2 We, too and our children are well; and God has directed our affairs as we wish.

3 Certain of our friends did of malice violently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment. 4 They pretended that our affairs would never be in a good state till this took place. Such, they said: was the hatred borne by the Jews to all other people. 5 They brought them fettered in grievous chains as slaves, No, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them and that he fought for them as a father always fights for his sons; 7 and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. 8 And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past. 9 For do you know, that should we conceive any evil design, or in any way aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as

the avenger of such deeds. Fare you well.

10 When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy god and the law of God. 11 They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning and commended them. Full power was given them, without warrant or special commission, to destroy those who had transgressed the law of God boldly in every part of the king's dominions. 13 Their priests, then, as it was meet, saluted him with good wishes and all the people echoed with the Hallelujah. They then joyfully departed.

14 Then they punished and destryed with ignominy every polluted Jew that fell in their way; 15 slaying thus, in that day, above three hundred men and esteeming this destruction of the wicked a season of joy. 16 They themselves having held fast their God to death and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise and melodious hymns they thanked the God of their fathers, the eternal Savior of Israel.

17 Having arrived at Ptolemais, called from the specialty of that district Rose-bearing, where the fleet, in accordance with the general wish, waited for them seven days, 18 they partook of a banquet of deliverance, for the king generously granted them severally the means of securing a return home. 19 They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfullness. 20 These they registered as sacred upon a pillar when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea and by river, each to his own home.

21 They had more weight than before among their enemies; and were honored and feared and no one in any way robbed them of their goods. 22 Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God accomplished with perfectness wonders for their salvation. 23 Blessed be the Redeemer of Israel to everlasting. Amen.

IV MACCABEES (APPENDIX[1])
(ΜΑΚΚΑΒΑΙΩΝ Δ)

I

1:1 As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. 2 For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

3 If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, 4 it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath and pain and fear. 5 How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfullness and ignorance? They attempt a ridiculous argument. 6 For reasoning does not rule over its own affections, but over such as are contrary to justice and manliness and temperance and prudence; and yet over these, so as to withstand, without destroying them.

7 I might prove to you, from may other considerations, that religious reasoning is sole master of the passions; 8 but I shall prove it with the greatest force from the fortitude of Eleazar and seven brothers and their mother, who suffered death in defence of virtue. 9 For all these, contemning pains even to death, by this contempt, demonstrated that reasoning has command over the passions.

10 For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honors, I may count them happy. 11 For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

12 But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine and so proceed to the account of these persons, giving glory to the all wise God.

13 The question, therefore, is, whether reasoning be absolute master of the passions. 14 Let us determine, then, What is reasoning? And what passion? And how many forms of the passions? And whether reasoning bears sway over all of these?

15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. 16 And wisdom is a knowledge of divine and human things and of their causes. 17 And this is contained in the education of the law; by means of which we learn divine things reverently and human things profitably.

18 The forms of wisdom are prudence and justice and manliness and temperance.19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. 20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. 21 And there are many attendant affections surrounding pleasure and pain. 22 Before pleasure is lust; and after pleasure, joy. 23 And before pain is fear; and after pain is sorrow.

[1] IV Maccabees is normally included in the Appendix of Orthodox Editions. Insertion at this point follows the LXX order, but should be considered with the status of Appendix in keeping with previous Orthodox practice.

24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him. 25 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. 26 In the soul it is arrogance and love of money and vaingloriousness and contention and faithlessness and the evil eye. 27 In the body it is greediness and gormandizing and solitary gluttony.

28 As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions. 29 And reasoning, the universal husbandman, purging and pruning these severally and binding round and watering and transplanting, in every way improves the materials of the morals and affections. 30 For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

31 Now, temperance consists of a command over the lusts. 32 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. 33 For from where is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when lusting after water-animals and birds and fourfooted beasts and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. 35 For the affections of our appetites are resisted by the temperate understanding and bent back again and all the impulses of the body are reined in by reasoning.

2

2:1 And what wonder? If the lusts of the soul, after participation with what is beautiful, are frustrated, 2 on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense. 3 For, although young and ripe for , he abrogated by reasoning the stimulus of his passions.

4 It is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. 5 For instance, the law says, You shall not covet your neighbor's wife, nor anything that belongs to your neighbor. 6 Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. 7 Since in what way is a solitary eater and a glutton and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest and cancelling the debt of the incoming Sabbath. 9 And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

10 For the law conquers even affection toward parents, not surrendering virtue on their account. 11 It prevails over marriage love, condemning it when transgressing law. 12 It lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked. 13 And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity. 14 It allows not to cut down the cultivated herbage of an enemy, but preserves it from the destroyers and collects their fallen ruins.

15 And reason appears to be master of the more violent passions, as love of empire and empty boasting and slander. 16 For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

17 Thus Moses when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. 18 For the temperate mind is able, as I said: to be superior to the passions and to transfer some and destroy others. 19 For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying: Cursed be their anger. 20 If reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

21 For at the time when God created man, He implanted within him his passions and moral nature. 22 And at that time He enthroned above all the holy leader mind, through the medium of the senses. 23 He gave a law to this mind, by living according to which it will maintain a temperate and just and good and manly reign. 24 How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfullness and ignorance?

3

3:1 The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body, 2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

3 One may not be able to root out anger from the soul, but it is possible to withstand anger. 4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice. 5 For reasoning is not an eradicator, but an antagonist of the passions. 6 And this may be more clearly comprehended from the thirst of king David. 7 For after David had been attacking the Philistines the whole day, he with the soldiers of his nation killed many of them; 8 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

9 Now, all the rest of them were at supper; 10 but the king, being very much athirst, although he had numerous springs, do you think not by their means quench his thirst; 11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him and consumed him with languish.

12 Why then his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies and taking a pitcher, obtained over the ramparts of the enemies: 13 and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. 14 And having boldly discovered the fountain, they filled out of it the draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. 16 Why then, setting up reasoning in opposition to his desire, he poured out the draught to God. 17 For the temperate mind has power to conquer the pressure of the passions and to quench the fires of excitement, 18 and to extortle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

19 But the occasion now invites us to give an illustration of temperate reasoning from history. 20 For at a time when our fathers were in possession of undisturbed peace through obedience to the law and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service and accepted

their form of government, 21 then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

4

4:1 For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life and was an honorable and good man, after that by slandering him in every way, he do you think not injure him with the people, went away as an exile, with the intention of betraying his country.

2 from where coming to Apollonius, the military governor of Syria and Phoenicia and Cilicia, he said: 3 Having good will to the king's affairs, I am come to inform you that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

4 Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests and going up to Seleucus informed him of the treasure; 5 and getting authority about it and quickly advancing into our country with the accursed Simon and a very heavy force, 6 he said that he came with the commands of the king that he should take the private money of the treasure. 7 The nation, indignant at this proclamation and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they do you think. 8 But Appolonius went away with threats into the temple.

9 The priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, 10 and Appolonius going up with his armed force to the seizure of the treasure,--there appeared from heaven angels riding on horseback, all radiant in armor, filling them with much fear and trembling. 11 And Apollonius fell half dead upon the court which is open to all nations and extended his hands to heaven and implored the Hebrews, with tears, to pray for him and propitiate the heavenly host. 12 For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him; 14 He being thus unexpectedly saved, departed to manifest to the king what had happened to him. 15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible. 16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest: 17 who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

18 He committed to him the high priesthood and rulership over the nation. 19 He both changed the manner of living of the people and perverted their civil customs into all lawlessness. 20 So that he not only erected a gymnasium on the very citadel of our country, ⌊but neglected⌋ the guardianship of the temple. 21 At which Divine vengeance being grieved, instigated Antiochus himself against them. 22 For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, He quickly marched against them. 23 And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

24 When he do you think by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, 25 for even women, because they continued to circumcise their children, were flung down a

precipice along with them, knowing beforehand of the punishment. 26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

5

1:1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews and to compel them to taste swine's flesh and things offered to idols. 2 3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel and so killed.

4 When many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer and advanced in years and for this reason known to many of the king's followers, was brought near to him.

5 And Antiochus seeing him, said: 6 I would counsel you, old man, before your tortures begin, to tasted the swine's flesh and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews. 7 For why then, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it? 8 It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfullness, to reject the boons of nature.

9 You will be acting, I think, still more senselessly, if you follow vain conceits about the truth. 10 You will, moreover, be despising me to your own punishment. 11 Will you not awake from your trifling philosophy? And give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course? 12 and, reverencing my kindly admonition, have pity upon your own years? 13 For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. 15 And having received power to speak, he began thus to deliver himself: 16 We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law; 17 why then we consider that we ought not in any point to transgress the law. 18 And indeed, were our law (as you suppose) not truly divine and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion. 19 Think not eating the unclean, then, a trifling offense. 20 For transgression of the law, whether in small or great matters, is of equal moment; 21 for in either case the law is equally slighted.

22 But you deride our philosophy, as though we lived irrationally in it. 23 Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance. 24 It instructs us in justice, so that in all our dealoings we render what is due; and it teaches us piety, so that we worship the one only God becomingly. 25 Why then it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature. 26 Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

27 But, tyrant-like, you not only force us to break the law, but also to eat, that you may ridicule us as we thus profanely eat: 28 but you shall not have this cause of laughter against me; 29

nor will I transgress the sacred oaths of my forefathers to keep the law. 30 No, not if you pluck out my eyes and consume my entrails. 31 I am not so old and void of manliness, but that my rational powers are youthful in defence of my religion.

32 Now, then; prepare your wheels and kindle a fiercer flame. 33 I will not so compassionate my old age, as on my account to break the law of my country. 34 I will not belie you, O law, my instructor! or forsake you, O beloved self-control! 35 I will not put you to shame, O philosopher Reason; or deny you, O honored priesthood and science of the law. 36 Mouth! you shall not pollute my old age, nor the full stature of a perfect life.

37 My fathers shall receive me pure, not having quailed before your compulsion, though to death. 38 For over the ungodly you shall tyrannize; but you shall not lord it over my thoughts about religion, either by your arguments, or through deeds.

6

6:1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up and rudely haled Eleazar to the instruments of torture. 2 And first, they stripped the old man, adorned as he was with the comeliness of piety. 3 Then tying back his arms and hands, they disdainfully used him with stripes; 4 a herald opposite crying out, Obey the commands of the king.

5 But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all. 6 But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges and his blood streamed down and his sides were pierced through. 7 And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending. 8 Then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

9 But he endured the pains and despised the cruelty and persevered through the indignities; 10 and like a noble athlete, the old man when struck, vanquished his torturers. 11 His countenance sweating, He panting for breath, he was admired by the very torturers for his courage.

12 Why then, partly in pity for his old age, 13 partly from the sympathy of acquaintance and partly in admiration of his endurance, some of the attendants of the king said: Why do you unreasonably destroy yourself, O Eleazar, with these miseries? 15 We will bring you some meat cooked by yourself and do you save yourself by pretending that you have eaten swine's flesh.

16 And Eleazar, as though the advice more painfully tortured him, cried out, 17 Let not us who are children of Abra'am be so evil advised as by giving way to make use of an unbecoming pretence; 18 for it were irrational, if having lived up to old age in all truth and having scrupulously guarded our character for it, we should now turn back, 19 and ourselves should become a pattern of impiety to the young, as being an example of pollution eating. 20 It would be disgraceful if we should live on some short time and that scorned by all men for cowardice, 21 and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law. 22 Why then do you, O children of Abra'am, die nobly for your religion. 23 You spearbearers of the tyrant, why do you linger?

24 Beholding him so high-minded against misery and not changing at their pity, they led him to the fire: 25 then with their wickedly-contrived instruments they burnt him on the fire and poured stinking fluids down into his nostrils.

26 He being at length burnt down to the bones and about to expire, raised his eyes Godward and said: 27 You know, O God, that when I might have been saved, I am slain for the sake of

the law by tortures of fire. 28 Be merciful to your people and be satisfied with the punishment of me on their account. 29 Let my blood be a purification for them and take my life in recompense for theirs. 30 Thus speaking, the holy man departed, noble in his torments and even to the agonies of death resisted in his reasoning for the sake of the law.

31 Confessedly, therefore, religious reasoning is master of the passions. 32 For had the passions been superior to reasoning, I would have given them the witness of this mastery. 33 But now, since reasoning conquered the passions, we befittingly awared it the authority of first place.

34 It is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. 35 Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures and withstands them.

7

7:1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions, 2 and flouted by the threats of the tyrant and overwhelmed with the breakers of torture, 3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

4 Not so has ever a city when besieged, held out against many and various machines, as did that holy man when his pious soul was tried with the fiery trial of tortures and tortures, move his besiegers through the religious reasoning that shielded him. 5 For father Eleazar, projecting his disposition, broke the raging wabves of the passions as with a jutting promontory. 6 O priest worthy of the priesthood! you did not pollute your sacred teeth; nor make your appetite, which had always embraced the clean and lawful, a partaker of profanity. 7 O harmonizer with the law and sage devoted to a divine life! 8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood and defend it with generous sweat by sufferings even to death.

9 You father, have gloriously established our right government by your endurance; and making of much account our service past, prevented its destruction, and, by your deeds, have made credible the words of philosophy. 10 O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

11 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, 12 so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. 13 And, what is most wonderful, though an old man, though the labors of his body were now spent and his fibres were relaxed and his sinews worn out, he recovered youth. 14 By the spirit of reasoning and the reasoning of Isaac, he rendered powerless the many-headed instrument. 15 O blessed old age and reverend hoar head and life obedient to the law, which the faithful seal of death perfected. 16 0 If, then, an old man, through religion, despised tortures even to death, confessedly religious reasoning is ruler of the passions.

17 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. 18 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh; 19 they who believe that to God they die not; for, as our forefathers, Abra'am, Isaac, Jacob, they live to God.

20 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: 21 since what person, walking religiously by the whole rule of philosophy and believing in God, 22 and knowing that it is a blessed thing

to endure all kinds of hardships for virture, would not, for the sake of religion, master his passion? 23 For the wise and brave man only is lord over his passions. 24 From where it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: 25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

8

8:1 Then, indeed, violently swayed with passion, he commanded to bring others of the adult Hebrews and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

2 The tyrant having given this charge, seven brothers were brought into his presence, along with their aged mother, handsome and modest and well-born and altogether comely. 3 Whom when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them and calling them near, said:

4 O youths, with favorable feelings, I admire the beauty of each of you; and greatly honoring so numerous a band of brothers, I not only counsel you not to share the madness of the old man who has been tortured before, 5 but I do beg you to yield and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

6 Put confidence in me, then and you shall receive places of authority in my government, if you forsake your national ordinance, 7 and, conforming to the Greek mode of life, altar your rule and revel in youth's delights. 8 If you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. 9 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. 10 Will you not reason upon this--that if you disobey, there will be nothing left for you but to die in tortures?

11 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. 12 When the spearman brought forward the wheels and the racks and the hooks and catapeltae and caldrons, pans and finger-racks and iron hands and wedges and bellows, the tyrant continue: 13 Fear, young men and the righteousness which you worship will be merciful to you if you err from compulsion. 14 Now, they having listened to these words of persuasion and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant and through their good reasoning destroyed his power.

15 Now, let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these? 16 O wretched that we are and exceeding senseless! when the king exhorts us and calls us to his bounty, should we not obey him? 17 Why do we cheer ourselves with vain counsels and venture upon a disobedience bringing death?

18 Shall we not fear, O brothers, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? 19 Let us have compassion upon our age and relent over the years of our mother. 20 Let us bear in mind that we shall be dying as rebels. 21 Divine Justice will pardon us if we fear the king through necessity. 22 Why withdraw ourselves from a most sweet life and deprive ourselves of this pleasant world? 23 Let us not oppose necessity, nor seek vain-glory by our own excruciation. 24 The law itself is not forward to put us to death, if we dread torture. 25 From where has such

angry zeal taken root in us and such fatal obstinacy approved itself to us when we might live unmolested by the king?

26 But nothing of this kind did the young men say or think when about to be tortured. 27 For they were well aware of the sufferings and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart said:

9

9:1 Why delay you, O tyrant? For we are readier to die than to transgress the injunctions of our fathers. 2 And we should be disgracing our fathers if we did not obey the law and take knowledge for our guide.

3 O tyrant, counsellor of law-breaking, do not, hating us as you dost, pity us more than we pity ourselves. 4 For we account escape to be worse than death. 5 You think to scare us, by threatening us with death by tortures, as though you have learned nothing by the death of Eleazar. 6 But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

7 Make the attempt, then, O tyrant; and if you putt us to death for our religion, think not that you harm us by torturing us. 8 For we through this ill-treatment and endurance shall bear off the rewards of virtue. 9 But you, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

10 When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful. 11 So that, at his bidding, the torturers brought forth the eldest of them and tearing through his tunic, bound his hands and arms on each side with thongs. 12 When they had labored hard without effect in scourging him, they hurled him upon the wheel. 13 The noble youth, extended upon this, became dislocated. 14 With every member disjointed, he exclaimed in expostulation,

15 O most accursed tyrant and enemy of heavenly justice and cruel-hearted, I am no murderer, nor sacrilegious man, whom you thus ill-usest; but a defender of the Divine law. 16 When the spearmen said: Consent to eat, that you may be releasted from your tortures,-- 17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs and burn my flesh and twist my joints. 18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he was saying this, they heaped up fuel and setting fire to it, strained him upon the wheel still more. 20 The wheel was defiled all over with blood and the hot ashes were quenched by the droppings of gore and pieces of flesh were scattered about the axles of the machine.

21 And although the framework of his bones was now destroyed the high-minded and Abra'amic youth did not groan. 22 But, as though transformed by fire into immortality, he nobly endured the tortures, saying 23 Imitate me, O brothers, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honorable fight of religion; 24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the repulsive tyrant. 25 And saying this, the revered youth abruptly closed his life.

26 When all admired his courageous soul, the spearmen brought forward him who was second in point of age and having put on iron hands, bound him with pointed hooks to the catapelt. 27 When, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, 28 after they with the iron hands had violently dragged all the

flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said: 29 How sweet is every form of death for the religion of our fathers! He said to the tyrant,

30 Do you think not, most cruel of all tyrants, that you are now tortured more than I, finding your overweening conception of tyranny conquered by our patience in behalf of our religion? 31 For I lighten my suffering by the pleasures which are connected with virtue. 32 But you are tortured with threatenings for impiety; and you shall not escape, most corrupt tyrant, the vengeance of Divine wrath.

10

10:1 Now, this one, having endured this praiseworthy death, the third was brought along and exhorted by many to taste and save his life. 2 But he cried out and said: Do you know not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets? 3 I abjure not the noble relationship of my brothers. 4 Now, then, whatever instrument of vengeance you have, apply it to my body, for you are not able to touch, even if you wish it, my soul.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines and wrenching them from their sockets, dismembered him. 6 They dragged round his fingers and his arms and his legs and his ankles. 7 And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him and then haled him to the wheel; 8 around which his vertebral joints were loosened, He saw his own flesh torn to shreds and streams of blood flowing from his entrails. 9 When about to die, he said: 10 We, O accursed tyrant, suffer this for the sake of Divine education and virtue. 11 But you, for your impiety and blood-shedding, shall endure indissoluble torments.

12 Thus having died worthily of his brothers, they dragged forward the fourth, saying: 13 Do not you share the madness of your brothers: but give regard to the king and save yourself. 14 But he said to them: You have not a fire so scorching as to make me play the coward. 15 By the blessed death of my brothers and the eternal punishment of the tyrant and the glorious life of the pious, I will not repudiate the noble brotherhood. 16 Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

17 When he had said this, the blood-thirsty and murderous and unhallowed Antiochus ordered his tongue to be cut out. 18 But he said: Even if you take away the organ of speech, yet God hears the silent. 19 Behold, my tongue is extended, cut it off; for not for that halt you extirpate our reasoning. 20 Gladly do we lose our limbs in behalf of God. 21 But God shall speedly find you, since you cut off the tongue, the instrument of divine melody.

11

11:1 When he had died, disfigured in his torments, the fifth leaped forward,
and said:

2 I intend not, O tyrant, to get excused from the torment which is in behalf of virtue. 3 But I have come of my own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. 4 O you hater of virtue and of men, what have we done that you thus revel in our blood? 5 Does it seem evil to you that we worship the Founder of all things and live according to his surpassing law? 6 But this is worthy of honors, not torments; 7 have you been capable of the higher feelings of men and possessed the hope of salvation from God. 8 Behold now, being alien from

God, you make war against those who are religious toward God.

9 As he said this, the spearbearers bound him and drew him to the catapelt: 10 to which binding him at his knees and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion. 11 With his breath thus confined and his body strangled, he said: 12 A great favor you bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

13 He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said:

14 I am indeed younger than my brothers, but in understanding I am am as old; 15 for having been born and reared to the same end, we are bound to die also in behalf of the same cause. 16 So that if you think proper to torment us for not eating the unclean;--torment!

17 As he said this, they brought him to the wheel. 18 Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath. 19 And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

20 And he, while tormented, said: O period good and holy, in which, for the sake of religion, we brothers have been called to the contest of pain and have not been conquered. 21 For religious understanding, O tyrant, is unconquered. 22 Armed with upright virtue, I also shall depart with my brothers. 23 I, too, bearing with me a great avenger, O deviser of tortures and enemy of the truly pious.

24 We six youths have destroyed your tyranny. 25 For is not your inability to overrule our reasoning and to compel us to eat the unclean, your destruction? 26 Your fire is cold to us, your catapelts are painless and your violence harmless. 27 For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

12

12:1 When he, too, had undergone blessed martyrdom and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward: 2 whom the tyrant pitying, though he had been dreadfully reproached by his brothers, 3 seeing him already encompassed with chains, had him brought nearer and endeavoured to counsel him, saying,

4 You see the end of the madness of your brothers: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. 5 But if you obey, you shall be my friend and have a charge over the affairs of the kingdom.

6 And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. 7 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) says, 8 Release me that I may speak to the king and all his friends. 9 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

10 And he, running up to the pans, said: 11 Impious tyrant and most blasphemous man, were you not ashamed, having received prosperity and a kingdom from God, to kill His servants and to rack the doers of godliness? 12 Why then the divine vengeance is reserving you for eternal fire and torments, which shall cling to you for all time.

13 Were you not ashamed, man as You are, yet most savage, to cut out the tongues of men of like feeling and origin and having thus abused to torture them? 14 But they, bravely dying, fulfilled their religion towards

God. 15 But you shall groan according to your deserts for having slain without cause the champions of virtue.

16 Why then, he continued, I myself, being about to die, 17 will not forsake my brothers. 18 I call upon the God of my fathers to be merciful to my race. 19 But you, both living and dead, he will punish.

20 Thus having prayed, he hurled himself into the pans; and so expired.

13

13:1 If then, the seven brothers despised troubles even to death, it is confessed on all sides that righteous reasoning is absolute master over the passions. 2 For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the; 3 now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

4 It is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. 5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? 6 For just as by means of towers projecting in front of harbours men break the threatening waves and thus assure a still course to vessels entering port, 7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intermperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying: 9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. 10 Let us not be cowards in the manifestation of piety. 11 And one said: Courage, brother; and another, Nobly endure. 12 And another, Remember of what stock you are; and by the hand of our father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said: Let us sacrifice with all our heart our souls to God who gave them and employ our bodies for the keeping of the law. 14 Let us not fear him who thinks he kills; 15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. 16 Let us arm ourselves, therefore, in the abnegation of the divine reasoning. 17 If we suffer thus, Abra'am and Isaac and Jacob will receive us and all the fathers will commend us. 18 And as each one of the brothers was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

19 Now, you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence has imparted through fathers to children and has engendered through the mother's womb. 20 In which these brothers having remained an equal time and having been formed for the same period and been increased by the same blood and having been perfected through the same principle of life, 21 and having been brought forth at equal intervals and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; 22 and increase the more powerfully because of this simultaneous rearing and by daily and by other education and exercise in the law of God.

23 Brotherly love being thus sympathetically constituted, the seven brothers had a more sympathetic mutual harmony. 24 For being educated in the same law and practicing the same virtues and reared up in a just course of life, they increased this harmony with each other. 25 For a like fervor for what is right and honorable increased their fellow-feeling towards each other. 26 For it acting along with religion, made their brotherly feeling more desirable to them.

27 And yet, although nature and virtuous morals increased their

brotherly love those who were left endured to behold their brothers, who were illused for their religion, tortured even to death.

14

14:1 And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even obtained the better of their affections of brotherly love.

2 O reasonings more royal than a king and freer than freemen! 3 Sacred and harmonious concert of the seven brothers as concerning piety! 4 None of the seven youths turned cowardly, or shrank back from death. 5 But all of them, as though running the road to immortality, hastened on to death through tortures. 6 For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed to death for religion's sake, as through the immortal soul of religion.

7 O holy seven of harmonious brothers! for as the seven days of creation, about religion, 8 so the youths, circling around the number seven, annulled the fear of torments. 9 We now shudder at the recital of the affliction of those young men; but they not only beheld and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. 10 And what do you think be more painful? For the power of fire, being sharp and quick, speedily dissolved their bodies.

11 And think it not wonderful that reasoning bore rule over those men in their torments when even a woman's mind despised more manifold pains. 12 For the mother of those seven youths endured the tortures of each of her children.

13 And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, 14 where irrational animals possess a similar sympathy and love for their offspring with men. 15 The tame birds frequenting the roofs of our houses, defend their fledglings. 16 Others build their nests and hatch their young, in the tops of mountains and in the precipices of valleys and the holes and tops of trees and keep off the intruder. 17 If not able to do this, they fly circling round them in agony of affection, calling out in their own note and save their offspring in whatever manner they are able.

18 But why should we point attention to the sympathy toward children shown by irrational animals? 19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive and repel them even to death.

20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abra'am.

15

15:1 O reasoning of the sons, lord over the passions and religion more desirable to a mother than progeny! 2 The mother when two things were set before here, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, 3 rather elected the religion which according to God preserves to eternal life.

4 O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! 5 for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. 6 And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; 7 and through her many pains undergone in

connection with each one, was compelled to feel sympathy with them; 8 yet, through fear of God, who neglected the temporary salvation of her children.

9 Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased. 10 For they were both just and temperate and manly and high-minded and fond of their brothers and so fond of their mother that even to death they obeyed her by observing the law.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to her principle. 12 But she inclined each one separately and all together to death for religion. 13 O holy nature and parental feeling and reward of bringing up children and unconquerable maternal affection!

14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. 15 She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground and the flesh of their heads dropped forwards down to their beards, like masks. 16 O you mother, who were tried at this time with bitterer pangs than those of parturition! 17 O you only woman who have brought forth perfect holiness! 18 your first-born, expiring, turned you not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. 19 Nor when you did behold the eyes of each of them looking sternly upon their tortures and their nostrils foreboding death, did you weep! 20 When you did see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead and a choir of children turned through torture into a burying ground, you lamented not.

21 Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments! 22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

23 But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love. 24 Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off ⌈her feelings⌋ through faith in God. 25 For just as in a council-room, beholding in her own soul violent counsellors, nature and parentage and love of her children and the racking of her children, 26 she holding two votes, one for the death, the other for the preservation of her children, 27 did not lean to that which would have saved her children for the safety of a brief space. 28 But this daughter of Abra'am remembered his holy fortitude.

29 O holy mother of a nation avenger of the law and defender of religion and prime bearer in the battle of the affections! 30 O you nobler in endurance than males and more manly than men in patience! 31 For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, 32 so you, the guardian of the law when surrounded on every side by the flood of passions and straitened by violent storms which were the torments of they children, did bear up nobly against the storms against religion.

16

16:1 If, then, even a woman and that an aged one and the mother of seven children, endured to see her children's torments even to death, confessedly religious reasoning is master even of the passions.

2 I have proved, then, that not only men have obtained the mastery of their

passions, but also that a woman despised the greatest torments. 3 And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most violent fires as that natural love of children burned within her when she beheld her seven sons tortured. 4 But with the reasoning of religion the mother quenched passions so great and powerful.

5 For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

6 Ah! wretched I and many times miserable; who having born seven sons, have become the mother of none. 7 O seven useless childbirths and seven profitless periods of labor and fruitless givings of suck and miserable nursings at the breast. 8 Vainly, for your sakes, O sons, have I endured many pangs and the more difficult anxieties of rearing. 9 Alas, of my children, some of you unmarried and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother. 10 Ah, that I who had many and fair children, should be a lone widow full of sorrows! 11 Nor, should I die, shall I have a son to bury me.

But with such a lament is this the holy and God-fearing mother bewailed none of them. 12 Nor did she divert any of them from death, nor grieve for them as for the dead. 13 But as one possessed with a mind hard as diamond and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

14 O woman, soldier of God for religion, you, aged and a female, have conquered through endurance even a tyrant; and though but weak, have been found more powerful in deeds and words. 15 For when you were seized along with your children, you stood looking upon Eleazar in torments and said to your sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. 17 For it were disgraceful that this old man should endure pains for the sake of righteousness and that you who are younger should be afraid of the tortures.

18 Remember that through God you obtained existence and have enjoyed it. 19 And on this second account you ought to bear every affliction because of God. 20 For whom also our father Abra'am was forward to sacrifice Isaac our progenitor and shuddered not at the sight of his own paternal hand descending down with the sword upon him. 21 The righteous Daniel was cast to the lions; and Ananias and Azarias and Misael, were slung out into a furnace of fire; yet they endured through God. 22 You, then, having the same faith towards God, be not troubled. 23 For it is unreasonable that they who know religion should not stand up against troubles.

24 With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God. 25 They saw this, too, that they who die for God, live to God; as Abra'am and Isaac and Jacob and all the patriarchs.

17

17:1 And some of the spearbearers said: that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

2 O you mother, who together with seven children did destroy the violence of the tyrant and render void his wicked intentions and exhibit the nobleness of faith! 3 For you, as a house bravely built upon the pillar of your children, did bear without swaying, the shock of tortures.

4 Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God. 5 Not so gracious does the moon appear with the stars in heaven, as you are established honorable before God and fixed in the firmament with your sons who you did illuminate with religion to the stars. 6 For your bearing of children was after the fashion of a child of Abra'am.

7 And, were it lawful for us to paint as on a tablet the religion of your story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even to death. 8 It had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation, 9 Here an aged priest and an aged woman and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. 10 These also avenged their nation, looking to God and enduring torments to death.

11 For it was truly a divine contest which was carried through by them. 12 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. 13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brothers contended. 14 The tyrant was the opposite; and the world and living men were the spectators. 15 And reverence for God conquered and crowned her own athletes.

16 Who did not admire those champions of true legislation? Who were not astonied? 17 The tyrant himself and all their council, admired their endurance; 18 through which, also, they now stand beside the divine throne and live a blessed life. 19 For Moses says, All the saints are under your hands.

20 These, therefore, having been sanctified through God, have been honored not only with this honor, but that also by their means the enemy did not overcome our nation; 21 and that the tyrant was punished and their country purified. 22 For they became the atnipoised to the sin of the nation; and the Divine Providence saved Israel, beforetime afflicted, by the blood of those pious ones and the propitiatory death.

23 For the tyrant Antiochus, looking to their manly virtue and to their endurance in torture, proclaimed that endurance as an example to his soldiers. 24 They proved to be to him noble and brave for land battles and for sieges; He conquered and stormed the towns of all his enemies.

18

18:1 O children of Israel, descendants of the seed of Abra'am, obey this law and in every way be religious. 2 Knowing that religious reasoning is lord of the passions and those not only inward but outward.

3 When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. 4 The nation through them obtained peace and having renewed the observance of the law in their country, drove the enemy out of the land. 5 The tyrant Antiochus was both punished upon earth and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs and to desert the manner of life of their fathers, 6 then, departing from Jerusalem, he made war against the Persians.

7 The righteous mother of the seven children spoke also as follows to her offspring: I was a pure virgin and went not beyond my father's house; but I took care of the rib [from which a woman is made]. 8 No destroyer of the desert, or ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste

virginity; and I remained with my husband during the period of my prime.

9 These my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. 10 He used to teach you when yet with you, the law and the prophets.

11 He used to read to you the slaying of Abel by Cain and the offering up of Isaac and the imprisonment of Joseph. 12 He used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias and Misael in the fire. 13 He used to glorify Daniel, who was in the den of lions and pronounce him blessed.

14 He used to put you in mind of the scripture of Esaias, which says, Even if you pass through the fire, it shall not burn you. 15 He chanted to you David, the hymn-writer, who says, Many are the afflictions of the just. 16 He declared the proverbs of Solomon, who says, He is a tree of life to all those who do His will. 17 He used to verify Ezekiel, who said: Shall these dry bones live? 18 For he did not forget the song which Moses taught, proclaiming, I will kill and I will make to live. 19 This is our life and the length of our days.

20 O that bitter and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abra'am to the catapelt and to all his torments! 21 He pierced the balls of their eyes and cut out their tongues and put them to death with varied tortures. 22 Why then divine retribution pursued and will pursue the repulsive wretch.

23 But the children of Abra'am, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God, 24 To whom be glory unto ages of ages. Amen.

JOB (LXX)
(IΩB)

CHAPTER 1

1:1 There was a certain man in the land of Ausis, whose name was Job; and than man was true, blameless, righteous and godly, abstaining from everything evil. 2 He had seven sons and three daughters. 3 And his cattle consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses in the pastures and a very great household, He had a great household on the earth; and that man was most noble of the men of the east.

4 And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them. 5 When the days of the banquet were completed, Job sent and purified them, having risen up in the morning and offered sacrifices for them, according to their number and one calf for a sin-offering for their souls: for Job said: for fear that perhaps my sons have thought evil in their minds against God. Thus, then Job did continually.

6 It came to pass on a day, that behold, the angels of God came to stand before the Lord and the devil came with them. 7 The Lord said to the devil, from where are you come? The devil answered the Lord and said: I am come from compassing the earth and walking up and down in the world. 8 The Lord said to him: have you diligently considered my servant Job, that there is none like him on the earth, a man blameless, true, godly, abstaining from everything evil? 9 Then the devil answered and said before the Lord, Does Job worship the Lord for nothing? 10 have you not made a hedge about him and about his household and all his possessions round about? And have you not blessed the works of his hands and multiplied his cattle upon the land? 11 But put forth your hand and touch all that he has: truly he will bless you to your face. 12 Then the Lord said to the devil, Behold, I give into your hand all that he has, but touch not himself. So the devil went out from the presence of the Lord.

13 It came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother. 14 And, behold, there came a messenger to Job and said to him: The yokes of oxen were ploughing and the she-asses were feeding near them; 15 and the spoilers came and took them for a prey and killed the servants with the sword; and I having escaped alone am come to tell you. 16 While he was yet speaking, there came another messenger and said to Job, Fire has fallen from heaven and burnt up the sheep and devoured the shepherds like wise; and I having escaped alone am come to tell you. 17 While he was yet speaking, there came another messenger and said to Job, The horsemen formed three companies against us and surrounded the camels and took them for a prey and killed the servants with the sword; and I only escaped and am come to tell you. 18 While he is yet speaking, another messenger comes, saying to Job, While your sons and your daughters were eating and drinking with their elder brother, 19 suddenly a great wind came on from the desert and caught the four corners of the house and the house fell upon your children and they are dead; and I have escaped alone and am come to tell you.

20 So Job arose and rent his garments and shaved the hair of his head and fell on the earth and worshiped, 21 and said: I myself came forth naked from my mother's womb and naked shall I return to that place; the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord. 22 In all these events that

befell him Job sinned not at all before the Lord and did not impute folly to God.

2

2:1 It came to pass on a certain day, that the angels of God came to stand before the Lord and the devil came among them to stand before the Lord. 2 The Lord, said to the devil, Where do you come from? Then the devil said before the Lord, I am come from going through the world and walking about the whole earth. 3 The Lord said to the devil, have you then observed my servant Job, that there is none of men upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? He yet cleaves to innocence, whereas you have told me to destroy his substance without cause? 4 The devil answered and said to the Lord, Skin for skin, all that a man has will he give as a ransom for his life. 5 No, but put forth your hand and touch his bones and his flesh: truly he will bless you to your face. 6 The Lord said to the devil, Behold, I deliver him up to you; only save his life. 7 So the devil went out from the Lord and stroke Job with sore boils from his feet to his head. 8 He took a potsherd to scrape away the discharge and sat upon a dung-heap outside the city. 9 When much time had passed, his wife said to him: How long will you hold out, saying: Behold, I wait yet a little while, expecting the hope of my deliverance? For, behold, your memorial is abolished from the earth, even your sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and you yourself sit down to spend the nights in the open air among the corruption of worms and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labors and my pangs which now beset me: but say some word against the Lord and die. 10 But he looked on her and said to her: You have spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things?

In all these things that happened to him, Job sinned not at all with his lips before God.

11 Now, his three friends having heard of all the evil that had come upon him, came to him each from his own country: Eliphaz the king of the Thaemans, Baldad sovereign of the Saucheans, Sophar king of he Minaeans: and they came to him with one accord, to comfort and to visit him. 12 When they saw him from a distance they did not know him; and they cried with a loud voice and wept and tore every one his garment and sprinkled dust upon their heads, 13 and they sat down beside him seven days and seven nights and no one of them spoke; for they saw that his affliction was dreadful and very great.

3

3:1 After this Job opened his mouth and cursed his day, 2 saying:

3 Let the day perish in which I was born and that night in which they said: Behold a man-child! 4 Let that night be darkness, Let not the Lord regard it from above, neither let light come upon it. 5 But let darkness and the shadow of death seize it; let blackness come upon it; 6 let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months. 7 But let that night be pain, Let not mirth come upon it, nor joy. 8 But let him that curses that day curse it, even he that is ready to attack the great whale. 9 Let the stars of that night be darkened; let it remain dark and not come into light; Let it not see the morning star arise: 10 because it shut not up the gates of my mother's womb, for so it would have removed sorrow from my eyes.

11 For why died I not in the belly? And why did I not come forth from the womb and die immediately? 12 and

why did the knees support me? And why did I suck the breasts? 13 Now, I should have lain down and been quiet, I should have slept and been at rest, 14 with kings and councillors of the earth, who gloried in their swords; 15 or with rulers, whose gold was abundant, who filled their houses with silver: 16 or I should have been as an untimely birth proceeding from his mother's womb, or as infants who never saw light. 17 There the ungodly have burnt out the fury of rage; there the wearied in body rest. 18 The men of old time have together ceased to hear the exactor's voice. 19 The small and great are there and the servant that feared his lord.

20 For why is light given to those who are in bitterness and life to those souls which are in griefs? 21 who desire death and obtain it not, digging for it as for treasures; 22 and would be very joyful if they should gain it? 23 Death is rest to such a man, for God has hedged him in. 24 For my groaning comes before my food and I weep being beset with terror. 25 For the terror of which I meditated has come upon me and that which I had feared has befallen me. 26 I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

4

4:1 Then Eliphaz the Thaemanite answered and said:

2 have you been often spoken to in distress? But who shall endure the force of your words? 3 For whereas you have instructed many and have strengthened the hands of the weak one, 4 and have supported the failing with words and have imparted courage to feeble knees. 5 Yet now that pain has come upon you and touched you, you are troubled. 6 Is not your fear founded in folly, your hope also and the mischief of your way? 7 Remember then who has perished, being pure? Or when were the true-hearted utterly destroyed? 8 Accordingly as I have seen men ploughing barren places and those who sow them will reap sorrows for themselves. 9 They shall perish by the command of the Lord and shall be utterly consumed by the breath of his wrath.

10 The strength of the lion and the voice of the lioness and the exulting cry of serpents are quenched. 11 The old lion has perished for want of food and the young lions have forsaken one another.

12 But if there had been any truth in your words, none of these evils would have befallen you. Shall not my ear receive excellent revelations from him? 13 But as when terror falls upon men, with dread and a sound in the night, 14 horror and trembling seized me and caused all my bones greatly to shake. 15 And a spirit came before my face; and my hair and flesh quivered. 16 I arose and perceived it not: I looked and there, was no form before my eyes: but I only heard a breath and a voice, saying: 17 What, shall a mortal be pure before the Lord? Or a man be blameless in regard to his works? 18 Whereas he trust not in his servants and perceives perverseness in his angels.

19 But as for those who dwell in houses of clay, of whom we also are formed of the same clay, he strikes them like a moth. 20 And from the morning to evening they no longer exist: they have perished, because they cannot help themselves. 21 For he blows upon them and they are withered: they have perished for lack of wisdom.

5

5:1 But call, if any one will hearken to you, or if you shall see any of the holy angels. 2 For wrath destroys the foolish one and envy slays him that has gone astray. 3 I have seen foolish ones taking root: but suddenly their habitation was devoured. 4 Let their children be far from safety, Let them be crushed at the doors of vile men, Let there be no deliverer. 5 For what they have collected, the just shall eat; but

they shall not be delivered out of calamities: let their strength be utterly exhausted. 6 For labor cannot by any means come out of the earth, nor shall trouble spring out of the mountains: 7 yet man is born to labor and even so the vulture's young seek the high places.

8 Nevertheless I will beseech the Lord and will call upon the Lord, the sovereign of all; 9 who does great things and untraceable, glorious things also and marvellous, of which there is no number: 10 who gives rain upon the earth, sending water on the earth: 11 who exalts the lowly and raises up those who are lost: 12 frustrating the counsels of the crafty and their hands shall not perform the truth: 13 who takes the wise in their wisdom and subverts the counsel of the crafty 14 In the day darkness shall come upon them, Let them grope in the noon-day even as in the night: 15 Let them perish in war, Let the weak escape from the hand of the mighty. 16 Let the weak have hope, but the mouth of the unjust be stopped.

17 But blessed is the man whom the Lord has reproved; and reject not you the chastening of the Almighty. 18 For he causes a man to be in pain and restores him again: he strikes and his hands heal. 19 Six time he shall deliver you out of distresses: and in the seventh harm shall not touch you. 20 In famine he shall deliver you from death: and in war he shall free you from the power of the sword. 21 He shall hide you from the scourge of the tongue: and you shall not be afraid of coming evils. 22 You shall laugh at the unrighteous and the lawless: and you shall not be afraid of wild beasts. 23 For the wild beasts of the field shall be at peace with you. 24 Then shall you know that your house shall be at peace and the provision for your tabernacle shall not fail. 25 You shall know that your seed shall be abundant; and your children shall be like the herbage of the field. 26 You shall come to the grave like ripe corn reaped in its season, or as a heap of the corn-floor collected in proper time.

27 Behold, we have thus sought out these matters; these are what we have heard: but do you reflect with yourself, if you have done anything wrong.

6

6:1 But Job answered and said:

2 Oh that one would indeed weigh the wrath that is upon me and take up my griefs in a balance together! 3 And truly they would be heavier than the sand by the seashore: but, as it seems, my words are vain. 4 For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me. 5 What then? Will the wild ass bray for nothing, if he is not seeking food? Or again, will the ox low at the manger when he has a fodder? 6 Shall bread be eaten without salt? Or again, is there taste in empty words? 7 For my wrath cannot cease; for I perceive my food as the smell of a lion to be loathsome.

8 For oh that he would grant my desire and my petition might come and the Lord would grant my hope! 9 Let the Lord begin and wound me, but let him not utterly destroy me. 10 Let the grave be my city, upon the walls of which I have leaped: I will not shrink from it; for I have not denied the holy words of my God. 11 For what is my strength, that I continue? What is my time, that my soul endures? 12 Is my strength the strength of stones? Or is my flesh of brass? 13 Or have I not trusted in him? But help is far from me.

14 Mercy has rejected me; and the visitation of the Lord has disregarded me. 15 My nearest relations have not regarded me; they have passed me by like a failing brook, or like a wave. 16 They who used to reverence me, now have come against me like snow or congealed ice. 17 When it has melted at the approach of heat, it is not known what it was. 18 Thus I also have been deserted of all; and I am ruined and become an outcast. 19 Behold the ways of the Thaemanites, you that mark the paths of the Sabaeans. 20 They too that

trust in cities and riches shall come to shame. 21 But you also have come to me without pity; so that beholding my wound you are afraid. 22 What? Have I made any demand of you? Or do I ask for strength from you, 23 to deliver me from enemies, or to rescue me from the hand of the mighty ones?

24 Teach you me and I will be silent: if in anything I have erred, tell me. 25 But as it seems, the words of a true man are vain, because I do not ask strength of you. 26 Neither will your reproof cause me to cease my words, for neither will I endure the sound of your speech. 27 Even because you attack the fatherless and insult your friend. 28 But now, having looked upon your countenances, I will not lie. 29 Sit down now, Let there not be unrighteousness; and unite again with the just. 30 For there is no injustice in my tongue; and does not my throat meditate understanding?

7

7:1 Is not the life of man upon earth a state of trial? And his existence as that of a hireling by the day? 2 Or as a servant that fears his master and one who has grasped a shadow? Or as a hireling waiting for his pay? 3 So have I also endured months of vanity and nights of pain have been appointed me. 4 Whenever I lie down, I say when will it be day? And whenever I rise up, again I say when will it be evening? And I am full of pains from evening to morning. 5 And my body is covered with loathsome worms; and I waste away, scraping off clods of dust from my eruption. 6 And my life is lighter than a word and has perished in vain hope. 7 Remember then that my life is breath and my eye shall not yet again see good. 8 The eye of him that sees me shall not see me again: your eyes are upon me and I am no more. 9 I am as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again: 10 He shall surely not return to his own house, neither shall his place know him any more. 11 Then neither will I refrain my mouth: I will speak being in distress; being in anguish I will disclose the bitterness of my soul.

12 Am I a sea, or a serpent, that you have set a watch over me? 13 I said that my bed should comfort me and I would privately counsel with myself on my couch. 14 You frighten me with dreams and does terrify me with visions. 15 You will separate life from my spirit; and yet keep my bones from death. 16 For I shall not live for ever, that I should patiently endure: depart from me, for my life is vain. 17 For what is man, that you have magnified him? Or that you give heed to him? 18 will you visit him till the morning and judge him in[1] rest? 19 How long do you not let me alone, nor let me go, until I shall swallow down my spittle? 20 If I have sinned, what shall I be able to do, O you that understand the mind of men? Why have you made me as your accuser and why am I a burden to you? 21 Why have you not forgotten my iniquity and purged my sin? But now I shall depart to the earth; and in the morning I am no more.

8

8:1 Then Baldad the Sauchite answered and said:

2 How long will you speak these things, how long shall the breath of your mouth be abundant in words? 3 Will the Lord be unjust when he judges; or will he that has made all things justice? 4 If your sons have sinned before him, he has cast them away because of their transgression.

5 But be early in prayer to the Lord Almighty. 6 If you are pure and true, he will hearken to your supplication and will restore to you the habitation of righteousness. 7 Though then your beginning should be small, yet your end should be unspeakably great.

8 For ask of the former generation and search diligently among the race of

[1] Brenton has "till the time of rest"

our fathers: 9 (for we are of yesterday and know nothing; for our life upon the earth is a shadow:) 10 shall not these teach you and report to you and bring out words from their heart? 11 Does the rush flourish without water, or shall the flag grow up without moisture? 12 When it is yet on the root and though it has not been cut down, does not any herb where before it has received moisture? 13 Thus then shall be the end of all that forget the Lord: for the hope of the ungodly shall perish. 14 For his house shall be without inhabitants and his tent shall prove a spider's web. 15 If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain. 16 For it is moist under the sun and his branch shall come forth out of his dung-heap. 17 He lies down upon a gathering of stones and shall live in the mist of flints. 18 If God should destroy him, his place shall deny him. have you not seen such things, 19 that such is the overthrow of the ungodly? And out of the earth another shall grow.

20 For the Lord will by no means reject the harmless man; but he will not receive any gift of the ungodly. 21 But he will fill with laughter the mouth of the sincere and their lips with thanksgiving. 22 But their adversaries shall clothe themselves with shame; and the habitation of the ungodly shall perish.

9

9:1 Then Job answered and said:

2 I know of a truth that it is so: for how shall a mortal man be just before the Lord? 3 If he would enter into judgment with him, God would not hearken to him, so that he should answer to one of his charges of a thousand. 4 For he is wise in mind and mighty and great: who has hardened himself against him and endured? 5 Who wears out the mountains and men know it not: who overturns them in anger. 6 Who shakes the earth under heaven from its foundations and its pillars totter. 7 Who commands the sun and it rises not; He seals up the stars. 8 Who alone has stretched out the heavens and walks on the sea as on firm ground. 9 Who makes Pleias and Hesperus and Arcturus and the chambers of the south. 10 Who does great and unsearchable things; glorious also and excellent things, innumerable.

11 If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known it. 12 If he would take away, who shall turn him back? Or who shall say to him, What have you done? 13 If he has turned away his anger, the whales under heaven have stooped under him. 14 Oh then that he would hearken to me, or judge my cause. 15 For though I be righteous, he will not hearken to me: I will entreat his judgment. 16 If I should call He should not hearken, I cannot believe that he has listened to my voice.

17 Let him not crush me with a dark storm: but he has made by bruises many without cause. 18 For he suffers me not to take breath, but he has filled me with bitterness. 19 For indeed he is strong in power: who then shall resist his judgment? 20 For though I should seem righteous, my mouth will be profane: and though I should seem blameless, I shall be proved perverse. 21 For even if I have sinned, I know it not in my soul: but my life is taken away.

22 Why then I said: Wrath slays the great and mighty man. 23 For the worthless die, but the righteous are laughed to scorn. 24 For they are delivered into the hands of the unrighteous man: he covers the faces of the judges of the earth: but if it be not he, who is it? 25 But my life is swifter than a post: my days have fled away and they knew it not. 26 Or again, is there a trace of their path left by ships? Or is there one of the flying eagle as it seeks its prey? 27 If I should say, I will forget to speak, I will bow down my face and groan; 28 I quake in all my

limbs, for I know that you will not leave me alone as innocent.

29 But since I am ungodly, why have I not died? 30 If I should wash myself with snow and purge myself with pure hands, 31 you have thoroughly plunged me in filth and my garment had abhorred me. 32 For you are not man like me, with whom I do you think contend, that we might come together to judgment. 33 Would that he our mediator were present and a reprover and one who should hear the cause between both. 34 Let him remove his rod from me, Let not his fear terrify me: 35 so shall I not be afraid, but I will speak: for I am not thus conscious of guilt.

10

10:1 Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul. 2 I will say to the Lord, Do not teach me to be impious; and why then have you thus judged me? 3 Is it good before you if I be unrighteous? For you have disowned the work of your hands and attended to the counsel of the ungodly. 4 Or do you see as a mortal sees? Or will you look as a man sees? 5 Or is your life human, or your years the years of a man, 6 that you have enquired into my iniquity and searched out my sins? 7 For you know that I have not committed iniquity: but who is he that can deliver out of your hands?

8 your hands have formed me and made me; afterwards you did change your mind and strike me. 9 Remember that you have made me as clay and you do turn me again to earth. 10 have you not poured me out like milk and curdled me like cheese? 11 You did clothe me with skin and flesh and frame me with bones and sinews. 12 You did bestow upon me life and mercy and your oversight has preserved my spirit. 13 Having these things in yourself, I know that you can do all things; for nothing is impossible with you.

14 If I should sin, you watch me; and you have not cleared me from iniquity. 15 Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonor. 16 For I am hunted like a lion for slaughter; for again you have changed and are terribly destroying me; 17 renewing against me my torture: and you have dealt with me in great anger and you have brought trials upon me.

18 Why then did you bring me out of the womb? And why did I not die and no eye see me, 19 and I become as if I had not been? For why was I not carried from the womb to the grave? 20 Is not the time of my life short? Suffer me to rest a little, 21 before I go from where I shall not return, to a land of darkness and gloominess; 22 to a land of perpetual darkness, where there is no light, neither can any one see the life of mortals.

11

11:1 Then Sophar the Minaean answered and said:

2 He that speaks much, should also hear on the other side: or does the fluent speaker think himself to be righteous? Blessed is the short lived offspring of woman. 3 Be not a speaker of many words; for is there none to answer you? 4 For say not, I am pure in my works and blameless before him.

5 But oh that the Lord would speak to you and open his lips to you! 6 Then shall he declare to you the power of wisdom; for it shall be double of that which is with you: and then shall you know, that a just recompence of your sins has come to you from the Lord.

7 will you find out the traces of the Lord? Or have you come to the end of that which the Almighty has made? 8 Heaven is high; and what will you do? And there are deeper things than those in hell; what do you know? 9 Or longer than the measure of the earth, or the breadth of the sea.

10 If he should overthrow all things, who will say to him, What have you done? 11 For he knows the works of transgressors; and when he sees wickedness, he will not overlook it.

12 But man vainly buoys himself up with words; and a mortal born of woman is like an ass in the desert.

13 If you have made your heart pure and lift up your hands towards him; 14 if there is any iniquity in your hands, put if far from you, Let not unrighteousness dwell in your habitation. 15 For thus shall your countenance shine again, as pure water; and you shall divest yourself of uncleanness and shall not fear. 16 You shall forget trouble, as a wave that has passed by; and you shall not be scared. 17 And your prayer shall be as the morning star and life shall arise to you as from the noonday. 18 You shall be confident, because you have hope; and peace shall dawn to you from out of anxiety and care. 19 For you shall be at ease and there shall be no one to fight against you; and many shall charge and make supplication to you. 20 But safety shall fail them; for their hope is destruction and the eyes of the ungodly shall waste away.

12

12:1 Job answered and said:

2 So then you alone are men and wisdom shall die with you? 3 But I also have a heart as well as you. 4 For a righteous and blameless man has become a subject for mockery. 5 For it had been ordained that he should fall under others at the appointed time and that his houses should be spoiled by transgressors: let not however any one trust that, being evil, he shall be held guiltless, 6 even as many as provoke the Lord, as if there were indeed to be no inquisition made of them.

7 But ask now the beasts, if they may speak to you; and the birds of the air, if they may declare to you. 8 Tell the earth, if it may speak to you: and the fish of the sea shall explain to you. 9 Who then has not known in all these things, that the hand of the Lord has made them? 10 Whereas the life of all living things is in his hand and the breath of every man.

11 For the ear tries words and the palate tastes meats. 12 In length of time is wisdom and in long life knowledge. 13 With him are wisdom and power, with him counsel and understanding. 14 If he should cast down, who will build up? If he should shut up against man, who shall open? 15 If he should withhold the water, he will dry the earth: and if he should let it loose, he overthrows and destroys it. 16 With him are strength and power: he has knowledge and understanding. 17 He leads counsellors away captive and maddens the judges of the earth. 18 He seats kings upon thrones and girds their loins with a girdle. 19 He sends away priests into captivity and overthrows the mighty ones of the earth. 20 He changes the lips of the trusty, He knows the understanding of the elders. 21 He pours dishonor upon princes and heals the lowly. 22 Revealing deep things out of darkness: He has brought into light the shadow of death. 23 Causing the nations to wander and destroying them: overthrowing the nations and leading them away. 24 Reconciling the hearts[1] of the princes of the earth: He causes them to wander in a way, they have not known, saying: 25 Let them grope in darkness, Let there be no light, Let them wander as a drunk man.

13

13:1 Behold, my eye has seen these things and my ear has heard them. 2 I know all that you too know; and I have not less understanding than you.

3 Nevertheless I will speak to the Lord and I will reason before him, if he will. 4 But you are all bad physicians and healers of diseases. 5 But would

[1] Brenton has "Perplexing the minds"

that you were silent and it would be wisdom to you in the end.

6 But hear you the reasoning of my mouth and attend to the judgment of my lips. 7 Do you not speak before the Lord and utter deceit before him? 8 Or will you draw back? Nay do, you yourselves be judges. 9 For it were well if he would thoroughly search you: for though doing all things in your power you should attach yourselves to him, 10 he will not reprove you at all the less: but if moreover you should secretly respect persons, 11 shall not his whirlpool sweep you round and terror from him fall upon you? 12 And your glorying shall prove in the end to you like ashes and your body like a body of clay.

13 Be silent, that I may speak and cease from my anger, 14 while I may take my flesh in my teeth and put my life in my hand. 15 Though the Mighty One should lay hand upon me, since he has begun, truly I will speak and plead before him. 16 And this shall turn to me for salvation; for fraud shall have no entrance before him. 17 Hear, hear you my words, for I will declare in your hearing. 18 Behold, I am near my judgment: I know that I shall appear evidently just. 19 For who is he that shall plead with me, that I should now be silent and expire?

20 But grant me two things: then I will not hide myself from your face. 21 Withhold your hand from me: Let not your fear terrify me. 22 Then shall you call and I will hearken to you: or you shall speak and I will give you an answer. 23 How many are my sins and my transgressions? Teach me what they are.

24 Why then hide you yourself from me and deem me your enemy? 25 will you be startled at me, as at a leaf shaken by the wind? Or will you set yourself against me as against grass borne upon the breeze? 26 for you have written evil things against me and you have surrounded me with the sins of my youth. 27 You have placed my foot in the stocks; and you have watched all my works and have penetrated my heels. 28 I am as that which waxes old like a bottle, or like a moth-eaten garment.

14

14:1 For a mortal born of a woman is short lived and full of wrath. 2 Or he falls like a flower that has bloomed; He departs like a shadow and cannot continue. 3 Have you not taken account even of him and caused him to enter into judgment before you? 4 For who shall be pure from uncleanness? Not even one; 5 if even his life should be but one day upon the earth: and his months are numbered by him: you have appointed him for a time, He shall by no means exceed it.

6 Depart from him, that he may be quiet and take pleasure in his life, though as a hireling. 7 For there is hope for a tree, even if it should be cut down, that it shall blossom again and its branch shall not fail. 8 For though its root should grow old in the earth and its stem die in the rock; 9 it will blossom from the scent of water and will produce a crop, as one newly planted. 10 But a man that has died is utterly gone? When a mortal has fallen, he is no more. 11 For the sea wastes in length of time and a river fails and is dried up. 12 And man that has lain down in death shall certainly not rise again till the heaven be dissolved and they shall not awake from their sleep.

13 For oh that you have kept me in the grave and have hidden me until your wrath should cease and you should set me a time in which you would remember me! 14 If a man should die, he shall[1] live again, having accomplished the days of his life? I will wait till I exist again? 15 Then shall you call and I will hearken to you: but do not you reject the work of your hands. 16 But you have numbered my devices: and not one of my sins shall

[1] Brenton has "shall he"

escape you? 17 You have sealed up my transgressions in a bag and marked if I have been guilty of any transgression unawares.

18 And truly a mountain falling will utterly be destroyed and a rock shall be worn out of its place. 19 The waters wear the stones and waters falling headlong overflow a heap of the earth: and you destroy the hope of man. 20 You drive him to an end, He is gone: you sett your face against him and send him away; 21 and though his children be multiplied, he knows it not; and if they be few, he is not aware. 22 But his flesh is in pain and his soul mourns.

15

15:1 Then Eliphaz the Thaemanite answered and said:

2 Will a wise man give for answer a mere breath of wisdom? And does he fill up the pain of his belly, 3 reasoning with improper sayings and with words by which is no profit? 4 have not you moreover cast off fear and accomplished such words before the Lord? 5 You are guilty by the words of your mouth, neither have you discerned the words of the mighty. 6 Let your own mouth and not me, reprove you: and your lips shall testify against you.

7 What! are you the first man that was born? Or were you established before the hills? 8 Or have you heard the ordinance of the Lord? Or has God used you as his counsellor? And has wisdom come only to you? 9 For what do you know, that, we know not? Or what understand you, which we do not also? 10 Truly among us are both the old and very aged man, more advanced in days than your father. 11 You have been scourged for but few of your sins: you have spoken haughtily and extravagantly.

12 What has your heart dared? Or what have your eyes aimed at, 13 that you have vented your rage before the Lord and delivered such words from your mouth? 14 For who, being a mortal, is such that he shall be blameless? Or, who that is born of a woman, that he should be just? 15 Since he trusts not his saints; and the heaven is not pure before him. 16 Alas then, abominable and unclean is man, drinking unrighteousness as a draught.

17 But I will tell you, hearken to me; I will tell you now what I have seen; 18 things wise men say and their fathers have not hidden. 19 To them alone the earth was given and no stranger came upon them. 20 All the life of the ungodly is spent in care and the years granted to the oppressor are numbered. 21 And his terror is in his ears: just when he seems to be at peace, his overthrow will come. 22 Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword. 23 He has been appointed to be food for vultures; He knows within himself that he is doomed to be a carcass: and a dark day shall carry him away as with a whirlwind. 24 Distress also and anguish shall come upon him: he shall fall as a captain in the first rank. 25 For he has lifted his hands against the Lord, He has hardened his neck against the Almighty Lord. 26 He has run against him with insolence, on the thickness of the back of his shield. 27 For he has covered his face with his fat and made layers of fat upon his thighs. 28 Let him dwell in desolate cities and enter into houses without inhabitant: and what they have prepared, others shall carry away.

29 Neither shall he at all grow rich, nor shall his substance remain: he shall not cast a shadow upon the earth. 30 Neither shall he in any way escape the darkness: let the wind blast his blossom, Let his flower fall off. 31 Let him not think that he shall endure; for his end shall be vanity. 32 His harvest shall perish before the time and his branch shall not flourish. 33 Let him be gathered as the unripe grape before the time, Let him fall as the blossom of the olive. 34 For death is the witness of an ungodly man and fire shall burn the houses of those who receive gifts. 35

He shall conceive sorrows and his end shall be vanity and his belly shall bear deceit.

16

16:1 But Job answered and said:

2 I have heard many such things: poor comforters are you all. 3 What! is there any reason in vain words? Or what will hinder you from answering? 4 I also will speak as you do: if indeed your soul were in my soul's stead, 5 then would I insult you with words and I would shake my head at you. 6 And would there were strength in my mouth and I would not spare the movement of my lips. 7 If I should speak, I shall not feel the pain of my wound: and if I should be silent, how shall I be wounded the less?

8 But now he has made me weary and a worn-out fool; and you have laid hold of me. 9 My falsehood has become a testimony and has risen up against me: it has confronted me to my face.

10 In his anger he has cast me down; he has gnashed his teeth upon me: the weapons of his robbers have fallen upon me. 11 He has attacked me with the keen glances of his eyes; with his sharp spear he has stricken me down upon my knees; and they have run upon me with one accord.

12 For the Lord has delivered me into the hands of unrighteous men and thrown me upon the ungodly. 13 When I was at peace he distracted me: he took me by the hair of the head and plucked it out: he set me up as a mark. 14 They surrounded me with spears, aiming at my reins: without sparing me they poured out my gall upon the ground. 15 They overthrew me with fall upon fall: they ran upon me in their might. 16 They sewed sackcloth upon my skin and my strength has been spent on the ground. 17 My belly has been parched with wailing and darkness is on my eyelids. 18 Yet there was no injustice in my hands and my prayer is pure.

19 Earth, cover not over the blood of my flesh, Let my cry have no place. 20 And now, behold, my witness is in heaven and my advocate is on high. 21 Let my supplication come to the Lord, Let my eye weep before him. 22 Oh that a man might plead before the Lord, even as the son of man with his neighbor! 23 But my years are numbered and their end come and I shall go by the way by which I shall not return.

17

17:1 I perish, carried away by the wind and I seek for burial and obtain it not. 2 Weary I entreat; and what have I done? And strangers have stolen my goods. 3 Who is this? Let him join hands with me. 4 For you have hidden their heart from wisdom; therefore you shall not exalt them. 5 He shall promise mischief to his companions: but their eyes have failed for their children.

6 But you have made me a byword amount the nations and I have become a scorn to them. 7 For my eyes are dimmed through pain; I have been grievously beset by all. 8 Wonder has seized true men upon this; Let the just rise up against the transgressor. 9 But let the faithful hold on his own way, Let him that is pure of hands take courage. 10 Howbeit, do you all strengthen yourselves and come now, for I do not find truth in you.

11 My days have passed in groaning and my heart-strings are broken. 12 I have turned the night into day: the light is short because of darkness. 13 If I remain, hades is my habitation: and my bed has been made in darkness. 14 I have called upon death to be my father and corruption to be my mother and sister. 15 Where then is yet my hope? Or where shall I see my good? 16 Will they go down with me to hades, or shall we go down together to the tomb?

18

18:1 Then Baldad the Sauchite answered and said:

2 How long will you continue? Refrain for now, so that we also may speak. 3 For why then have we been silent before you like brutes? 4 Anger has possessed you: for what if you should die; would the earth under heaven be desolate? Or shall the mountains be overthrown from their foundations?

5 But the light of the ungodly shall be quenched and their flame shall not go up. 6 His light shall be darkness in his habitation and his lamp shall be put out with him. 7 Let the meanest of men spoil his goods, Let his counsel deceive him. 8 His foot also has been caught in a snare, Let it be entangled in a net. 9 Let snares come upon him: he shall strengthen those who thirst for his destruction. 10 His snare is hid in the earth and that which shall take him is by the path. 11 Let pains destroy him round about, Let many enemies come about him, 12 vex him with distressing hunger: and a signal destruction has been prepared for him. 13 Let the soles of his feet be devoured: and death shall consume his beauty. 14 Let health be utterly banished from his tabernacle, Let distress seize upon him with a charge from the king. 15 It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone. 16 His roots shall be dried up from beneath and his crop shall fall away from above. 17 Let his memorial perish out of the earth and his name shall be publicly cast out. 18 Let one drive him from light into darkness. 19 He shall not be known among his people, nor his house preserved on the earth. 20 But strangers shall dwell in his possessions: the last groaned for him and wonder seized the first.

21 These are the houses of the unrighteous and this is the place of those who know not the Lord.

19

19:1 Then Job answered and said:

2 How long will you vex my soul and destroy me with words? Only know that the Lord has dealt with me thus. 3 You speak against me; you do not feel for me, but bear hard upon me. 4 Yes verily, I have erred in truth, (but the error abides with myself) in having spoken words which it was not right to speak; and my words err and are unreasonable. 5 But alas! for you magnify yourselves against me and insult me with reproach. 6 Know then that it is the Lord that has troubled me and has raised his bulwark against me. 7 Behold, I laugh at reproach; I will not speak: or I will cry out, but there is nowhere judgment. 8 I am fenced around and can by no means escape: he has set darkness before my face. 9 He has stripped me of my glory and has taken the crown from my head. 10 He has torn me around about and I am gone: He has cut off my hope like a tree. 11 He has dreadfully handled me in anger and has counted me for an enemy. 12 His troops also came upon me with one accord, liars in wait surrounded my ways.

13 My brothers have stood aloof from me; they have recognized strangers rather than me: and my friends have become pitiless. 14 My nearest of kin have not acknowledged me and those who knew my name, have forgotten me. 15 As for my household and my maid-servants, I was a stranger before them. 16 I called my servant, He hearkened not; and my mouth entreated him. 17 I besought my wife and earnestly entreated the sons of my concubines. 18 But they rejected me for ever; whenever I rise up, they speak against me. 19 Those who saw me abhorred me: the very persons whom I had loved, rose up against me. 20 My flesh is corrupt under my skin and my bones are held in my teeth. 21 Pity me, pity me, O friends; for it is the hand of the Lord that has touched me. 22 Why then do you persecute me as also the

Lord does and are not satisfied with my flesh?

23 For oh that my words were written and that they were recorded in a book forever, 24 with an iron pen and lead, or graven in the rocks! 25 For I know that he is eternal who is about to deliver me, 26 and to raise up upon the earth my skin that endures these sufferings: for these things have been accomplished to me of the Lord; 27 which I am conscious of in myself, which my eye has seen and not another, but all have been fulfilled to me in my bosom.

28 But if you shall also say, What shall we say before him and so find the root of the matter in him? 29 Do you also beware of deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

20

20:1 Then Sophar the Minaean answered and said:

2 I did not suppose that you would answer thus: neither do you understand more than I. 3 I will hear my shameful reproach; and the spirit of my understanding answers me.

4 have you not known these things of old, from the time that man was set upon the earth? 5 But the mirth of the ungodly is a signal downfall and the joy of transgressors is destruction: 6 although his gifts should go up to heaven and his sacrifice reach the clouds. 7 For when he shall seem to be now established, then he shall utterly perish: and those who knew him shall say, Where is he? 8 Like a dream that has fled away, he shall not be found; He has fled like a vision of the night. 9 The eye has looked upon him, but shall not see him again; and his place shall no longer perceive him. 10 Let his inferiors destroy his children, Let his hands kindle the fire of sorrow. 11 His bones have been filled with vigour of his youth and it shall lie down with him in the dust.

12 Though evil be sweet in his mouth, though he will hide it under his tongue; 13 though he will not spare it and will not leave it, but will keep it in the midst of his throat: 14 yet he shall not at all be able to help himself; the gall of an viper is in his belly.

15 His wealth unjustly collected shall be vomited up; a messenger of wrath shall drag him out of his house. 16 Let him suck the poison of serpents, Let the serpent's tongue kill him. 17 Let him not see the milk of the pastures, nor the supplies of honey and butter. 18 He has labored unprofitably and in vain, for wealth of which he shall not taste: it is as a lean thing, unfit for food, which he cannot swallow. 19 For he has broken down the houses of many mighty men: He has plundered a habitation, though he built it not. 20 There is no security to his possessions; he shall not be saved by his desire. 21 There is nothing remaining of his provisions; therefore his goods shall not flourish. 22 But when he shall seem to be just satisfied, he shall be straitened; and all distress shall come upon him.

23 If by any means he would fill his belly, let God send upon him the fury of wrath; let him bring a torrent of pains upon him. 24 He shall by no means escape from the power of the sword; let the brazen bow wound him. 25 Let the arrow pierce through his body; Let the stars be against his dwelling-place: let terrors come upon him. 26 Let all darkness wait for him: a fire that burns not out shall consume him; Let a stranger plague his house. 27 Let the heaven reveal his iniquities and the earth rise up against him. 28 Let destruction bring his house to an end; let a day of wrath come upon him. 29 This is the portion of an ungodly man from the Lord and the possession of his goods appointed him by the all-seeing God.

21

21:1 But Job answered and said:

2 Hear you, hear you my words, that I may not have this consolation from you. 3 Raise me and I will speak; then you shall not laugh me to scorn. 4 What! is my reproof of man? And why should I not be angry? 5 Look upon me and wonder, laying your hand upon your cheek.

6 For even when I remember, I am alarmed and pains seize my flesh. 7 Why then do the ungodly live and grow old even in wealth? 8 Their seed is according to their desire and their children are in their sight. 9 Their houses are prosperous, neither have they any where cause for fear, neither is there a scourge from the Lord upon them. 10 Their cow does not cast her calf and their beast with young is safe and does not miscarry. 11 They remain as an unfailing flock and their children play before them, taking up the psaltery and harp; 12 and they rejoice at the voice of a song. 13 They spend their days in wealth and fall asleep in the rest of the grave. 14 Yet such a man says to the Lord, Depart from me; I desire not to know your ways. 15 What is the Mighty One, that we should serve him? And what profit is there that we should approach him?

16 For their good things were in their hands, but he regards not the works of the ungodly. 17 Nevertheless, the lamp of the ungodly also shall be put out and destruction shall come upon them and pangs of vengeance shall seize them. 18 They shall be as chaff before the wind, or as dust which the storm has taken up. 19 Let his substance fail to supply his children: God shall recompense him, He shall know it. 20 Let his eyes see his own destruction, Let him not be saved by the Lord. 21 For his desire is in his house with him and the number of his months has been suddenly cut off.

22 Is it not the Lord who teaches understanding and knowledge? And does not he judge murders? 23 One shall die in his perfect strength and wholly at ease and prosperous; 24 and his inwards are full of fat and his marrow is diffused throughout him. 25 And another dies in bitterness of soul, not eating any good thing. 26 But they lie down in the earth together and corruption covers them.

27 So I do you know, that you presumptuously attack me: 28 so that you will say, Where is the house of the prince? And where is the covering of the tabernacles of the ungodly? 29 Ask those who go by the way and do not disown their tokens. 30 For the wicked hastens to the day of destruction: they shall be led away for the day of his vengeance. 31 Who will tell him his way to his face, whereas he has done it? Who shall recompense him? 32 He has been led away to the tombs, He has watched over the heaps. 33 The stones of the valley have been sweet to him and every man shall depart after him and there are innumerable ones before him. 34 How then do you comfort me in vain? Whereas I have no rest from your molestation.

22

22:1 Then Eliphaz the Thaemanite answered and said:

2 Is it not the Lord that teaches understanding and knowledge? 3 For what matters it to the Lord, if you were blameless in your works? Or is it profitable that you should perfect your way? 4 will you maintain and plead your own cause? And will he enter into judgment with you?

5 Is not your wickedness abundant and your sins innumerable? 6 You have taken security of your brothers for nothing and have taken away the clothing of the naked. 7 Neither have you given water to the thirsty to drink, but have taken away the morsel of the hungry. 8 You have accepted the persons of some; and you have established those who were already settled on the earth. 9 But you have sent widows away empty and has afflicted orphans. 10 Therefore snares have surrounded you and disastrous war has troubled you. 11 The light has

proved darkness to you and water has covered you on your lying down.

12 Does not he that dwells in the high places observe? And has he not brought down the proud? 13 You have said: What does the Mighty One know? Does he judge in the dark? 14 A cloud is his hiding-place, He shall not be seen; He passes through the circle of heaven. 15 Will you not mark the old way, which righteous men have trodden? 16 who were seized before their time: their foundations are as an overflowing stream. 17 Who say, What will the Lord do to us? Or what will the Almighty bring upon us? 18 Yet he filled their houses with good things: but the counsel for the wicked is far from him. 19 The righteous have seen it and laughed and the blameless one has derided them. 20 Truly their substance has been utterly destroyed and the fire shall devour what is left of their property.

21 Be firm, I pray you, if you can endure; then your fruit shall prosper. 22 And receive a declaration from his mouth and lay up his words in your heart. 23 If you shall turn and humble yourself before the Lord, you have thus removed unrighteousness far from your habitation. 24 You shall lay up for yourself treasure in a heap on the rock; and Sophir shall be as the rock of the torrent. 25 So the Almighty shall be your helper from enemies, He shall bring you forth pure as silver that has been tried by fire. 26 Then shall you have boldness before the Lord, looking up cheerfully to heaven. 27 He shall hear you when you pray to him, He shall grant you power to pay your vows. 28 He shall establish to you again a habitation of righteousness and there shall be light upon your paths. 29 Because you have humbled yourself; and you shall say, Man has behaved proudly, but he shall save him that is of lowly eyes. 30 He shall deliver the innocent and do you save yourself by your pure hands.

23

23:1 Then Job answered and said:

2 Yes, I know that pleading is out of my reach; and his hand has been made heavy upon my groaning. 3 Who would then know that I might find him and come to an end of the matter? 4 I would plead my own cause, He would fill my mouth with arguments. 5 I would know the remedies which he would speak to me and I would perceive what he would tell me. 6 Though he should come on me in his great strength, then he would not threaten me; 7 for truth and reproof are from him; He would bring forth my judgment to an end. 8 If I shall go first and exist no longer, still what do I know concerning the latter end?

9 When he accomplished on the left hand, then I observed it not: his right hand shall encompass me but I shall not see it. 10 For he knows already my way; He has tried me as gold. 11 I will go forth according to his commandments, for I have kept his ways; and I shall not turn aside from his commandments, 12 neither shall I transgress; but I have hidden his words in my bosom.

13 If too he has thus judged, who is he that has contradicted, for he has both willed a thing and done it. 14 15 Therefore am I troubled at him; and when I was reproved, I thought of him. Therefore let me take good heed before him: I will consider and be afraid of him.

16 But the Lord has softened my heart and the Almighty has troubled me. 17 For I knew not that darkness would come upon me and thick darkness has covered me before my face.

24

24:1 But why have the seasons been hidden from the Lord, 2 while the ungodly have passed over the bound, carrying off the flock with the

shepherd? 3 They have led away, the ass of the fatherless and taken the widow's ox for a pledge.

4 They have turned aside the weak from the right way: and the meek of the earth have hidden themselves together. 5 They have departed like donkeys in the field, having gone forth on my account according to their own order: his bread is sweet to his little ones.

6 They have reaped a field that was not their own before the time: the poor have labored in the vineyards of the ungodly without pay and without food. 7 They have caused many naked to sleep without clothes and they have taken away the covering of their body. 8 They are wet with the drops of the mountains: they have embraced the rock, because they had no shelter.

9 They have snatched the fatherless from the breast and have afflicted the outcast. 10 They have wrongfully caused others to sleep without clothing and taken away the morsel of the hungry.

11 They have unrighteously laid wait in narrow places and have not known the righteous way. 12 Who have cast forth the poor from the city and their own houses and the soul of the children has groaned aloud.

13 Why then has he not visited these? SINCE they were upon the earth and took no notice and they knew not the way of righteousness, neither have they walked in their appointed paths? 14 But having known their works, he delivered them into darkness: and in the night one will be as a thief: 15 and the eye of the adulterer has watched for the darkness, saying: Eye shall not perceive me, He puts a covering on his face. 16 In darkness he digs through houses: by day they conceal themselves securely: they know not the light. 17 For the morning is to them all as the shadow of death, for each will be conscious of the terror of the shadow of death. 18 He is swift on the face of the water: let his portion be cursed on the earth; Let their plants be laid bare. 19 Let them be withered upon the earth; for they have plundered the sheaves of the fatherless.

20 Then is his sin brought to remembrance, He vanishes like a vapour of dew: but let what he has done be recompensed to him, Let every unrighteous one be crushed like rotten wood.

21 For he has not treated the barren woman well and has had no pity on a feeble woman. 22 And in wrath he has overthrown the helpless: therefore when he has arisen, a man will not feel secure of his own life. 23 When he has fallen sick, let him not hope to recover: but let him perish by disease. 24 For his exaltation has hurt many; but he has withered as mallows in the heat, or as an ear of corn falling off of itself from the stalk. 25 But if not, who is he that says I speak falsely and will make my words of no account?

25

25:1 Then Baldad the Sauchite answered and said:

2 What beginning or fear is his—even he that makes all things in the highest? 3 For let none think that there is a respite for robbers: and upon whom will there not come a snare from him? 4 For how shall a mortal be just before the Lord? Or who that is born of a woman shall purify himself? 5 If he gives an order to the moon, then it shines not; and the stars are not pure before him. 6 But alas! man is corruption and the son of man a worm.

26

26:1 But Job answered and said:

2 To whom do you attach yourself, or whom are you going to assist? Is it not he that has much strength, He who has a strong arm? 3 To whom have you given counsel? Is it not to him who has all wisdom? Whom will you follow? Is it not one who has the greatest power? 4 To whom have you uttered words?

And whose breath is it that has come forth from you?

5 Shall giants be born from under the water and its inhabitants? 6 Hades is naked before him and destruction has no covering. 7 He stretches out the north wind upon nothing, He upon nothing hangs the earth; 8 binding water in his clouds and the cloud is not rent under it. 9 He keeps back the face of his throne, stretching out his cloud upon it. 10 He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness. 11 The pillars of heaven are prostrate and astonished at his rebuke. 12 He has calmed the sea with his might and by his wisdom the whale has been overthrown. 13 The barriers of heaven fear him and by a command he has slain the apostate dragon. 14 Behold, these are parts of his way; and we will hearken to him at the least intimation of his word: but the strength of his thunder who knows when he shall employ it?

27

27:1 Job further continued and said in his parable,

2 As God lives, who has thus judge me; and the Almighty, who has embittered my soul; 3 verily, while my breath is yet in me and the breath of God which remains to me is in my nostrils, 4 my lips shall not speak evil words, neither shall my soul meditate unrighteous thoughts. 5 Far be it from me that I should justify you till I die; for I will not let go my innocence, 6 but keeping fast to my righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss. 7 Nay rather, but let my enemies be as the overthrow of the ungodly and those who rise up against me, as the destruction of transgressors.

8 For what is the hope of the ungodly, that he holds to it? Will he indeed trust in the Lord and be saved? 9 Will God hear his prayer? Or when distress has come upon him, 10 has he any confidence before him? Or will God hear him as he calls upon him?

11 Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things which are with the Almighty. 12 Behold, you all know that you are adding vanity to vanity. 13 This is the portion of an ungodly man from the Lord and the possession of oppressors shall come upon them from the Almighty. 14 If their children be many, they shall be for slaughter: and if they grow up, they shall beg. 15 And those who survive of him shall utterly perish and no one shall pity their widows. 16 Even if he should gather silver as earth and prepare gold as clay; 17 All these things shall the righteous gain and the truehearted shall possess his wealth. 18 And his house is gone like moths and like a spider's web. 19 The rich man shall lie down and shall not continue: he has opened his eyes, He is not. 20 Pains have come upon him as water and darkness has carried him away by night. 21 And a burning wind shall catch him, He shall depart and it shall utterly drive him out of his place. 22 And God shall cast trouble upon him and not spare: he would fain flee out of his hand. 23 He shall cause men to clap their hands against them and shall hiss him out of his place.

28

28:1 For there is a place for the silver, from where it comes and a place for the gold, from where it is refined. 2 For iron comes out of the earth and brass is hewn out like stone.

3 He has set a bound to darkness, He searches out every limit: a stone is darkness and the shadow of death. 4 There is a cutting off the torrent because of dust: so those who forget the right way are weakened; they are removed from among men. 5 As for the earth, out of it shall come bread: under it has been turned up as it were fire. 6 Her stones are the place of the sapphire: and her dust supplies man with gold. 7 There is a path, the fowl

has not known it, neither has the eye of the vulture seen it: 8 neither have the sons of the proud trodden it, a lion has not passed upon it. 9 He has stretched forth his hand on the sharp rock and turned up mountains by the roots: 10 He has interrupted the whirlpools of rivers and my eye has seen every precious thing. 11 He has laid bare the depths of rivers and has brought his power to light.

12 But from where has wisdom been discovered? And what is the place of knowledge? 13 A mortal has not known its way, neither indeed has it been discovered among men. 14 The depth said: It is not in me: and the sea said: It is not with me. 15 One shall not give fine gold instead of it, neither shall silver be weighed in exchange for it. 16 Neither shall it be compared with gold of Sophir, with the precious onyx and sapphire. 17 Gold and crystal shall not be equalled to it, neither shall vessels of gold be its exchange. 18 Coral and fine pearl shall not be mentioned: but do you esteem wisdom above the most precious things. 19 The topaz of Ethiopia shall not be equalled to it; it shall not be compared with pure gold.

20 from where then is wisdom found? And of what kind is the place of understanding? 21 It has escaped the notice of every man and has been hidden from the birds of the sky. 22 Destruction and Death said: We have heard the report of it.

23 God has well ordered the way of it, He knows the place of it. 24 For he surveys the whole earth under heaven, knowing the things in the earth: 25 all that he has made; the weight of the winds, the measures of the water. 26 When he made them, thus he saw and numbered them and made a way for the pealing of the thunder. 27 Then he saw it and declared it: he prepared it and traced it out. 28 He said to man, Behold, godliness is wisdom: and to abstain from evil is understanding.

29

29:1 Job continued and said in his parable,

2 Oh that I were as in months past, by which God preserved me! 3 As when his lamp shone over my head; when by his light I walked through darkness. 4 As when I steadfastly pursued my ways when God took care of my house. 5 When I was very fruitful and my children were about me; 6 when my ways were moistened with butter and the mountains flowed for me with milk.

7 When I went forth early in the city and the seat was placed for me in the streets. 8 The young men saw me and hid themselves: and all the old men stood up. 9 The great men ceased speaking and laid their finger on their mouth. 10 And those who heard me blessed me and their tongue would stick to their throat. 11 For the ear heard and blessed me; and the eye saw me and turned aside. 12 For I saved the poor out of the hand of the oppressor and helped the fatherless who had no helper. 13 Let the blessing of the perishing one come upon me; yes, the mouth of the widow has blessed me. 14 Also I put on righteousness and clothed myself with judgment like a mantle. 15 I was the eye of the blind and the foot of the lame. 16 I was the father of the helpless; and I searched out the cause which I knew not. 17 I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth. 18 I said: My age shall continue as the stem of a palm-tree; I shall live a long while. 19 My root was spread out by the water and the dew would dwell on my crop. 20 My glory was fresh in me and by bow prospered in his hand.

21 Men heard me and gave heed and they were silent at my counsel. 22 At my word they spoke not again and they were very gland whenever I spoke to them. 23 As the thirsty earth expecting the rain, so they waited for my speech. 24 Were I to laugh on them, they would not believe it; and the

light of my face has not failed. 25 I chose out their way and sat chief and dwelt as a king in the midst of warriors, as one comforting mourners.

30

30:1 But now the youngest have laughed me to scorn, now they reprove me in their turn, whose fathers I set at nought; whom I did not deem worthy to be with my shepherd dogs. 2 Yes, why had I the strength of their hands? For them the full term of life was lost. 3 One is childless in want and famine, such as those who fled but lately the distress and misery of drought. 4 Who compass the salt places on the sounding shore, who had salt herbs for their food and were dishonorable and of no repute, in want of every good thing; who also ate roots of trees because of great hunger.

5 Thieves have risen up against me, 6 whose houses were the caves of the rocks, who lived under the wild shrubs. 7 They will cry out among the rustling bushes. 8 They are sons of fools and vile men, whose name and glory are quenched from off the earth. 9 But now I am their music and they have me for a by-word. 10 They stood aloof and abhorred me and spared not to spit in my face. 11 For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence. 12 They have risen up against me on the right hand of their offspring; they have stretched out their foot and directed against me the ways of their destruction. 13 My paths are ruined; for they have stripped off my raiment: he has shot at me with his weapons. 14 He has pleaded against me as he will: I am overwhelmed with pains. 15 My pains return upon me; my hope is gone like the wind and my safety as a cloud.

16 Even now my life shall be poured forth upon me; and days of anguish seize me. 17 And by night my bones are confounded; and my sinews are relaxed. 18 With great force my disease has taken hold of my garment: it has surrounded me as the collar of my coat. 19 You have counted me as clay; my portion in dust and ashes.

20 I have cried to you, but you hear me not: but they stood still and observed me. 21 They attacked me also without mercy: you have scourged me with a strong hand. 22 You have put me to grief and have cast me away from safety. 23 For I know that death will destroy me: for the earth is the house appointed for every mortal. 24 Oh then that I might lay hands upon myself, or at least ask another, He should do this for me. 25 Yet I wept over every helpless man; I groaned when I saw a man in distress. 26 But I when I waited for good things, behold, days of evils came the more upon me.

27 My belly boiled and would not cease: the days of poverty prevented me. 28 I went mourning without restraint: and I have stood and cried out in the assembly. 29 I have become a brother of monsters and a companion of ostriches. 30 And my skin has been greatly blackened and my bones are burned with heat. 31 My harp also has been turned into mourning and my song into my weeping.

31

31:1 I made a covenant with my eyes and I will not think upon a virgin. 2 Now, what portion has God given from above? And is there an inheritance given of the Mighty One from the highest? 3 Alas! destruction to the unrighteous and rejection to those who do iniquity. 4 Will he not see my way and number all my steps? 5 But if I had gone with scorners and if too my foot has hasted to deceit: 6 (for I am weighed in a just balance and the Lord knows my innocence:) 7 if my foot has turned aside out of the way, or if my heart has followed my eye and if too I have touched gifts with my hands; 8 then let me sow, Let others eat; Let me be uprooted on the earth. 9 If my heart has gone forth after another man's wife and if I laid wait at her doors; 10 then

let my wife also please another, Let my children be brought low. 11 For the rage of anger is not to be controlled, in the case of defiling another man's wife. 12 For it is a fire burning on every side and whoever it attacks, it utterly destroys.

13 If too I despised the judgment of my servant or my handmaid when they pleaded with me; 14 what then shall I do if the Lord should try me? And if also he should at all visit me, can I make an answer? 15 Were not they too formed as I also was formed in the womb? Yes, we were formed in the same womb.

16 But the helpless missed not whatever need they had and I did not cause the eye of the widow to fail. 17 If too I ate my morsel alone and did not impart of it to the orphan; 18 (for I nourished them as a father from my youth and guided them from my mother's womb.) 19 If too I overlooked the naked as he was perishing and did not clothe him; 20 and if the poor did not bless me and their shoulders were not warmed with the fleece of my lambs; 21 if I lifted my hand against an orphan, trusting that my strength was far superior to his: 22 let them my shoulder start from the blade-bone and my arm be crushed off from the elbow. 23 For the fear of the Lord constrained me and I cannot bear up because of his burden.

24 If I made gold my treasure and if too I trusted the precious stone; 25 and if too I rejoiced when my wealth was abundant and if too I laid my hand on innumerable treasures: 26 (do we not see the shining sun eclipsed and the moon waning? For they have not power to continue:) 27 and if my heart was secretly deceived and if I have laid my hand upon my mouth and kissed it: 28 let this also then be reckoned to me as the greatest iniquity: for I should have lied against the Lord Most High. 29 If too I was glad at the fall of my enemies and my heart said: Aha! 30 let then my ear hear my curse, Let me be a byword among my people in my affliction.

31 If too my handmaids have often said: Oh that we might be satisfied with his flesh; (whereas I was very kind: 32 for the stranger did not dwell without and my door was opened to every one that came:) 33 or if too having sinned unintentionally, I hid my sin; 34 (for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom: 35 (Oh that I had a hearer,)and if I had not feared the hand of the Lord; and as to the written charge which I had against any one, 36 I would place it as a chaplet on my shoulders and read it. 37 If I did not read it and return it, having taken nothing from the debtor:

38 If at any time the land groaned against me and if its furrows mourned together; 39 and if I ate its strength alone without price and if I too grieved the heart of the owner of the soil, by taking aught from him: 40 then let the nettle come up to me instead of wheat and a bramble instead of barley. Job ceased speaking.

32

32:1 And his three friends also ceased any longer to answer Job: for Job was righteous before them.

2 Then Eliass the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: He was very angry with Job, because he justified himself before the Lord. 3 He was also very angry with his three friends, because they were not able to return answers to Job, yet set him down for an ungodly man. 4 But Eliass had forborne to give an answer to Job, because they were older than he. 5 And Eliass saw that there was no answer in the mouth of the three men; He was angered in his wrath. 6 And Eliass the Buzite the son of Barachiel answered and said:

I am younger in age and you are elder, why then I kept silence, fearing to declare to you my own knowledge. 7

I said: It is not time that speaks, though in many years men know wisdom: 8 but there is a spirit in mortals; and the inspiration of the Almighty is that which teaches. 9 The long-lived are not wise as such; neither do the aged know judgment. 10 Why then I said: Hear me and I will tell you what I know.

11 Hearken to my words; for I will speak in your hearing, until you shall have tried the matter with words: 12 and I shall understand as far as you; and, behold, there was no one of you that answered Job his words in argument, 13 for fear that you should say, We have found that we have added wisdom to the Lord. 14 You have commissioned a man to speak such words.

15 They were afraid, they answered no longer; they gave up their speaking. 16 I waited, (for I had not spoken,)because they stood still, they answered not. 17 And Eliass continued and said: I will again speak, 18 for I am full of words, for the spirit of my belly destroys me. 19 And my belly is as a skin of sweet wine, bound up and ready to burst; or as a brazier's laboring bellows. 20 I will speak, that I may open my lips and relieve myself. 21 For truly I will not be awed because of man, nor indeed will I be confounded before a mortal. 22 For I know not how to respect persons: and if otherwise, even the moths would eat me.

33

33:1 However, hear, Job, my words and hearken to my speech. 2 For behold, I have opened my mouth and my tongue has spoken. 3 My heart shall be found pure by my words; and the understanding of my lips shall meditate purity. 4 The Divine Spirit is that which formed me and the breath of the Almighty that which teaches me. 5 If you can, give me an answer: wait therefore; stand against me and I will stand against you. 6 You are formed out of the clay as also I: we have been formed out of the same substance. 7 My fear shall not terrify you, neither shall my hand be heavy upon you.

8 But you have said in my ears, (I have heard the voice of your words;)because you say, I am pure, not having sinned; 9 I am blameless, for I have not transgressed. 10 Yet he has discovered a charge against me, He has reckoned me as an adversary. 11 He has put my foot in the stocks and has watched all my ways. 12 For how do you say, I am righteous, yet he has not listened to me? For he that is above mortals is eternal.

13 But you say, Why has he not heard every word of my cause? 14 For when the Lord speaks once, or a second time, 15 sending a dream, or in the meditation of the night; (as when a dreadful alarm happens to fall upon men, in slumberings on the bed:) 16 then opens he the understanding of men: he scares them with such fearful visions: 17 to turn a man from unrighteousness, He delivers his body from a fall. 18 He spares also his soul from death and suffers him not to fall in war.

19 And again, he chastens him with sickness on his bed and the multitude of his bones is benumbed. 20 He shall not be able to take any food, though his soul shall desire meat; 21 until his flesh shall be consumed, He shall show his bones bare. 22 His soul also draws near to death and his life is in hades. 23 Though there should be a thousand messengers of death, not one of them shall wound him: if he should purpose in his heart to turn to the Lord and declare to man his fault and show his folly; 24 he will support him, that he should not perish and will restore his body as fresh plaster upon a wall; He will fill his bones with morrow. 25 He will make his flesh tender as that of a babe, He will restore him among men in his full strength. 26 He shall pray to the Lord and his prayer shall be accepted of him; he shall enter with a cheerful countenance, with a full expression of praise: for he will render to men their due. 27 Even then a man shall blame himself, saying: What kind

of things have I done? He has not punished me according to the full amount of my sins. 28 Deliver my soul, that it may not go to destruction and my life shall see the light.

29 Behold, all these things, the Mighty One works in a threefold manner with a man. 30 He has delivered my soul from death, that my life may praise him in the light. 31 Hearken, Job and hear me: be silent and I will speak. 32 If you have words, answer me: speak, for I desire you to be justified. 33 If not, do you hear me: be silent and I will teach you.

34

34:1 And Eliass continued and said:

2 Hear me, you wise men; hearken, you that have knowledge. 3 For the ear tries words and the mouth tastes meat. 4 Let us choose judgment to ourselves: let us know amount ourselves what is right. 5 For Job has said: I am righteous: the Lord has removed my judgment. 6 He has erred in my judgment: my wound is severe without unrighteousness of mine.

7 What man is as Job, drinking scorning like water? 8 saying: I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly. 9 For you should not say, There shall be no visitation of a man, whereas there is a visitation on him from the Lord.

10 Why then hear me, you that are wise in heart: far be it from me to sin before the Lord and to righteousness before the almighty. 11 Yes, he renders to a man accordingly as each of them does and in a man's path he will find him.

12 And do you think that the Lord will do wrong, or will the Almighty who made the earth extort judgment? 13 Who is he that made the whole world under heaven and all things in it? 14 If he would confine and restrain his spirit with himself; 15 all flesh would die together and every mortal would return to the earth, from where also he was formed.

16 Take heed for fear that he rebuke you: hear this, hearken to the voice of words. 17 Behold then the one that hates iniquities and that destroys the wicked, who is for ever just.

18 He is ungodly that says to a king, You are a transgressor, that says to princes, O most ungodly one. 19 Such a one as would not reverence the face of an honorable man, neither knows how to give honor to the great, so as that their persons should be respected. 20 But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being turned aside from their right. 21 For he surveys the works of men and nothing of what they do has escaped him. 22 Neither shall there be a place for the workers of iniquity to hide themselves. 23 For he will not lay upon a man more than right. 24 For the Lord looks down upon all men, who comprehends unsearchable things, glorious also and excellent things without number. 25 Who discovers their works and will bring night about upon them and they shall be brought low. 26 He quite destroys the ungodly, for they are seen before him. 27 Because they turned aside from the law of God and did not regard his ordinances, 28 so as to bring before him the cry of the needy; for he will hear the cry of the poor.

29 He will give quiet and who will condemn? He will hide his face and who shall see him? Whether it be done against a nation, or against a man also: 30 causing a hypocrite to be king, because of the waywardness of the people.

31 For there is one that says to the Mighty One, I have received blessings; I will not take a pledge: 32 I will see apart from myself: do you show me if I have done unrighteousness; I will not do so any more. 33 Will he take vengeance for it on you, whereas you will put it far from you? For you shall choose and not I; and what you know,

speak you. 34 Because the wise in heart shall say this and a wise man listens to my word. 35 But Job has not spoken with understanding, his words are not uttered with knowledge. 36 However, do you learn, Job: no longer make answer as the foolish: 37 that we add not to our sins: for iniquity will be reckoned against us, if we speak many words before the Lord.

35

35:1 And Eliass resumed and said:

2 What is this that you think to be according to right? Who are you that you have said: I am righteous before the Lord? 3 I will answer you and your three friends. 4 Look up to the sky and see; and consider the clouds, how high they are above you. 5 If you have sinned, what will you do? 6 and if too you have transgressed much, what can you perform? 7 And suppose you are righteous, what will you give him? Or what shall he receive of your hand? 8 your ungodliness may affect a man who is like to you; or your righteousness a son of man. 9 Those who are oppressed of a multitude will be ready to cry out; they will call for help because of the arm of many. 10 But none said: Where is God that made me, who appoints the night-watches; 11 who makes me to differ from the four-footed beasts of the earth and from the birds of the sky? 12 There they shall cry and none shall hearken, even because of the insolence of wicked men.

13 For the Lord desires not to look on error, for he is the Almighty One. 14 He beholds those who perform lawless deeds, He will save me: and do you plead before him, if you can praise him, as it is possible even now. 15 For he is not now regarding his wrath, nor has he noticed severely any trespass. 16 Yet Job vainly opens his mouth, in ignorance he multiplies words.

36

36:1 And Eliass further continued and said:

2 Wait for me yet a little while, that I may teach you: for there is yet speech in me.

3 Having fetched my knowledge from afar and according to my works, 4 I will speak just things truly and you shall not unjustly receive unjust words.

5 But know that the Lord will not cast off an innocent man: being mighty in strength of wisdom, 6 he will not by any means save alive the ungodly: He will grant the judgment of the poor. 7 He will not turn away his eyes from the righteous, but they shall be with kings on the throne: He will establish them in triumph and they shall be exalted. 8 But those who are bound in fetters shall be holden in cords of poverty. 9 He shall recount to them their works and their transgressions, for such will act with violence. 10 But he will hearken to the righteous: He has said that they shall turn from unrighteousness. 11 If they should hear and serve him, they shall spend their days in prosperity and their years in honor. 12 But he preserves not the ungodly; because they are not willing to know the Lord and because when reproved they were disobedient.

13 The hypocrites in heart will array wrath against themselves; they will not cry, because he has bound them. 14 Therefore let their soul die in youth and their life be wounded by messengers of death. 15 Because they afflicted the weak and helpless: He will vindicate the judgment of the meek. 16 He has also enticed you out of the mouth of the enemy: 17 there is a deep gulf and a rushing stream beneath it and your table came down full of fatness. Judgment shall not fail from the righteous; 18 but there shall be wrath upon the ungodly, because of the ungodliness of the bribes which they received for iniquities.

19 Let not your mind willingly turn you aside from the petition of the feeble that are in distress. 20 And draw not forth all the mighty men by night, so that the people should go up instead of them. 21 But take heed for fear that you do that which is wrong: for of this you have made choice because of poverty.

22 Behold, the Mighty One shall prevail by his strength: for who is powerful as he is? 23 Who is he that examines his works? Or who can say, he has accomplished injustice? 24 Remember that his works are great beyond those which men have attempted. 25 Every man has seen in himself, how many mortals are wounded. 26 Behold, the Mighty One is great and we shall not know him: the number of his years is even infinite. 27 The drops of rain are numbered by him and shall be poured out in rain to form a cloud. 28 The ancient heavens shall flow and the clouds overshadow innumerable mortals: he has fixed a time to cattle and they know the order of rest. Yet by all these things your understanding is not astonished, neither is your mind disturbed in your body. 29 And though one should understand the outspreadings of the clouds, or the measure of his tabernacle; 30 behold he will stretch his bow against him, He covers the bottom of the sea. 31 For by them he will judge the nations: he will give food to him that has strength. 32 He has hidden the light in his hands and given charge concerning it to the interposing cloud. 33 The Lord will declare concerning this to his friend: but there is a portion also for unrighteousness.

37

37:1 At this also my heart is troubled and moved out of its place. 2 Hear you a report by the anger of the Lord's wrath and a discourse shall come out of his mouth. 3 His dominion is under the whole heaven and his light is at the extremities of the earth. 4 After him shall be a cry with a loud voice; he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice. 5 The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not; 6 commanding the snow, Be upon the earth and the stormy rain and the storm of the showers of his might. 7 He seals up the hand of every man, that every man may know his own weakness. 8 The wild beasts come in under the covert and rest in their lair. 9 Troubles come on out of the secret chambers and cold from the mountain-tops. 10 And from the breath of the Mighty One he will send frost; He guides the water in whatever way he pleases. 11 If a cloud obscures what is precious to him, his light will disperse the cloud. 12 He will carry round the encircling clouds by his governance, to perform their works: whatsoever he shall command them, 13 this has been appointed by him on the earth, whether for correction, or for his land, or if he shall find him an object for mercy.

14 Hearken to this, O Job: stand still and be admonished of the power of the Lord. 15 We know that god has disposed his works, having made light out of darkness. 16 He knows the divisions of the clouds and the signal overthrows of the ungodly. 17 But your robe is warm and there is quiet upon the land. 18 Will you establish with him foundations for the ancient heavens? They are strong as a molten mirror. 19 Why then teach me, what shall we say to him? Let us cease from saying much. 20 Have I a book or a scribe my me, that I may stand and put man to silence?

21 But the light is not visible to all: it shines afar off in the heavens, as that which is from him in the clouds. 22 From the north come the clouds shining like gold: in these great are the glory and honor of the Almighty; 23 and we do not find another his equal in strength: as for him that judges justly, do you not think that he listens? 24 Why then men shall fear him; and the wise also in heart shall fear him.

38

38:1 And after Eliass had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, saying:

2 Who is this that hides counsel from me and confines words in his heart and thinks to conceal them from me? 3 Gird your loins like a man; and I will ask you and do you answer me.

4 Where were you when I founded the earth? Tell me now, if you have knowledge, 5 who set the measures of it, if you know? Or who stretched a line upon it? 6 On what are its rings fastened? And who is he that laid the corner-stone upon it? 7 When the stars were made, all my angels praised me with a loud voice. 8 I shut up the sea with gates when it rushed out, coming forth out its mother's womb. 9 I made a cloud its clothing and swathed it in mist. 10 I set bounds to it, surrounding it with bars and gates. 11 I said to it, To this place shall you come, but you shall not go beyond, but your waves shall be confined within you.

12 Or did I order the morning light in your time; and did the morning star then first see his appointed place; 13 to lay hold of the extremities of the earth, to cast out the ungodly out of it? 14 Or did you take clay of the ground and form a living creature and set it with the power of speech upon the earth? 15 And have you removed light from the ungodly and crushed the arm of the proud?

16 Or have you gone to the source of the sea and walked in the tracks of the deep? 17 And do the gates of death open to you for fear; and did the porters of hades quake when they saw you? 18 And have you been instructed in the breadth of the whole earth under heaven? Tell me now, what is the extent of it?

19 And in what kind of a land does the light dwell? And of what kind is the place of darkness? 20 If you do you think bring me to their utmost boundaries and if also you know their paths; 21 I know then that you were born at that time and the number of your years is great.

22 But have you gone to the treasures of snow? And have you seen the treasures of hail? 23 And is there a store of them, for you against the time of your enemies, for the day of wars and battle? 24 And from where proceeds the frost? Or from where is the south wind dispersed over the whole world under heaven? 25 Who prepared a course for the violent rain and a way for the thunders; 26 to rain upon the land where there is no man, the wilderness, where there is not a man in it; so as to feed the untrodden and uninhabited land, 27 and cause it to send forth a crop of green herbs?

28 Who is the rain's father? And who has generated the drops of dew? 29 And out of whose womb comes the ice? And who has produced the frost in the sky, 30 which descends like flowing water? Who has terrified the face of the ungodly?

31 And do you understand the band of Pleias and have you opened the barrier of Orion? 32 Or will you reveal Mazuroth in his season and the evening star with his rays? Will you guide them? 33 And do you know the changes of heaven, or the events which take place together under heaven? 34 And will you call a cloud with your voice and will it obey you with a violent shower of much rain? 35 And will you send lightnings and they shall go? And shall they say to you, What is your pleasure? 36 Who has given to women skill in weaving, or knowledge of embroidery? 37 Who is he that numbers the clouds in wisdom and has bowed the heaven down to the earth? 38 For it is spread out as dusty earth and I have cemented it as one hewn stone to another.

39 And will you hunt a prey for the lions? And satisfy the desires of the serpents? 40 For they fear in their lairs and lying in wait couch in the woods. 41 Who has prepared food for the

raven? For its young ones wander and cry to the Lord, in search of food.

39

39:1 Say if you know the time of the bringing forth of the wild goats of the rock and if you have marked the calving of the deer: 2 and if you have have numbered the full months of their being with young and if you have relieved their pangs: 3 and have reared their young without fear; and will you loosen their pangs? 4 Their young will break forth; they will be multiplied with offspring: their young will go forth and will not return to them.

5 Who is he that sent forth the wild ass free? And who loosed his bands? 6 whereas I made his habitation the wilderness and the salt land his coverts. 7 He laughs to scorn the multitude of the city and hears not the chiding of the tax-gatherer. 8 He will survey the mountains as his pasture, He seeks after every green thing.

9 And will the unicorn be willing to serve you, or to lie down at your manger? 10 And will you bind his yoke with thongs, or will he plough furrows for you in the plain? 11 And do you trust him, because his strength is great? And will you commit your works to him? 12 And will you believe that he will return to you your seed and bring it in to your threshing-floor?

13 The peacock has a beautiful wing: if the stork and the ostrich conceive, it is worthy of notice, 14 for the ostrich will leave her eggs in the ground and warm them on the dust, 15 and has forgotten that the foot will scatter them and the wild beasts of the field trample them. 16 She has hardened herself against her young ones, as though she bereaved not herself: she labors in vain without fear. 17 For God has withholden wisdom from her and not given her a portion in understanding. 18 In her season she will lift herself on high; she will scorn the horse and his rider.

19 have you invested the horse with strength and clothed his neck with terror? 20 And have you clad him in perfect armor and made his breast glorious with courage? 21 He paws exulting in the plain and goes forth in strength into the plain. 22 He laughs to scorn a king as he meets him and will by no means turn back from the sword. 23 The bow and sword resound against him; and his rage will swallow up the ground: 24 He will not believe until the trumpet sounds. 25 When the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.

26 And does the hawk remain steady by your wisdom, having spread out her wings unmoved, looking toward the region of the south? 27 And does the eagle rise at your command and the vulture remain sitting over his nest, 28 on a crag of a rock and in a secret place? 29 For there he seeks food, his eyes observe from far. 30 And his young ones roll themselves in blood and wherever the carcasses may be, immediately they are found.

31 The Lord God answered Job and said: 32 Will any one judgment with the Mighty One? He that reproves God, let him return it for answer.33 Job answered and said to the Lord, 34 Why do I yet plead? Being rebuked even while reproving the Lord: hearing such things, whereas I am nothing: and what shall I answer to these arguments? I will lay my hand upon my mouth. 35 I have spoken once; but I will not do so a second time.

40

40:1 The Lord yet again answered and spoke to Job out of the cloud, saying:

2 No, gird up now your loins like a man; and I will ask you and do you answer me. 3 Do not set aside my judgment: and do you think that I have dealt with you in any other way, than that you might appear to be righteous? 4 have you an arm like the Lord's? Or

do you thunder with a voice like his? 5 Assume now a lofty bearing and power; and clothe yourself with glory and honor. 6 And send forth messengers with wrath; and lay low every haughty one. 7 Bring down also the proud man; and consume at once the ungodly. 8 And hide them together in the earth; and fill their faces with shame. 9 Then will I confess that your right hand can save you.

10 But now look at the wild beasts with you; they eat grass like oxen. 11 Behold now, his strength is in his loins and his force is in the navel of his belly. 12 He sets up his tail like a cypress; and his nerves are wrapped together. 13 His sides are sides of brass; and his backbone is as cast iron. 14 This is the chief of the creation of the Lord; made to be mocked by[1] his angels. 15 When he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. 16 He lies under trees of every kind, by the papyrus and reed and bulrush. 17 The great trees make a shadow over him with their branches and so do the bushes of the field. 18 If there should be a flood, he will not perceive it; he trust that Jordan will rush up into his mouth. 19 Yet one shall take him in his sight; one shall catch him with a cord and pierce his nose.

20 But will you catch the serpent with a hook and put a halter about his nose? 21 Or will you fasten a ring in his nostril and bore his lip with a clasp? 22 Will he address you with a petition? Softly, with the voice of a suppliant? 23 And will he make a covenant with you? And will you take him for a perpetual servant? 24 And will you play with him as with a bird? Or bind him as a sparrow for a child? 25 And do the nations feed upon him and the nations of the Phoenicians share him? 26 All the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels. 27 But you shall lay your hand upon him once, remembering the war that is waged by his mouth; Let it not be done any more.

[1] Brenton has "played with"

41

41:1 have you not seen him? And have you not wondered at the things said of him? Do you not fear because preparation has been made by me? For who is there that resists me? 2 Or who will resist me and abide, since the whole world under heaven is mine?

3 I will not be silent because of him: though because of his power one shall pity his antagonist. 4 Who will open the face of his garment? And who can enter within the fold of his breastplate? 5 Who will open the doors of his face? Terror is around his teeth. 6 His inwards are as brazen plates and the texture of his skin as a smyrite stone. 7 One part cleaves fast to another and the air cannot come between them. 8 They will remain united each to the other: they are closely joined and cannot be separated. 9 At his sneezing a light shines and his eyes are as the appearance of the morning star. 10 Out of his mouth proceed as it were burning lamps and as it were hearths of fire are cast abroad. 11 Out of his nostrils proceeds smoke of a furnace burning with fire of coals. 12 His breath is as live coals and a flame goes out of his mouth. 13 And power is dwelt in his neck, before him destruction runs. 14 The flesh also of his body is joined together: if one pours violence upon him, he shall not be moved. 15 His heart is firm as a stone and it stands like an unyielding anvil. 16 When he turns, he is a terror to the four-footed wild beasts which leap upon the earth. 17 If spears should come against him, men will effect nothing, either with the spear or the breast-plate. 18 For he considers iron as chaff and brass as rotten wood. 19 The bow of brass shall not would him, he deems a slinger as grass. 20 Mauls are counted as stubble; He laughs to scorn the waving of the firebrand. 21 His lair is formed of sharp points; and all the gold of the sea under him is an

immense quantity of clay. 22 He makes the deep boil like a brazen caldron; He regards the sea as a pot of ointment, 23 and the lowest part of the deep as a captive: he reckons the deep as his range. 24 There is nothing upon the earth like to him, formed to be sported with by my angels. 25 He beholds every high thing: He is king of all that are in the waters.

42

42:1 Then Job answered and said to the Lord,

2 I know that you can do all things and nothing is impossible with you. 3 For who is he that hides counsel from you? Or who keeps back his words and thinks to hide them from you? And who will tell me what I knew not, great and wonderful things which I understood not?

4 But hear me, O Lord, that I also may speak: and I will ask you and do you teach me. 5 I have heard the report of you by the ear before; but now my eye has seen you. 6 Why then I have counted myself vile and have fainted: and I esteem myself dust and ashes.

7 It came to pass after the Lord had spoken all these words to Job, that the Lord said to Eliphaz the Thaemanite, You have sinned and your two friends: for you have not said anything true before me, as my servant Job has. 8 Now, then take seven bullocks and seven rams and go to my servant Job, He shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but his sake, I would have destroyed you, for you have not spoken the truth against my servant Job.

9 So Eliphaz the Thaemanite and Baldad the Sauchite and Sophar the Minaean, went and did as the Lord commanded them: He pardoned their sin for the sake of Job.

10 The Lord prospered Job: and when he prayed also for his friends, he forgave them their sin: and the Lord gave Job twice as much, even the double of what he had before. 11 All his brothers and his sisters heard all that had happened to him and they came to him and so did all that had known him from the first: and they ate and drank with him and comforted him and wondered at all that the Lord had brought upon him: and each one gave him a lamb and four drachms' weight of gold, even of unstamped gold.

12 The Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. 13 And there were born to him seven sons and three daughters. 14 He called the first Day and the second Casia and the third Amalthaea's horn. 15 And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brothers.

16 Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. 17 Job died, an old man and full of days: and it is written that he will rise again with those whom the Lord raises up.

This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. He himself was the son of his father Zare, one of the sons of Esau and of his mother Bosorrha, so that he was the fifth from Abra'am. These were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor and the name of his city was Dennaba: but after Balac, Jobab, who is called Job and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the

children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.

JOB (HEBREW)

1

There was a man in the land of Uz, whose name was Job. That man was blameless and upright and one who feared God[1] and turned away from evil. [2]There were born to him seven sons and three daughters. [3]His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys and a very great household; so that this man was the greatest of all the children of the east. [4]His sons went and held a feast in the house of each one on his birthday; and they sent and called for their three sisters to eat and to drink with them. [5]It was so when the days of their feasting had run their course, that Job sent and sanctified them and rose up early in the morning and offered burnt offerings according to the number of them all. For Job said: "It may be that my sons have sinned and renounced God in their hearts." Job did so continually.

[6]Now, it happened on the day when God's sons came to present themselves before Yahweh,[2] that Satan also came among them. [7]Yahweh said to Satan, "Where have you come from?"

Then Satan answered Yahweh and said: "From going back and forth in the earth and from walking up and down in it."

[8]Yahweh said to Satan, "Have you considered my servant, Job? For there is none like him in the earth, a blameless and an upright man, one who fears God and turns away from evil."

[9]Then Satan answered Yahweh and said: "Does Job fear God for nothing? [10]Haven't you made a hedge around him and around his house and around all that he has, on every side? You have blessed the work of his hands and his substance is increased in the land. [11]But put forth your hand now and touch all that he has, He will renounce you to your face."

[12]Yahweh said to Satan, "Behold, all that he has is in your power. Only on himself do not put forth your hand."

So Satan went forth from the presence of Yahweh. [13]It fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, [14]that there came a messenger to Job and said: "The oxen were plowing and the donkeys feeding beside them, [15]and the Sabeans attacked and took them away. Yes, they have killed the servants with the edge of the sword and I alone have escaped to tell you."

[16]While he was still speaking, there also came another and said: "The fire of God has fallen from the sky and has burned up the sheep and the servants and consumed them and I alone have escaped to tell you."

[17]While he was still speaking, there came also another and said: "The Chaldeans made three bands and swept down on the camels and have taken them away, yes and killed the servants with the edge of the sword; and I alone have escaped to tell you."

[18]While he was still speaking, there came also another and said: "Your sons and your daughters were eating and drinking wine in their eldest brother's house, [19]and behold, there came a great wind from the wilderness and struck the four corners of the house and it fell on the young men and they are dead. I alone have escaped to tell you."

[20]Then Job arose and tore his robe and shaved his head and fell down on the ground and worshiped. [21]He said: "Naked I came out of my mother's womb and naked shall I return there. Yahweh gave and Yahweh has taken away. Blessed be the name of Yahweh." [22]In all this, Job did not sin, nor charge God with wrongdoing.

[1]1:1 The Hebrew word rendered "God" is "Elohim."
[2]1:6 "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

2

Again it happened on the day when the God's sons came to present themselves before Yahweh, that Satan came also among them to present himself before Yahweh. 2Yahweh said to Satan, "Where have you come from?"

Satan answered Yahweh and said: "From going back and forth in the earth and from walking up and down in it."

3Yahweh said to Satan, "Have you considered my servant Job? For there is none like him in the earth, a blameless and an upright man, one who fears God and turns away from evil. He still maintains his integrity, although you incited me against him, to ruin him without cause."

4Satan answered Yahweh and said: "Skin for skin. Yes, all that a man has he will give for his life. 5But put forth your hand now and touch his bone and his flesh, He will renounce you to your face."

6Yahweh said to Satan, "Behold, he is in your hand. Only spare his life."

7So Satan went forth from the presence of Yahweh and struck Job with painful sores from the sole of his foot to his head. 8He took for himself a potsherd to scrape himself with, He sat among the ashes. 9Then his wife said to him: "Do you still maintain your integrity? Renounce God and die."

10But he said to her: "You speak as one of the foolish women would speak. What? Shall we receive good at the hand of God and shall we not receive evil?"

In all this Job didn't sin with his lips. 11Now, when Job's three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite and they made an appointment together to come to sympathize with him and to comfort him. 12When they lifted up their eyes from a distance and didn't recognize him, they raised their voices and wept; and they each tore his robe and sprinkled dust on their heads toward the sky. 13So they sat down with him on the ground seven days and seven nights and none spoke a word to him, for they saw that his grief was very great.

3

After this Job opened his mouth and cursed the day of his birth. 2Job answered:

3"Let the day perish in which I was born,
the night which said: 'There is a boy conceived.'

4Let that day be darkness.
Do not let God from above seek for it,
neither let the light shine on it.

5Let darkness and the shadow of death claim it for their own.
Let a cloud dwell on it.
Let all that makes black the day terrify it.

6As for that night, let thick darkness seize on it.
Let it not rejoice among the days of the year.
Let it not come into the number of the months.

7Behold, let that night be barren.
Let no joyful voice come in it.

8Let them curse it who curse the day,
who are ready to rouse up leviathan.

9Let the stars of its twilight be dark.
Let it look for light, but have none,
neither let it see the eyelids of the morning,

10because it didn't shut up the doors of my mother's womb,
nor did it hide trouble from my eyes.

11"Why didn't I die from the womb?
Why didn't I give up the spirit when my mother bore me?

12Why did the knees receive me?
Or why the breast, that I should nurse?

13 *For now should I have lain down and been quiet.*
I should have slept, then I would have been at rest,
14 *with kings and counselors of the earth,*
who built up waste places for themselves;
15 *or with princes who had gold,*
who filled their houses with silver:
16 *or as a hidden untimely birth I had not been,*
as infants who never saw light.
17 *There the wicked cease from troubling.*
There the weary are at rest.
18 *There the prisoners are at ease together.*
They do not hear the voice of the taskmaster.
19 *The small and the great are there.*
The servant is free from his master.

20 *"Why is light given to him who is in misery,*
life to the bitter in soul,
21 *Who long for death, but it doesn't come;*
and dig for it more than for hidden treasures,
22 *who rejoice exceedingly,*
and are glad when they can find the grave?
23 *Why is light given to a man whose way is hidden,*
whom God has hedged in?
24 *For my sighing comes before I eat.*
My groanings are poured out like water.
25 *For the thing which I fear comes on me,*
That which I am afraid of comes to me.
26 *I am not at ease, neither am I quiet, neither have I rest;*
but trouble comes."

4

Then Eliphaz the Temanite answered,

2 *"If someone ventures to talk with you, will you be grieved?*
But who can withhold himself from speaking?
3 *Behold, you have instructed many,*
you have strengthened the weak hands.
4 *Your words have supported him who was falling,*
You have made firm the feeble knees.
5 *But now it has come to you and you faint.*
It touches you and you are troubled.
6 *Is not your piety your confidence?*
Is not the integrity of your ways your hope?

7 *"Remember, now, whoever perished, being innocent?*
Or where were the upright cut off?
8 *According to what I have seen, those who plow iniquity,*
and sow trouble,
reap the same.
9 *By the breath of God they perish.*
By the blast of his anger are they consumed.
10 *The roaring of the lion,*
and the voice of the fierce lion,
the teeth of the young lions, are broken.
11 *The old lion perishes for lack of prey.*
The cubs of the lioness are scattered abroad.

12 *"Now, a thing was secretly brought to me.*
My ear received a whisper of it.
13 *In thoughts from the visions of the night,*
when deep sleep falls on men,
14 *fear came on me and trembling,*
which made all my bones shake.
15 *Then a spirit passed before my face.*
The hair of my flesh stood up.

16 *It stood still, but I couldn't discern its appearance.*
A form was before my eyes.
Silence, then I heard a voice, saying,
17 *'Shall mortal man be more just than God?*
Shall a man be more pure than his Maker?
18 *Behold, he puts no trust in his servants.*
He charges his angels with error.
19 *How much more, those who dwell in houses of clay,*
whose foundation is in the dust,
who are crushed before the moth!
20 *Between morning and evening they are destroyed.*
They perish forever without any regarding it.
21 *Is not their tent cord plucked up within them?*
They die and that without wisdom.'

5

"Call now; is there any who will answer you?
To which of the holy ones will you turn?
2 *For resentment kills the foolish man,*
and jealousy kills the simple.
3 *I have seen the foolish taking root,*
but suddenly I cursed his habitation.
4 *His children are far from safety.*
They are crushed in the gate.
Neither is there any to deliver them,
5 *whose harvest the hungry eats up,*
and take it even out of the thorns.
The snare gapes for their substance.
6 *For affliction doesn't come forth from the dust,*
neither does trouble spring out of the ground;
7 *but man is born to trouble,*
as the sparks fly upward.

8 *"But as for me, I would seek God.*
I would commit my cause to God,
9 *who does great things that cannot be fathomed,*
marvelous things without number;
10 *who gives rain on the earth,*
and sends waters on the fields;
11 *so that he sets up on high those who are low,*
those who mourn are exalted to safety.
12 *He frustrates the devices of the crafty,*
So that their hands cannot perform their enterprise.
13 *He takes the wise in their own craftiness;*
the counsel of the cunning is carried headlong.
14 *They meet with darkness in the day time,*
and grope at noonday as in the night.
15 *But he saves from the sword of their mouth,*
even the needy from the hand of the mighty.
16 *So the poor has hope,*
and injustice shuts her mouth.

17 *"Behold, happy is the man whom God corrects.*
Therefore do not despise the chastening of the Almighty.
18 *For he wounds and binds up.*
He injures and his hands make whole.
19 *He will deliver you in six troubles;*
yes, in seven no evil shall touch you.
20 *In famine he will redeem you from death;*
in war, from the power of the sword.
21 *You shall be hidden from the scourge of the tongue,*
neither shall you be afraid of destruction when it comes.
22 *At destruction and famine you shall laugh,*
neither shall you be afraid of the animals of the earth.
23 *For you shall be allied with the stones of the field.*
The animals of the field shall be at peace with you.

[24]*You shall know that your tent is in peace.*
You shall visit your fold and shall miss nothing.
[25]*You shall know also that your seed shall be great,*
Your offspring as the grass of the earth.
[26]*You shall come to your grave in a full age,*
like a shock of grain comes in its season.
[27]*Look this, we have searched it, so it is.*
Hear it and know it for your good."

6

Then Job answered,
[2]*"Oh that my anguish were weighed,*
and all my calamity laid in the balances!
[3]*For now it would be heavier than the sand of the seas,*
therefore have my words been rash.
[4]*For the arrows of the Almighty are within me.*
My spirit drinks up their poison.
The terrors of God set themselves in array against me.
[5]*Does the wild donkey bray when he has grass?*
Or does the ox low over his fodder?
[6]*Can that which has no flavor be eaten without salt?*
Or is there any taste in the white of an egg?
[7]*My soul refuses to touch them.*
They are as loathsome food to me.

[8]*"Oh that I might have my request,*
that God would grant the thing that I long for,
[9]*even that it would please God to crush me;*
that he would let loose his hand and cut me off!
[10]*Be it still my consolation,*
yes, let me exult in pain that doesn't spare,
that I have not denied the words of the Holy One.
[11]*What is my strength, that I should wait?*
What is my end, that I should be patient?
[12]*Is my strength the strength of stones?*
Or is my flesh of brass?
[13]*Is not it that I have no help in me,*
That wisdom is driven quite from me?

[14]*"To him who is ready to faint,*
kindness should be shown from his friend;
even to him who forsakes the fear of the Almighty.
[15]*My brothers have dealt deceitfully as a brook,*
as the channel of brooks that pass away;
[16]*Which are black because of the ice,*
in which the snow hides itself.
[17]*In the dry season, they vanish.*
When it is hot, they are consumed out of their place.
[18]*The caravans that travel beside them turn aside.*
They go up into the waste and perish.
[19]*The caravans of Tema looked.*
The companies of Sheba waited for them.
[20]*They were distressed because they were confident.*
They came there and were confounded.
[21]*For now you are nothing.*
You see a terror and are afraid.
[22]*Did I say, 'Give to me?'*
or, 'Offer a present for me from your substance?'
[23]*or, 'Deliver me from the adversary's hand?'*
or, 'Redeem me from the hand of the oppressors?'

[24]*"Teach me and I will hold my peace.*
Cause me to understand wherein I have erred.

[25]*How forcible are words of uprightness!*
But your reproof, what does it reprove?
[26]*Do you intend to reprove words,*
since the speeches of one who is desperate are as wind?
[27]*Yes, you would even cast lots for the fatherless,*
and make merchandise of your friend.
[28]*Now, therefore be pleased to look at me,*
for surely I shall not lie to your face.
[29]*Please return.*
Let there be no injustice.
Yes, return again.
My cause is righteous.
[30]*Is there injustice on my tongue?*
Can't my taste discern mischievous things?

7

"Is not a man forced to labor on earth?
Aren't his days like the days of a hired hand?
[2]*As a servant who earnestly desires the shadow,*
as a hireling who looks for his wages,
[3]*so am I made to possess months of misery,*
wearisome nights are appointed to me.
[4]*When I lie down, I say,*
'When shall I arise and the night be gone?'
I toss and turn until the dawning of the day.
[5]*My flesh is clothed with worms and clods of dust.*
My skin closes up and breaks out afresh.
[6]*My days are swifter than a weaver's shuttle,*
and are spent without hope.
[7]*Oh remember that my life is a breath.*
My eye shall no more see good.
[8]*The eye of him who sees me shall see me no more.*
Your eyes shall be on me, but I shall not be.
[9]*As the cloud is consumed and vanishes away,*
so he who goes down to Sheol[1] shall come up no more.
[10]*He shall return no more to his house,*
neither shall his place know him any more.

[11]*"Therefore I will not keep silent.*
I will speak in the anguish of my spirit.
I will complain in the bitterness of my soul.
[12]*Am I a sea, or a sea monster,*
that you put a guard over me?
[13]*When I say, 'My bed shall comfort me.*
My couch shall ease my complaint;'
[14]*then you scare me with dreams,*
and terrify me through visions:
[15]*so that my soul chooses strangling,*
death rather than my bones.
[16]*I loathe my life.*
I do not want to live forever.
Leave me alone, for my days are but a breath.
[17]*What is man, that you should magnify him,*
that you should set your mind on him,
[18]*that you should visit him every morning,*
and test him every moment?
[19]*How long will you not look away from me,*
nor leave me alone until I swallow down my spittle?
[20]*If I have sinned, what do I do to you, you watcher of men?*
Why have you set me as a mark for you,
so that I am a burden to myself?
[21]*Why do you not pardon my disobedience and take away my iniquity?*
For now shall I lie down in the dust.
You will seek me diligently, but I shall not be."

[1]7:9 Sheol is the place of the dead.

8

Then Bildad the Shuhite answered,

2 *"How long will you speak these things?*
Shall the words of your mouth be a mighty wind?

3 *Does God pervert justice?*
Or does the Almighty pervert righteousness?

4 *If your children have sinned against him,*
He has delivered them into the hand of their disobedience.

5 *If you want to seek God diligently,*
make your supplication to the Almighty.

6 *If you were pure and upright,*
surely now he would awaken for you,
and make the habitation of your righteousness prosperous.

7 *Though your beginning was small,*
yet your latter end would greatly increase.

8 *"Please inquire of past generations.*
Find out about the learning of their fathers.

9 *(For we are but of yesterday and know nothing,*
because our days on earth are a shadow.)

10 *Shall they not teach you, tell you,*
and utter words out of their heart?

11 *"Can the papyrus grow up without mire?*
Can the rushes grow without water?

12 *While it is yet in its greenness, not cut down,*
it withers before any other reed.

13 *So are the paths of all who forget God.*
The hope of the godless man shall perish,

14 *Whose confidence shall break apart,*
Whose trust is a spider's web.

15 *He shall lean on his house, but it shall not stand.*
He shall cling to it, but it shall not endure.

16 *He is green before the sun.*
His shoots go forth over his garden.

17 *His roots are wrapped around the rock pile.*
He sees the place of stones.

18 *If he is destroyed from his place,*
then it shall deny him, saying: 'I have not seen you.'

19 *Behold, this is the joy of his way:*
out of the earth, others shall spring.

20 *"Behold, God will not cast away a blameless man,*
neither will he uphold the evildoers.

21 *He will still fill your mouth with laughter,*
your lips with shouting.

22 *Those who hate you shall be clothed with shame.*
The tent of the wicked shall be no more."

9

Then Job answered,

2 *"Truly I know that it is so,*
but how can man be just with God?

3 *If he is pleased to contend with him,*
he cannot answer him one time in a thousand.

4 *God who is wise in heart and mighty in strength:*
who has hardened himself against him and prospered?

5 *He removes the mountains and they do not know it,*
when he overturns them in his anger.

6 *He shakes the earth out of its place.*
Its pillars tremble.

7 *He commands the sun and it doesn't rise,*
and seals up the stars.

8 *He alone stretches out the heavens,*
and treads on the waves of the sea.

9 *He makes the Bear, Orion and the Pleiades,*

and the rooms of the south.

[10]He does great things past finding out;
yes, marvelous things without number.

[11]Behold, he goes by me and I do not see him.
He passes on also, but I do not perceive him.

[12]Behold, he snatches away.
Who can hinder him?
Who will ask him, 'What are you doing?'

[13]"God will not withdraw his anger.
The helpers of Rahab stoop under him.

[14]How much less shall I answer him,
And choose my words to argue with him?

[15]Though I were righteous, yet I wouldn't answer him.
I would make supplication to my judge.

[16]If I had called, He had answered me,
yet I wouldn't believe that he listened to my voice.

[17]For he breaks me with a storm,
and multiplies my wounds without cause.

[18]He will not allow me to catch my breath,
but fills me with bitterness.

[19]If it is a matter of strength, behold, he is mighty!
If of justice, 'Who,' says he, 'will summon me?'

[20]Though I am righteous, my own mouth shall condemn me.
Though I am blameless, it shall prove me perverse.

[21]I am blameless.
I do not respect myself.
I despise my life.

[22]"It is all the same.
Therefore I say he destroys the blameless and the wicked.

[23]If the scourge kills suddenly,
he will mock at the trial of the innocent.

[24]The earth is given into the hand of the wicked.
He covers the faces of its judges.
If not he, then who is it?

[25]"Now, my days are swifter than a runner.
They flee away, they see no good,

[26]They have passed away as the swift ships,
as the eagle that swoops on the prey.

[27]If I say, 'I will forget my complaint,
I will put off my sad face and cheer up;'

[28]I am afraid of all my sorrows,
I know that you will not hold me innocent.

[29]I shall be condemned.
Why then do I labor in vain?

[30]If I wash myself with snow,
and cleanse my hands with lye,

[31]yet you will plunge me in the ditch.
My own clothes shall abhor me.

[32]For he is not a man, as I am, that I should answer him,
that we should come together in judgment.

[33]There is no umpire between us,
that might lay his hand on us both.

[34]Let him take his rod away from me.
Let his terror not make me afraid;

[35]then I would speak and not fear him,
for I am not so in myself.

10

"My soul is weary of my life.
I will give free course to my complaint.
I will speak in the bitterness of my soul.

[2]I will tell God, 'Do not condemn me.
Show me why you contend with me.

[3]Is it good to you that you should oppress,
that you should despise the work of your hands,
and smile on the counsel of the wicked?

[4]Do you have eyes of flesh?
Or do you see as man sees?

[5]Are your days as the days of mortals,
or your years as man's years,

6 *that you inquire after my iniquity,*
and search after my sin?

7 *Although you know that I am not wicked,*
there is no one who can deliver out of your hand.

8 *"'Your hands have framed me and fashioned me altogether,*
yet you destroy me.

9 *Remember, I beg you, that you have fashioned me as clay.*
Will you bring me into dust again?

10 *Haven't you poured me out like milk,*
and curdled me like cheese?

11 *You have clothed me with skin and flesh,*
and knit me together with bones and sinews.

12 *You have granted me life and loving kindness.*
Your visitation has preserved my spirit.

13 *Yet you hid these things in your heart.*
I know that this is with you:

14 *if I sin, then you mark me.*
You will not acquit me from my iniquity.

15 *If I am wicked, woe to me.*
If I am righteous, I still shall not lift up my head,
being filled with disgrace,
and conscious of my affliction.

16 *If my head is held high, you hunt me like a lion.*
Again you show yourself powerful to me.

17 *You renew your witnesses against me,*
and increase your indignation on me.
Changes and warfare are with me.

18 *"'Why, then, have you brought me forth out of the womb?*
I wish I had given up the spirit and no eye had seen me.

19 *I should have been as though I had not been.*
I should have been carried from the womb to the grave.

20 *Aren't my days few?*
Cease then.
Leave me alone, that I may find a little comfort,

21 *before I go where I shall not return from,*
to the land of darkness and of the shadow of death;

22 *the land dark as midnight,*
of the shadow of death,
without any order,
where the light is as midnight.'"

11

Then Zophar, the Naamathite, answered,

2 *"Shouldn't the multitude of words be answered?*
Should a man full of talk be justified?

3 *Should your boastings make men hold their peace?*
When you mock, shall no man make you ashamed?

4 *For you say, 'My doctrine is pure.*
I am clean in your eyes.'

5 *But oh that God would speak,*
and open his lips against you,

6 *that he would show you the secrets of wisdom!*
For true wisdom has two sides.
Know therefore that God exacts of you less than your iniquity deserves.

7 *"Can you fathom the mystery of God?*
Or can you probe the limits of the Almighty?

8 *They are high as heaven. What can you do?*
They are deeper than Sheol[1]. What can you know?

9 *Its measure is longer than the earth,*
and broader than the sea.

10 *If he passes by, or confines,*
or convenes a court, then who can oppose him?

11 *For he knows false men.*

[1] 11:8 Sheol is the place of the dead.

He sees iniquity also, even though he doesn't consider it.

12 An empty-headed man becomes wise
when a man is born as a wild donkey's colt.

13 "If you set your heart aright,
stretch out your hands toward him.

14 If iniquity is in your hand, put it far away.
Do not let unrighteousness dwell in your tents.

15 Surely then you shall lift up your face without spot;
Yes, you shall be steadfast and shall not fear:

16 for you shall forget your misery.
You shall remember it as waters that are passed away.

17 Life shall be clearer than the noonday.
Though there is darkness, it shall be as the morning.

18 You shall be secure, because there is hope.
Yes, you shall search and shall take your rest in safety.

19 Also you shall lie down and none shall make you afraid.
Yes, many shall court your favor.

20 But the eyes of the wicked shall fail.
They shall have no way to flee.
Their hope shall be the giving up of the spirit."

12

Then Job answered,

2 "No doubt, but you are the people,
and wisdom shall die with you.

3 But I have understanding as well as you;
I am not inferior to you.
Yes, who doesn't know such things as these?

4 I am like one who is a joke to his neighbor,
I, who called on God, He answered.
The just, the blameless man is a joke.

5 In the thought of him who is at ease there is contempt for misfortune.
It is ready for them whose foot slips.

6 The tents of robbers prosper.
Those who provoke God are secure,
who carry their God in their hands.

7 "But ask the animals, now and they shall teach you;
the birds of the sky and they shall tell you.

8 Or speak to the earth and it shall teach you.
The fish of the sea shall declare to you.

9 Who doesn't know that in all these,
the hand of Yahweh has done this,

10 in whose hand is the life of every living thing,
and the breath of all mankind?

11 Doesn't the ear try words,
even as the palate tastes its food?

12 With aged men is wisdom,
in length of days understanding.

13 "With God is wisdom and might.
He has counsel and understanding.

14 Behold, he breaks down and it cannot be built again.
He imprisons a man and there can be no release.

15 Behold, he withholds the waters and they dry up.
Again, he sends them out and they overturn the earth.

16 With him is strength and wisdom.
The deceived and the deceiver are his.

17 He leads counselors away stripped.
He makes judges fools.

18 He loosens the bond of kings.
He binds their waist with a belt.

19 He leads priests away stripped,
and overthrows the mighty.

20 He removes the speech of those who are trusted,
and takes away the understanding of the elders.

21 He pours contempt on princes,
and loosens the belt of the strong.

[22]*He uncovers deep things out of darkness,*
and brings out to light the shadow of death.
[23]*He increases the nations, He destroys them.*
He enlarges the nations, He leads them captive.
[24]*He takes away understanding from the chiefs of the people of the earth,*
and causes them to wander in a wilderness where there is no way.
[25]*They grope in the dark without light.*
He makes them stagger like a drunk man.

13

"Behold, my eye has seen all this.
My ear has heard and understood it.
[2]*What you know, I know also.*
I am not inferior to you.

[3]*"Surely I would speak to the Almighty.*
I desire to reason with God.
[4]*But you are forgers of lies.*
You are all physicians of no value.
[5]*Oh that you would be completely silent!*
Then you would be wise.
[6]*Hear now my reasoning.*
Listen to the pleadings of my lips.
[7]*Will you speak unrighteously for God,*
and talk deceitfully for him?
[8]*Will you show partiality to him?*
Will you contend for God?
[9]*Is it good that he should search you out?*
Or as one deceives a man, will you deceive him?
[10]*He will surely reprove you*
if you secretly show partiality.
[11]*Shall not his majesty make you afraid,*
And his dread fall on you?
[12]*Your memorable sayings are proverbs of ashes,*
Your defenses are defenses of clay.

[13]*"Be silent, leave me alone, that I may speak.*
Let come on me what will.
[14]*Why should I take my flesh in my teeth,*
and put my life in my hand?
[15]*Behold, he will kill me.*
I have no hope.
Nevertheless, I will maintain my ways before him.
[16]*This also shall be my salvation,*
that a godless man shall not come before him.
[17]*Hear diligently my speech.*
Let my declaration be in your ears.
[18]*See now, I have set my cause in order.*
I know that I am righteous.
[19]*Who is he who will contend with me?*
For then would I hold my peace and give up the spirit.

[20]*"Only do not do two things to me;*
then I will not hide myself from your face:
[21]*withdraw your hand far from me;*
and do not let your terror make me afraid.
[22]*Then call and I will answer;*
or let me speak and you answer me.
[23]*How many are my iniquities and sins?*
Make me know my disobedience and my sin.
[24]*Why hide you your face,*
and hold me for your enemy?
[25]*Will you harass a driven leaf?*
Will you pursue the dry stubble?
[26]*For you write bitter things against me,*
and make me inherit the iniquities of my youth:
[27]*You also put my feet in the stocks,*
and mark all my paths.
You set a bound to the soles of my feet,
[28]*though I am decaying like a rotten thing,*
like a garment that is moth-eaten.

14

"Man, who is born of a woman,
is of few days and full of trouble.

[2]He comes forth like a flower and is cut down.
He also flees like a shadow and doesn't continue.

[3]Do you open your eyes on such a one,
and bring me into judgment with you?

[4]Who can bring a clean thing out of an unclean?
Not one.
[5]Seeing his days are determined,
the number of his months is with you,
and you have appointed his bounds that he cannot pass;

[6]Look away from him, that he may rest,
until he shall accomplish, as a hireling, his day.

[7]"For there is hope for a tree,
If it is cut down, that it will sprout again,
that the tender branch of it will not cease.

[8]Though its root grows old in the earth,
and its stock dies in the ground,

[9]yet through the scent of water it will bud,
and put forth boughs like a plant.

[10]But man dies and is laid low.
Yes, man gives up the spirit and where is he?

[11]As the waters fail from the sea,
and the river wastes and dries up,

[12]so man lies down and doesn't rise.
Until the heavens are no more, they shall not awake,
nor be roused out of their sleep.

[13]"Oh that you would hide me in Sheol[1],
that you would keep me secret, until your wrath is past,
that you would appoint me a set time and remember me!

[14]If a man dies, shall he live again?
All the days of my warfare would I wait,
until my release should come.

[15]You would call and I would answer you.
You would have a desire to the work of your hands.

[16]But now you number my steps.
Do not you watch over my sin?

[17]My disobedience is sealed up in a bag.
You fasten up my iniquity.

[18]"But the mountain falling comes to nothing.
The rock is removed out of its place;

[19]The waters wear the stones.
The torrents of it wash away the dust of the earth.
So you destroy the hope of man.

[20]You forever prevail against him, He departs.
You change his face and send him away.

[21]His sons come to honor, He doesn't know it.
They are brought low, but he doesn't perceive it of them.

[22]But his flesh on him has pain,
and his soul within him mourns."

15

Then Eliphaz the Temanite answered,

[2]"Should a wise man answer with vain knowledge,
and fill himself with the east wind?

[3]Should he reason with unprofitable talk,
or with speeches with which he can do no good?

[4]Yes, you do away with fear,
and hinder devotion before God.

[5]For your iniquity teaches your mouth,

[1]14:13 Sheol is the place of the dead.

and you choose the language of the crafty.

6 Your own mouth condemns you and not I.
Yes, your own lips testify against you.

7 "Are you the first man who was born?
Or were you brought forth before the hills?

8 Have you heard the secret counsel of God?
Do you limit wisdom to yourself?

9 What do you know, that we do not know?
What do you understand, which is not in us?

10 With us are both the gray-headed and the very aged men,
much elder than your father.

11 Are the consolations of God too small for you,
even the word that is gentle toward you?

12 Why do your heart carry you away?
Why do your eyes flash,

13 That you turn your spirit against God,
Let such words go out of your mouth?

14 What is man, that he should be clean?
What is he who is born of a woman, that he should be righteous?

15 Behold, he puts no trust in his holy ones.
Yes, the heavens are not clean in his sight;

16 how much less one who is abominable and corrupt,
a man who drinks iniquity like water!

17 "I will show you, listen to me;
that which I have seen I will declare:

18 (Which wise men have told by their fathers,
and have not hidden it;

19 to whom alone the land was given,
and no stranger passed among them):

20 the wicked man writhes in pain all his days,
even the number of years that are laid up for the oppressor.

21 A sound of terrors is in his ears.
In prosperity the destroyer shall come on him.

22 He doesn't believe that he shall return out of darkness.
He is waited for by the sword.

23 He wanders abroad for bread, saying: 'Where is it?'
He knows that the day of darkness is ready at his hand.

24 Distress and anguish make him afraid.
They prevail against him, as a king ready to the battle.

25 Because he has stretched out his hand against God,
and behaves himself proudly against the Almighty;

26 he runs at him with a stiff neck,
with the thick shields of his bucklers;

27 because he has covered his face with his fatness,
and gathered fat on his thighs.

28 He has lived in desolate cities,
in houses which no one inhabited,
which were ready to become heaps.

29 He shall not be rich, neither shall his substance continue,
neither shall their possessions be extended on the earth.

30 He shall not depart out of darkness.
The flame shall dry up his branches.
By the breath of God's mouth shall he go away.

31 Let him not trust in emptiness, deceiving himself;
for emptiness shall be his reward.

32 It shall be accomplished before his time.
His branch shall not be green.

33 He shall shake off his unripe grape as the vine,
and shall cast off his flower as the olive tree.

34 For the company of the godless shall be barren,

and fire shall consume the tents of bribery.

35 They conceive mischief and bring forth iniquity.
Their heart prepares deceit."

16

Then Job answered,

2 "I have heard many such things.
You are all miserable comforters!

3 Shall vain words have an end?
Or what provokes you that you answer?

4 I also could speak as you do.
If your soul were in my soul's place,
I could join words together against you,
and shake my head at you,

5 but I would strengthen you with my mouth.
The solace of my lips would relieve you.

6 "Though I speak, my grief is not subsided.
Though I forbear, what am I eased?

7 But now, God, you have surely worn me out.
You have made desolate all my company.

8 You have shriveled me up. This is a witness against me.
My leanness rises up against me.
It testifies to my face.

9 He has torn me in his wrath and persecuted me.
He has gnashed on me with his teeth.
My adversary sharpens his eyes on me.

10 They have gaped at me with their mouth.
They have struck me on the cheek reproachfully.
They gather themselves together against me.

11 God delivers me to the ungodly,
and casts me into the hands of the wicked.

12 I was at ease, He broke me apart.
Yes, he has taken me by the neck and dashed me to pieces.
He has also set me up for his target.

13 His archers surround me.
He splits my kidneys apart and does not spare.
He pours out my gall on the ground.

14 He breaks me with breach on breach.
He runs on me like a giant.

15 I have sewed sackcloth on my skin,
and have thrust my horn in the dust.

16 My face is red with weeping.
Deep darkness is on my eyelids.

17 Although there is no violence in my hands,
and my prayer is pure.

18 "Earth, do not cover my blood.
Let my cry have no place to rest.

19 Even now, behold, my witness is in heaven.
He who vouches for me is on high.

20 My friends scoff at me.
My eyes pour out tears to God,

21 that he would maintain the right of a man with God,
of a son of man with his neighbor!

22 For when a few years have come,
I shall go the way of no return.

17

"My spirit is consumed.
My days are extinct,
The grave is ready for me.

2 Surely there are mockers with me.
My eye dwells on their provocation.

3 "Now, give a pledge, be collateral for me with yourself.
Who is there who will strike hands with me?

4 For you have hidden their heart from understanding,
Therefore you shall not exalt them.

5 *He who denounces his friends for a prey,*
Even the eyes of his children shall fail.

6 *"But he has made me a byword of the people.*
They spit in my face.
7 *My eye also is dim because of sorrow.*
All my members are as a shadow.
8 *Upright men shall be astonished at this.*
The innocent shall stir up himself against the godless.
9 *Yet shall the righteous hold on his way.*
He who has clean hands shall grow stronger and stronger.
10 *But as for you all, come on now again;*
I shall not find a wise man among you.
11 *My days are past, my plans are broken off,*
as are the thoughts of my heart.
12 *They change the night into day,*
saying 'The light is near' in the presence of darkness.
13 *If I look for Sheol[1] as my house,*
if I have spread my couch in the darkness,
14 *If I have said to corruption, 'You are my father;'*
to the worm, 'My mother,' and 'my sister;'
15 *where then is my hope?*
as for my hope, who shall see it?
16 *Shall it go down with me to the gates of Sheol[2],*
or descend together into the dust?"

18

Then Bildad the Shuhite answered,
2 *"How long will you hunt for words?*
Consider and afterwards we will speak.
3 *Why are we counted as animals,*
which have become unclean in your sight?
4 *You who tear yourself in your anger,*
shall the earth be forsaken for you?
Or shall the rock be removed out of its place?
5 *"Yes, the light of the wicked shall be put out,*
The spark of his fire shall not shine.
6 *The light shall be dark in his tent.*
His lamp above him shall be put out.
7 *The steps of his strength shall be shortened.*
His own counsel shall cast him down.
8 *For he is cast into a net by his own feet,*
and he wanders into its mesh.
9 *A snare will take him by the heel.*
A trap will catch him.
10 *A noose is hidden for him in the ground,*
a trap for him in the way.
11 *Terrors shall make him afraid on every side,*
and shall chase him at his heels.
12 *His strength shall be famished.*
Calamity shall be ready at his side.
13 *The members of his body shall be devoured.*
The firstborn of death shall devour his members.
14 *He shall be rooted out of his tent where he trusts.*
He shall be brought to the king of terrors.
15 *There shall dwell in his tent that which is none of his.*
Sulfur shall be scattered on his habitation.
16 *His roots shall be dried up beneath.*
Above shall his branch be cut off.
17 *His memory shall perish from the earth.*
He shall have no name in the street.
18 *He shall be driven from light into darkness,*
and chased out of the world.

[1]17:13 Sheol is the place of the dead.
[2]17:16 Sheol is the place of the dead.

[19]*He shall have neither son nor grandson among his people,*
nor any remaining where he lived.
[20]*Those who come after shall be astonished at his day,*
as those who went before were frightened.
[21]*Surely such are the dwellings of the unrighteous.*
This is the place of him who doesn't know God."

19

Then Job answered,
[2]*"How long will you torment me,*
and crush me with words?
[3]*You have reproached me ten times.*
You aren't ashamed that you attack me.
[4]*If it is true that I have erred,*
my error remains with myself.
[5]*If indeed you will magnify yourselves against me,*
and plead against me my reproach;
[6]*know now that God has subverted me,*
and has surrounded me with his net.

[7]*"Behold, I cry out of wrong, but I am not heard.*
I cry for help, but there is no justice.
[8]*He has walled up my way so that I cannot pass,*
and has set darkness in my paths.
[9]*He has stripped me of my glory,*
and taken the crown from my head.
[10]*He has broken me down on every side and I am gone.*
My hope he has plucked up like a tree.
[11]*He has also kindled his wrath against me.*
He counts me among his adversaries.
[12]*His troops come on together,*
build a siege ramp against me,
and encamp around my tent.

[13]*"He has put my brothers far from me.*
My acquaintances are wholly estranged from me.
[14]*My relatives have gone away.*
My familiar friends have forgotten me.
[15]*Those who dwell in my house and my maids, count me for a stranger.*
I am an alien in their sight.
[16]*I call to my servant, He gives me no answer.*
I beg him with my mouth.
[17]*My breath is offensive to my wife.*
I am loathsome to the children of my own mother.
[18]*Even young children despise me.*
If I arise, they speak against me.
[19]*All my familiar friends abhor me.*
They whom I loved have turned against me.
[20]*My bones stick to my skin and to my flesh.*
I have escaped by the skin of my teeth.

[21]*"Have pity on me, have pity on me, you my friends;*
for the hand of God has touched me.
[22]*Why do you persecute me as God,*
and are not satisfied with my flesh?

[23]*"Oh that my words were now written!*
Oh that they were inscribed in a book!
[24]*That with an iron pen and lead*
they were engraved in the rock forever!
[25]*But as for me, I know that my Redeemer lives.*
In the end, he will stand upon the earth.
[26]*After my skin is destroyed,*
then in my flesh shall I see God,
[27]*Whom I, even I, shall see on my side.*
My eyes shall see and not as a stranger.

"My heart is consumed within me.
[28]*If you say, 'How we will persecute him!'*
because the root of the matter is found in me,
[29]*be afraid of the sword,*
for wrath brings the punishments of the sword,

that you may know there is a judgment."

20

Then Zophar the Naamathite answered,

2"Therefore do my thoughts give answer to me,
even because of my haste that is in me.
3I have heard the reproof which puts me to shame.
The spirit of my understanding answers me.
4Do not you know this from old time,
since man was placed on earth,
5that the triumphing of the wicked is short,
the joy of the godless but for a moment?
6Though his height mount up to the heavens,
and his head reach to the clouds,
7yet he shall perish forever like his own dung.
Those who have seen him shall say, 'Where is he?'
8He shall fly away as a dream and shall not be found.
Yes, he shall be chased away like a vision of the night.
9The eye which saw him shall see him no more,
neither shall his place any more see him.
10His children shall seek the favor of the poor.
His hands shall give back his wealth.
11His bones are full of his youth,
but youth shall lie down with him in the dust.

12"Though wickedness is sweet in his mouth,
though he hide it under his tongue,
13though he spare it and will not let it go,
but keep it still within his mouth;
14yet his food in his bowels is turned.
It is cobra venom within him.
15He has swallowed down riches, He shall vomit them up again.
God will cast them out of his belly.
16He shall suck cobra venom.
The viper's tongue shall kill him.
17He shall not look at the rivers,
the flowing streams of honey and butter.
18That for which he labored he shall restore and shall not swallow it down.
According to the substance that he has gotten, he shall not rejoice.
19For he has oppressed and forsaken the poor.
He has violently taken away a house, He shall not build it up.

20"Because he knew no quietness within him,
he shall not save anything of that in which he delights.
21There was nothing left that he didn't devour,
therefore his prosperity shall not endure.
22In the fullness of his sufficiency, distress shall overtake him.
The hand of everyone who is in misery shall come on him.
23When he is about to fill his belly, God will cast the fierceness of his wrath on him.
It will rain on him while he is eating.
24He shall flee from the iron weapon.
The bronze arrow shall strike him through.
25He draws it forth and it comes out of his body.
Yes, the glittering point comes out of his liver.
Terrors are on him.
26All darkness is laid up for his treasures.
An unfanned fire shall devour him.
It shall consume that which is left in his tent.
27The heavens shall reveal his iniquity.
The earth shall rise up against him.
28The increase of his house shall depart.

They shall rush away in the day of his wrath.

29 This is the portion of a wicked man from God,
the heritage appointed to him by God."

21

Then Job answered,

2 "Listen diligently to my speech.
Let this be your consolation.

3 Allow me and I also will speak;
After I have spoken, mock on.

4 As for me, is my complaint to man?
Why shouldn't I be impatient?

5 Look at me and be astonished.
Lay your hand on your mouth.

6 When I remember, I am troubled.
Horror takes hold of my flesh.

7 "Why do the wicked live,
become old, yes and grow mighty in power?

8 Their child is established with them in their sight,
their offspring before their eyes.

9 Their houses are safe from fear,
neither is the rod of God upon them.

10 Their bulls breed without fail.
Their cows calve and do not miscarry.

11 They send forth their little ones like a flock.
Their children dance.

12 They sing to the tambourine and harp,
and rejoice at the sound of the pipe.

13 They spend their days in prosperity.
In an instant they go down to Sheol[1].

14 They tell God, 'Depart from us,
for we do not want to know about your ways.

15 What is the Almighty, that we should serve him?
What profit should we have, if we pray to him?'

16 Behold, their prosperity is not in their hand.
The counsel of the wicked is far from me.

17 "How often is it that the lamp of the wicked is put out,
that their calamity comes on them,
that God distributes sorrows in his anger?

18 How often is it that they are as stubble before the wind,
as chaff that the storm carries away?

19 You say, 'God lays up his iniquity for his children.'
Let him recompense it to himself, that he may know it.

20 Let his own eyes see his destruction.
Let him drink of the wrath of the Almighty.

21 For what does he care for his house after him,
when the number of his months is cut off?

22 "Shall any teach God knowledge,
since he judges those who are high?

23 One dies in his full strength,
being wholly at ease and quiet.

24 His pails are full of milk.
The marrow of his bones is moistened.

25 Another dies in bitterness of soul,
and never tastes of good.

26 They lie down alike in the dust.
The worm covers them.

27 "Behold, I know your thoughts,
the devices with which you would wrong me.

28 For you say, 'Where is the house of the prince?
Where is the tent in which the wicked lived?'

29 Haven't you asked wayfaring men?
Do not you know their evidences,

30 that the evil man is reserved to the day of calamity,
That they are led forth to the day of wrath?

[1] 21:13 Sheol is the place of the dead.

[31]*Who shall declare his way to his face?*
Who shall repay him what he has done?

[32]*Yet he will be borne to the grave.*
Men shall keep watch over the tomb.

[33]*The clods of the valley shall be sweet to him.*
All men shall draw after him,
as there were innumerable before him.

[34]*So how can you comfort me with nonsense,*
because in your answers there remains only falsehood?"

22

Then Eliphaz the Temanite answered,

[2]*"Can a man be profitable to God?*
Surely he who is wise is profitable to himself.

[3]*Is it any pleasure to the Almighty, that you are righteous?*
Or does it benefit him, that you make your ways perfect?

[4]*Is it for your piety that he reproves you,*
that he enters with you into judgment?

[5]*Is not your wickedness great?*
Neither is there any end to your iniquities.

[6]*For you have taken pledges from your brother for nothing,*
and stripped the naked of their clothing.

[7]*You haven't given water to the weary to drink,*
and you have withheld bread from the hungry.

[8]*But as for the mighty man, he had the earth.*
The honorable man, he lived in it.

[9]*You have sent widows away empty,*
and the arms of the fatherless have been broken.

[10]*Therefore snares are around you.*
Sudden fear troubles you,

[11]*or darkness, so that you can not see,*
and floods of waters cover you.

[12]*"Is not God in the heights of heaven?*
See the height of the stars, how high they are!

[13]*You say, 'What does God know?*
Can he judge through the thick darkness?

[14]*Thick clouds are a covering to him, so that he doesn't see.*
He walks on the vault of the sky.'

[15]*Will you keep the old way,*
which wicked men have trodden,

[16]*who were snatched away before their time,*
whose foundation was poured out as a stream,

[17]*who said to God, 'Depart from us;'*
and, 'What can the Almighty do for us?'

[18]*Yet he filled their houses with good things,*
but the counsel of the wicked is far from me.

[19]*The righteous see it and are glad.*
The innocent ridicule them,

[20]*saying: 'Surely those who rose up against us are cut off.*
The fire has consumed their remnant.'

[21]*"Acquaint yourself with him, now and be at peace.*
Thereby good shall come to you.

[22]*Please receive instruction from his mouth,*
and lay up his words in your heart.

[23]*If you return to the Almighty, you shall be built up,*
if you put away unrighteousness far from your tents.

[24]*Lay your treasure in the dust,*
the gold of Ophir among the stones of the brooks.

[25]*The Almighty will be your treasure,*
and precious silver to you.

[26]*For then you will delight yourself in the Almighty,*
and shall lift up your face to God.

[27]*You shall make your prayer to him,*
He will hear you.

You shall pay your vows.

[28]*You shall also decree a thing and it shall be established to you.*
Light shall shine on your ways.

[29]*When they cast down, you shall say, 'be lifted up.'*
He will save the humble person.

[30]*He will even deliver him who is not innocent.*
Yes, he shall be delivered through the cleanness of your hands."

23

Then Job answered,

[2]*"Even today my complaint is rebellious.*
His hand is heavy in spite of my groaning.

[3]*Oh that I knew where I might find him!*
That I might come even to his seat!

[4]*I would set my cause in order before him,*
and fill my mouth with arguments.

[5]*I would know the words which he would answer me,*
and understand what he would tell me.

[6]*Would he contend with me in the greatness of his power?*
No, but he would listen to me.

[7]*There the upright might reason with him,*
so I should be delivered forever from my judge.

[8]*"If I go east, he is not there;*
if west, I cannot find him;

[9]*He works to the north, but I cannot see him.*
He turns south, but I cannot catch a glimpse of him.

[10]*But he knows the way that I take.*
When he has tried me, I shall come forth like gold.

[11]*My foot has held fast to his steps.*
I have kept his way and not turned aside.

[12]*I haven't gone back from the commandment of his lips.*
I have treasured up the words of his mouth more than my necessary food.

[13]*But he stands alone and who can oppose him?*
What his soul desires, even that he does.

[14]*For he performs that which is appointed for me.*
Many such things are with him.

[15]*Therefore I am terrified at his presence.*
When I consider, I am afraid of him.

[16]*For God has made my heart faint.*
The Almighty has terrified me.

[17]*Because I was not cut off before the darkness,*
neither did he cover the thick darkness from my face.

24

"Why aren't times laid up by the Almighty?
Why do not those who know him see his days?

[2]*There are people who remove the landmarks.*
They violently take away flocks and feed them.

[3]*They drive away the donkey of the fatherless,*
and they take the widow's ox for a pledge.

[4]*They turn the needy out of the way.*
The poor of the earth all hide themselves.

[5]*Behold, as wild donkeys in the desert,*
they go forth to their work, seeking diligently for food.

The wilderness yields them bread for their children.
[6]*They cut their provender in the field.*

They glean the vineyard of the wicked.
[7]*They lie all night naked without clothing,*

and have no covering in the cold.

[8]They are wet with the showers of the mountains,
and embrace the rock for lack of a shelter.
[9]There are those who pluck the fatherless from the breast,
and take a pledge of the poor,
[10]So that they go around naked without clothing.
Being hungry, they carry the sheaves.
[11]They make oil within the walls of these men.
They tread wine presses and suffer thirst.
[12]From out of the populous city, men groan.
The soul of the wounded cries out,
yet God doesn't regard the folly.

[13]"These are of those who rebel against the light.
They do not know its ways,
nor stay in its paths.
[14]The murderer rises with the light.
He kills the poor and needy.
In the night he is like a thief.
[15]The eye also of the adulterer waits for the twilight,
saying: 'No eye shall see me.'
He disguises his face.
[16]In the dark they dig through houses.
They shut themselves up in the daytime.
They do not know the light.
[17]For the morning is to all of them like thick darkness,
for they know the terrors of the thick darkness.

[18]"They are foam on the surface of the waters.
Their portion is cursed in the earth.
They do not turn into the way of the vineyards.
[19]Drought and heat consume the snow waters,
so does Sheol[1] those who have sinned.
[20]The womb shall forget him.
The worm shall feed sweetly on him.
He shall be no more remembered.
Unrighteousness shall be broken as a tree.
[21]He devours the barren who do not bear.
He shows no kindness to the widow.
[22]Yet God preserves the mighty by his power.
He rises up who has no assurance of life.
[23]God gives them security and they rest in it.
His eyes are on their ways.
[24]They are exalted; yet a little while and they are gone.
Yes, they are brought low, they are taken out of the way as all others,
and are cut off as the tops of the ears of grain.
[25]If it is not so now, who will prove me a liar,
and make my speech worth nothing?"

25

Then Bildad the Shuhite answered,

[2]"Dominion and fear are with him.
He makes peace in his high places.
[3]Can his armies be counted?
On whom does his light not arise?
[4]How then can man be just with God?
Or how can he who is born of a woman be clean?
[5]Behold, even the moon has no brightness,
and the stars are not pure in his sight;
[6]How much less man, who is a worm,
the son of man, who is a worm!"

26

Then Job answered,

[2]"How have you helped him who is without power!
How have you saved the arm that has no strength!
[3]How have you counseled him who has no wisdom,

[1]24:19 Sheol is the place of the dead.

and plentifully declared sound knowledge!

4To whom have you uttered words?
Whose spirit came forth from you?

5"Those who are deceased tremble,
those beneath the waters and all that live in them.

6Sheol[1] is naked before God,
and Abaddon[2] has no covering.

7He stretches out the north over empty space,
and hangs the earth on nothing.

8He binds up the waters in his thick clouds,
and the cloud is not burst under them.

9He encloses the face of his throne,
and spreads his cloud on it.

10He has described a boundary on the surface of the waters,
and to the confines of light and darkness.

11The pillars of heaven tremble
and are astonished at his rebuke.

12He stirs up the sea with his power,
and by his understanding he strikes through Rahab.

13By his Spirit the heavens are garnished.
His hand has pierced the swift serpent.

14Behold, these are but the outskirts of his ways.
How small a whisper do we hear of him!
But the thunder of his power who can understand?"

27

Job again took up his parable and said:

2"As God lives, who has taken away my right,
the Almighty, who has made my soul bitter.

3(For the length of my life is still in me,
and the spirit of God is in my nostrils);

4surely my lips shall not speak unrighteousness,
neither shall my tongue utter deceit.

5Far be it from me that I should justify you.
Until I die I will not put away my integrity from me.

6I hold fast to my righteousness and will not let it go.
My heart shall not reproach me so long as I live.

7"Let my enemy be as the wicked.
Let him who rises up against me be as the unrighteous.

8For what is the hope of the godless when he is cut off when God takes away his life?

9Will God hear his cry when trouble comes on him?

10Will he delight himself in the Almighty,
and call on God at all times?

11I will teach you about the hand of God.
That which is with the Almighty will I not conceal.

12Behold, all of you have seen it yourselves;
why then have you become altogether vain?

13"This is the portion of a wicked man with God,
the heritage of oppressors, which they receive from the Almighty.

14If his children are multiplied, it is for the sword.
His offspring shall not be satisfied with bread.

15Those who remain of him shall be buried in death.
His widows shall make no lamentation.

16Though he heap up silver as the dust,
and prepare clothing as the clay;

17he may prepare it, but the just shall put it on,

[1]26:6 Sheol is the lower world or the grave.
[2]26:6 Abaddon means Destroyer.

and the innocent shall divide the silver.

18 He builds his house as the moth,
as a booth which the watchman makes.

19 He lies down rich, but he shall not do so again.
He opens his eyes, He is not.

20 Terrors overtake him like waters.
A storm steals him away in the night.

21 The east wind carries him away, He departs.
It sweeps him out of his place.

22 For it hurls at him and does not spare,
as he flees away from his hand.

23 Men shall clap their hands at him,
and shall hiss him out of his place.

28

"Surely there is a mine for silver,
and a place for gold which they refine.

2 Iron is taken out of the earth,
and copper is smelted out of the ore.

3 Man sets an end to darkness,
and searches out, to the furthest bound,
the stones of obscurity and of thick darkness.

4 He breaks open a shaft away from where people live.
They are forgotten by the foot.
They hang far from men, they swing back and forth.

5 As for the earth, out of it comes bread;
Underneath it is turned up as it were by fire.

6 Sapphires come from its rocks.
It has dust of gold.

7 That path no bird of prey knows,
neither has the falcon's eye seen it.

8 The proud animals have not trodden it,
nor has the fierce lion passed by there.

9 He puts forth his hand on the flinty rock,
and he overturns the mountains by the roots.

10 He cuts out channels among the rocks.
His eye sees every precious thing.

11 He binds the streams that they do not trickle.
The thing that is hidden he brings forth to light.

12 "But where shall wisdom be found?
Where is the place of understanding?

13 Man doesn't know its price;
Neither is it found in the land of the living.

14 The deep says, 'It is not in me.'
The sea says, 'It is not with me.'

15 It cannot be obtained for gold,
neither shall silver be weighed for its price.

16 It cannot be valued with the gold of Ophir,
with the precious onyx, or the sapphire[1].

17 Gold and glass cannot equal it,
neither shall it be exchanged for jewels of fine gold.

18 No mention shall be made of coral or of crystal.
Yes, the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

20 Where then does wisdom come from?
Where is the place of understanding?

21 Seeing it is hidden from the eyes of all living,
and kept close from the birds of the sky.

22 Destruction and Death say,
'We have heard a rumor of it with our ears.'

23 "God understands its way,
and he knows its place.

24 For he looks to the ends of the earth,
and sees under the whole sky.

25 He establishes the force of the wind.
Yes, he measures out the waters by measure.

[1] 28:16 or, lapis lazuli

[26]*When he made a decree for the rain,*
and a way for the lightning of the thunder;
[27]*then he saw it and declared it.*
He established it, yes and searched it out.
[28]*To man he said,*
'Behold, the fear of the Lord[1], that is wisdom.
To depart from evil is understanding.'"

29

Job again took up his parable and said,

[2]*"Oh that I were as in the months of old,*
as in the days when God watched over me;
[3]*when his lamp shone on my head,*
and by his light I walked through darkness,
[4]*as I was in the ripeness of my days,*
when the friendship of God was in my tent,
[5]*when the Almighty was yet with me,*
and my children were around me,
[6]*when my steps were washed with butter,*
and the rock poured out streams of oil for me,
[7]*when I went forth to the city gate,*
when I prepared my seat in the street.
[8]*The young men saw me and hid themselves.*
The aged rose up and stood.
[9]*The princes refrained from talking,*
and laid their hand on their mouth.
[10]*The voice of the nobles was hushed,*
and their tongue stuck to the roof of their mouth.
[11]*For when the ear heard me, then it blessed me;*
and when the eye saw me, it commended me:
[12]*Because I delivered the poor who cried,*
and the fatherless also, who had none to help him,
[13]*the blessing of him who was ready to perish came on me,*
and I caused the widow's heart to sing for joy.
[14]*I put on righteousness and it clothed me.*
My justice was as a robe and a diadem.
[15]*I was eyes to the blind,*
and feet to the lame.
[16]*I was a father to the needy.*
The cause of him who I didn't know, I searched out.
[17]*I broke the jaws of the unrighteous,*
and plucked the prey out of his teeth.
[18]*Then I said: 'I shall die in my own house,*
I shall number my days as the sand.
[19]*My root is spread out to the waters.*
The dew lies all night on my branch.
[20]*My glory is fresh in me.*
My bow is renewed in my hand.'

[21]*"Men listened to me, waited,*
and kept silence for my counsel.
[22]*After my words they didn't speak again.*
My speech fell on them.
[23]*They waited for me as for the rain.*
Their mouths drank as with the spring rain.
[24]*I smiled on them when they had no confidence.*
They didn't reject the light of my face.
[25]*I chose out their way and sat as chief.*
I lived as a king in the army,
as one who comforts the mourners.

30

"But now those who are younger than I have me in derision,
whose fathers I would have disdained to put with my sheep dogs.

[1]28:28 The word translated "Lord" is "Adonai."

[2]*Of what use is the strength of their hands to me,*
men in whom ripe age has perished?
[3]*They are gaunt from lack and famine.*
They gnaw the dry ground, in the gloom of waste and desolation.
[4]*They pluck salt herbs by the bushes.*
The roots of the broom are their food.
[5]*They are driven out from the midst of men.*
They cry after them as after a thief;
[6]*So that they dwell in frightful valleys,*
and in holes of the earth and of the rocks.
[7]*Among the bushes they bray;*
and under the nettles they are gathered together.
[8]*They are children of fools, yes, children of base men.*
They were flogged out of the land.

[9]*"Now, I have become their song.*
Yes, I am a byword to them.
[10]*They abhor me, they stand aloof from me,*
and do not hesitate to spit in my face.
[11]*For he has untied his cord and afflicted me;*
and they have thrown off restraint before me.
[12]*On my right hand rise the rabble.*
They thrust aside my feet,
They cast up against me their ways of destruction.
[13]*They mar my path,*
They set forward my calamity,
without anyone's help.
[14]*As through a wide breach they come,*
in the midst of the ruin they roll themselves in.
[15]*Terrors have turned on me.*
They chase my honor as the wind.
My welfare has passed away as a cloud.

[16]*"Now, my soul is poured out within me.*
Days of affliction have taken hold on me.
[17]*In the night season my bones are pierced in me,*
and the pains that gnaw me take no rest.
[18]*By great force is my garment disfigured.*
It binds me about as the collar of my coat.
[19]*He has cast me into the mire.*
I have become like dust and ashes.
[20]*I cry to you and you do not answer me.*
I stand up and you gaze at me.
[21]*You have turned to be cruel to me.*
With the might of your hand you persecute me.
[22]*You lift me up to the wind and drive me with it.*
You dissolve me in the storm.
[23]*For I know that you will bring me to death,*
To the house appointed for all living.

[24]*"However doesn't one stretch out a hand in his fall?*
Or in his calamity therefore cry for help?
[25]*Didn't I weep for him who was in trouble?*
Wasn't my soul grieved for the needy?
[26]*When I looked for good, then evil came;*
When I waited for light, there came darkness.
[27]*My heart is troubled and doesn't rest.*
Days of affliction have come on me.
[28]*I go mourning without the sun.*
I stand up in the assembly and cry for help.
[29]*I am a brother to jackals,*
and a companion to ostriches.
[30]*My skin grows black and peels from me.*
My bones are burned with heat.
[31]*Therefore my harp has turned to mourning,*
and my pipe into the voice of those who weep.

31

"I made a covenant with my eyes,
how then should I look lustfully at a young women?

[2]*For what is the portion from God above,*
and the heritage from the Almighty on high?

[3]*Is it not calamity to the unrighteous,*
and disaster to the workers of iniquity?

[4]*Doesn't he see my ways,*
and number all my steps?

[5]*"If I have walked with falsehood,*
and my foot has hurried to deceit

[6]*(let me be weighed in an even balance,*
that God may know my integrity);

[7]*if my step has turned out of the way,*
if my heart walked after my eyes,
if any defilement has stuck to my hands,

[8]*then let me sow, Let another eat.*
Yes, let the produce of my field be rooted out.

[9]*"If my heart has been enticed to a woman,*
and I have laid wait at my neighbor's door,

[10]*then let my wife grind for another,*
Let others sleep with her.

[11]*For that would be a heinous crime.*
Yes, it would be an iniquity to be punished by the judges:

[12]*For it is a fire that consumes to destruction,*
and would root out all my increase.

[13]*"If I have despised the cause of my male servant*
or of my female servant,
when they contended with me;

[14]*What then shall I do when God rises up?*
When he visits, what shall I answer him?

[15]*Didn't he who made me in the womb make him?*
Didn't one fashion us in the womb?

[16]*"If I have withheld the poor from their desire,*
or have caused the eyes of the widow to fail,

[17]*or have eaten my morsel alone,*
and the fatherless has not eaten of it

[18]*(no, from my youth he grew up with me as with a father,*
her have I guided from my mother's womb);

[19]*if I have seen any perish for want of clothing,*
or that the needy had no covering;

[20]*if his heart hasn't blessed me,*
if he hasn't been warmed with my sheep's fleece;

[21]*if I have lifted up my hand against the fatherless,*
because I saw my help in the gate,

[22]*then let my shoulder fall from the shoulder blade,*
and my arm be broken from the bone.

[23]*For calamity from God is a terror to me.*
Because his majesty, I can do nothing.

[24]*"If I have made gold my hope,*
and have said to the fine gold, 'You are my confidence;'

[25]*If I have rejoiced because my wealth was great,*
and because my hand had obtained much;

[26]*if I have seen the sun when it shined,*
or the moon moving in splendor,

[27]*and my heart has been secretly enticed,*
and my hand threw a kiss from my mouth,

[28]*this also would be an iniquity to be punished by the judges;*
for I should have denied the God who is above.

[29]*"If I have rejoiced at the destruction of him who hated me,*
or lifted up myself when evil found him;

[30](yes, I have not allowed my mouth to sin
by asking his life with a curse);
[31]if the men of my tent have not said,
'Who can find one who has not been filled with his meat?'
[32](the foreigner has not lodged in the street,
but I have opened my doors to the traveler);
[33]if like Adam I have covered my transgressions,
by hiding my iniquity in my heart,
[34]because I feared the great multitude,
and the contempt of families terrified me,
so that I kept silence and didn't go out of the door—
[35]oh that I had one to hear me!
(behold, here is my signature, let the Almighty answer me);
let the accuser write my indictment!
[36]Surely I would carry it on my shoulder;
and I would bind it to me as a crown.
[37]I would declare to him the number of my steps.
as a prince would I go near to him.
[38]If my land cries out against me,
and its furrows weep together;
[39]if I have eaten its fruits without money,
or have caused its owners to lose their life,
[40]let briars grow instead of wheat,
and stinkweed instead of barley."

The words of Job are ended.

32

So these three men ceased to answer Job, because he was righteous in his own eyes. [2]Then the wrath of Elihu the son of Barachel, the Buzite, of the family of Ram, was kindled against Job. His wrath was kindled because he justified himself rather than God. [3]Also his wrath was kindled against his three friends, because they had found no answer and yet had condemned Job. [4]Now, Elihu had waited to speak to Job, because they were elder than he. [5]When Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

[6]Elihu the son of Barachel the Buzite answered,

"I am young and you are very old;
Therefore I held back and didn't dare show you my opinion.
[7]I said: 'Days should speak,
and multitude of years should teach wisdom.'
[8]But there is a spirit in man,
and the breath of the Almighty gives them understanding.
[9]It is not the great who are wise,
nor the aged who understand justice.
[10]Therefore I said: 'Listen to me;
I also will show my opinion.'

[11]"Behold, I waited for your words,
and I listened for your reasoning,
while you searched out what to say.
[12]Yes, I gave you my full attention,
but there was no one who convinced Job,
or who answered his words, among you.
[13]Beware for fear that you say, 'We have found wisdom,
God may refute him, not man;'
[14]for he has not directed his words against me;
neither will I answer him with your speeches.

[15]"They are amazed. They answer no more.
They do not have a word to say.
[16]Shall I wait, because they do not speak,
because they stand still and answer no more?
[17]I also will answer my part,
and I also will show my opinion.

[18]*For I am full of words.*
The spirit within me constrains me.
[19]*Behold, my breast is as wine which has no vent;*
like new wineskins it is ready to burst.
[20]*I will speak, that I may be refreshed.*
I will open my lips and answer.
[21]*Please do not let me respect any man's person,*
neither will I give flattering titles to any man.
[22]*For I do not know how to give flattering titles;*
or else my Maker would soon take me away.

33

"However, Job, please hear my speech,
and listen to all my words.
[2]*See now, I have opened my mouth.*
My tongue has spoken in my mouth.
[3]*My words shall utter the uprightness of my heart.*
That which my lips know they shall speak sincerely.
[4]*The Spirit of God has made me,*
and the breath of the Almighty gives me life.
[5]*If you can, answer me.*
Set your words in order before me and stand forth.
[6]*Behold, I am toward God even as you are.*
I am also formed out of the clay.
[7]*Behold, my terror shall not make you afraid,*
neither shall my pressure be heavy on you.

[8]*"Surely you have spoken in my hearing,*
I have heard the voice of your words, saying,
[9]*'I am clean, without disobedience.*
I am innocent, neither is there iniquity in me.
[10]*Behold, he finds occasions against me.*
He counts me for his enemy.
[11]*He puts my feet in the stocks.*
He marks all my paths.'

[12]*"Behold, I will answer you. In this you are not just,*
for God is greater than man.
[13]*Why do you strive against him,*
because he doesn't give account of any of his matters?
[14]*For God speaks once,*
yes twice, though man pays no attention.
[15]*In a dream, in a vision of the night,*
when deep sleep falls on men,
in slumbering on the bed;
[16]*Then he opens the ears of men,*
and seals their instruction,
[17]*That he may withdraw man from his purpose,*
and hide pride from man.
[18]*He keeps back his soul from the pit,*
and his life from perishing by the sword.
[19]*He is chastened also with pain on his bed,*
with continual strife in his bones;
[20]*So that his life abhors bread,*
and his soul dainty food.
[21]*His flesh is so consumed away, that it cannot be seen.*
His bones that were not seen stick out.
[22]*Yes, his soul draws near to the pit,*
and his life to the destroyers.

[23]*"If there is beside him an angel,*
an interpreter, one among a thousand,
to show to man what is right for him;
[24]*then God is gracious to him and says,*
'Deliver him from going down to the pit,
I have found a ransom.'
[25]*His flesh shall be fresher than a child's.*
He returns to the days of his youth.
[26]*He prays to God, He is favorable to him,*

so that he sees his face with joy.
He restores to man his righteousness.
27 He sings before men and says,
'I have sinned and perverted that
which was right,
and it didn't profit me.
28 He has redeemed my soul from going
into the pit.
My life shall see the light.'

29 "Behold, God works all these things,
twice, yes three times, with a man,
30 to bring back his soul from the pit,
that he may be enlightened with the
light of the living.
31 Mark well, Job and listen to me.
Hold your peace and I will speak.
32 If you have anything to say, answer
me.
Speak, for I desire to justify you.
33 If not, listen to me.
Hold your peace and I will teach you
wisdom."

34

Moreover, Elihu answered,

2 "Hear my words, you wise men.
Give ear to me, you who have
knowledge.
3 For the ear tries words,
as the palate tastes food.
4 Let us choose for us that which is
right.
Let us know among ourselves what is
good.
5 For Job has said: 'I am righteous,
God has taken away my right:
6 In spite of this, my right I am
considered a liar.
My wound is incurable, though I am
without disobedience.'
7 What man is like Job,
who drinks scorn like water,
8 Who goes in company with the
workers of iniquity,
and walks with wicked men?
9 For he has said: 'It profits a man
nothing
that he should delight himself with
God.'

10 "Therefore listen to me, you men of
understanding:
far be it from God, that he should do
wickedness,
from the Almighty, that he should
commit iniquity.
11 For the work of a man he will render
to him,
and cause every man to find according
to his ways.
12 Yes surely, God will not do wickedly,
neither will the Almighty pervert
justice.
13 Who put him in charge of the earth?
or who has appointed him over the
whole world?
14 If he set his heart on himself,
If he gathered to himself his spirit and
his breath,
15 all flesh would perish together,
and man would turn again to dust.

16 "If now you have understanding, hear
this.
Listen to the voice of my words.
17 Shall even one who hates justice
govern?
Will you condemn him who is
righteous and mighty?—
18 Who says to a king, 'Vile!'
or to nobles, 'Wicked!'?
19 Who doesn't respect the persons of
princes,
nor respects the rich more than the
poor;
for they all are the work of his hands.
20 In a moment they die, even at
midnight.
The people are shaken and pass away.
The mighty are taken away without a
hand.

21 "For his eyes are on the ways of a
man.
He sees all his goings.

22 There is no darkness, nor thick gloom,
where the workers of iniquity may hide themselves.
23 For he doesn't need to consider a man further,
that he should go before God in judgment.
24 He breaks in pieces mighty men in ways past finding out,
and sets others in their place.
25 Therefore he takes knowledge of their works.
He overturns them in the night, so that they are destroyed.
26 He strikes them as wicked men
in the open sight of others;
27 because they turned aside from following him,
and wouldn't pay attention to any of his ways,
28 so that they caused the cry of the poor to come to him.
He heard the cry of the afflicted.
29 When he gives quietness, who then can condemn?
When he hides his face, who then can see him?
Alike whether to a nation, or to a man,
30 that the godless man may not reign,
that there be no one to ensnare the people.

31 For has any said to God,
'I am guilty, but I will not offend any more.
32 Teach me that which I do not see.
If I have done iniquity, I will do it no more'?
33 Shall his recompense be as you desire, that you refuse it?
For you must choose and not I.
Therefore speak what you know.
34 Men of understanding will tell me,
yes, every wise man who hears me:
35 'Job speaks without knowledge.
His words are without wisdom.'
36 I wish that Job were tried to the end,
because of his answering like wicked men.
37 For he adds rebellion to his sin.
He claps his hands among us,
and multiplies his words against God."

35

Moreover, Elihu answered,

2 "Do you think this to be your right,
or do you say, 'My righteousness is more than God's,'
3 That you ask, 'What advantage will it be to you?
What profit shall I have, more than if I had sinned?'
4 I will answer you,
and your companions with you.
5 Look to the heavens and see.
See the skies, which are higher than you.
6 If you have sinned, what effect do you have against him?
If your transgressions are multiplied, what do you do to him?
7 If you are righteous, what do you give him?
Or what does he receive from your hand?
8 Your wickedness may hurt a man as you are,
and your righteousness may profit a son of man.

9 "Because of the multitude of oppressions they cry out.
They cry for help because of the arm of the mighty.
10 But none says, 'Where is God my Maker,
who gives songs in the night,
11 who teaches us more than the animals of the earth,
and makes us wiser than the birds of the sky?'
12 There they cry, but none gives answer,
because of the pride of evil men.
13 Surely God will not hear an empty cry,

neither will the Almighty regard it.

14How much less when you say you do not see him.
The cause is before him and you wait for him!

15But now, because he has not visited in his anger,
neither does he greatly regard arrogance.

16Therefore Job opens his mouth with empty talk,
and he multiplies words without knowledge."

36

Elihu also continued and said,

2"Bear with me a little and I will show you;
for I still have something to say on God's behalf.

3I will get my knowledge from afar,
and will ascribe righteousness to my Maker.

4For truly my words are not false.
One who is perfect in knowledge is with you.

5"Behold, God is mighty and doesn't despise anyone.
He is mighty in strength of understanding.

6He doesn't preserve the life of the wicked,
but gives to the afflicted their right.

7He doesn't withdraw his eyes from the righteous,
but with kings on the throne,
he sets them forever and they are exalted.

8If they are bound in fetters,
and are taken in the cords of afflictions,

9then he shows them their work,
and their transgressions, that they have behaved themselves proudly.

10He also opens their ears to instruction,
and commands that they return from iniquity.

11If they listen and serve him,
they shall spend their days in prosperity,
and their years in pleasures.

12But if they do not listen, they shall perish by the sword;
they shall die without knowledge.

13"But those who are godless in heart lay up anger.
They do not cry for help when he binds them.

14They die in youth.
Their life perishes among the unclean.

15He delivers the afflicted by their affliction,
and opens their ear in oppression.

16Yes, he would have allured you out of distress,
into a broad place, where there is no restriction.
That which is set on your table would be full of fatness.

17"But you are full of the judgment of the wicked.
Judgment and justice take hold of you.

18Do not let riches entice you to wrath,
neither let the great size of a bribe turn you aside.

19Would your wealth sustain you in distress,
or all the might of your strength?

20Do not desire the night,
when people are cut off in their place.

21Take heed, do not regard iniquity;
for you have chosen this rather than affliction.

22Behold, God is exalted in his power.
Who is a teacher like him?

23Who has prescribed his way for him?
Or who can say, 'You have committed unrighteousness?'

24"Remember that you magnify his work,
about which men have sung.

[25]*All men have looked thereon.*
Man sees it afar off.

[26]*Behold, God is great and we do not know him.*
The number of his years is unsearchable.

[27]*For he draws up the drops of water,*
which distill in rain from his vapor,

[28]*Which the skies pour down*
and which drop on man abundantly.

[29]*Yes, can any understand the spreading of the clouds,*
and the thunderings of his pavilion?

[30]*Behold, he spreads his light around him.*
He covers the bottom of the sea.

[31]*For by these he judges the people.*
He gives food in abundance.

[32]*He covers his hands with the lightning,*
and commands it to strike the mark.

[33]*Its noise tells about him,*
and the livestock also concerning the storm that comes up.

37

"Yes, at this my heart trembles,
and is moved out of its place.

[2]*Hear, oh, hear the noise of his voice,*
the sound that goes out of his mouth.

[3]*He sends it forth under the whole sky,*
and his lightning to the ends of the earth.

[4]*After it a voice roars.*
He thunders with the voice of his majesty.
He doesn't hold back anything when his voice is heard.

[5]*God thunders marvelously with his voice.*
He does great things, which we cannot comprehend.

[6]*For he says to the snow, 'Fall on the earth;'*
likewise to the shower of rain,
and to the showers of his mighty rain.

[7]*He seals up the hand of every man,*
that all men whom he has made may know it.

[8]*Then the animals take cover,*
and remain in their dens.

[9]*Out of its room comes the storm,*
and cold out of the north.

[10]*By the breath of God, ice is given,*
and the breadth of the waters is frozen.

[11]*Yes, he loads the thick cloud with moisture.*
He spreads abroad the cloud of his lightning.

[12]*It is turned around by his guidance,*
that they may do whatever he commands them
on the surface of the habitable world,

[13]*Whether it is for correction, or for his land,*
or for loving kindness, that he causes it to come.

[14]*"Listen to this, Job.*
Stand still and consider the wondrous works of God.

[15]*Do you know how God controls them,*
and causes the lightning of his cloud to shine?

[16]*Do you know the workings of the clouds,*
the wondrous works of him who is perfect in knowledge?

[17]*You whose clothing is warm,*
when the earth is still because of the south wind?

[18]*Can you, with him, spread out the sky,*
which is strong as a cast metal mirror?

[19]*Teach us what we shall tell him,*
for we cannot make our case because of darkness.

[20]*Shall it be told him that I would speak?*
Or should a man wish that he were swallowed up?

[21]*Now, men do not see the light which is bright in the skies,*
but the wind passes and clears them.

[22]*Out of the north comes golden splendor.*

With God is awesome majesty.

23 We cannot reach the Almighty.
He is exalted in power.
In justice and great righteousness, he will not oppress.

24 Therefore men revere him.
He doesn't regard any who are wise of heart."

38

Then Yahweh answered Job out of the whirlwind,

2 "Who is this who darkens counsel
by words without knowledge?

3 Brace yourself like a man,
for I will question you, then you answer me!

4 "Where were you when I laid the foundations of the earth?
Declare, if you have understanding.

5 Who determined its measures, if you know?
Or who stretched the line on it?

6 After this, were its foundations fastened?
Or who laid its cornerstone,

7 when the morning stars sang together,
and all the sons of God shouted for joy?

8 "Or who shut up the sea with doors,
when it broke forth from the womb,

9 when I made clouds its garment,
and wrapped it in thick darkness,

10 marked out for it my bound,
set bars and doors,

11 and said: 'Here you may come, but no further.
Here your proud waves shall be stayed?'

12 "Have you commanded the morning in your days,
and caused the dawn to know its place;

13 that it might take hold of the ends of the earth,
and shake the wicked out of it?

14 It is changed as clay under the seal,
and stands forth as a garment.

15 From the wicked, their light is withheld.
The high arm is broken.

16 "Have you entered into the springs of the sea?
Or have you walked in the recesses of the deep?

17 Have the gates of death been revealed to you?
Or have you seen the gates of the shadow of death?

18 Have you comprehended the earth in its breadth?
Declare, if you know it all.

19 "What is the way to the dwelling of light?
As for darkness, where is its place,

20 that you should take it to its bound,
that you should discern the paths to its house?

21 Surely you know, for you were born then,
and the number of your days is great!

22 Have you entered the treasuries of the snow,
or have you seen the treasures of the hail,

23 which I have reserved against the time of trouble,
against the day of battle and war?

24 By what way is the lightning distributed,
or the east wind scattered on the earth?

25 Who has cut a channel for the flood water,
or the path for the thunderstorm;

26 To cause it to rain on a land where no man is;
on the wilderness, in which there is no man;

27 to satisfy the waste and desolate ground,
to cause the tender grass to spring forth?

[28]*Does the rain have a father?*
Or who fathers the drops of dew?

[29]*Out of whose womb came the ice?*
The gray frost of the sky, who has given birth to it?

[30]*The waters become hard like stone,*
when the surface of the deep is frozen.

[31]*"Can you bind the cluster of the Pleiades,*
or loosen the cords of Orion?

[32]*Can you lead forth the constellations in their season?*
Or can you guide the Bear with her cubs?

[33]*Do you know the laws of the heavens?*
Can you establish its dominion over the earth?

[34]*"Can you lift up your voice to the clouds,*
That abundance of waters may cover you?

[35]*Can you send forth lightnings, that they may go?*
Do they report to you, 'Here we are?'

[36]*Who has put wisdom in the inward parts?*
Or who has given understanding to the mind?

[37]*Who can number the clouds by wisdom?*
Or who can pour out the bottles of the sky,

[38]*when the dust runs into a mass,*
and the clods of earth stick together?

[39]*"Can you hunt the prey for the lioness,*
or satisfy the appetite of the young lions,

[40]*when they crouch in their dens,*
and lie in wait in the thicket?

[41]*Who provides for the raven his prey,*
when his young ones cry to God,
and wander for lack of food?

39

"Do you know the time when the mountain goats give birth?
Do you watch when the doe bears fawns?

[2]*Can you number the months that they fulfill?*
Or do you know the time when they give birth?

[3]*They bow themselves, they bring forth their young,*
they end their labor pains.

[4]*Their young ones become strong.*
They grow up in the open field.
They go forth and do not return again.

[5]*"Who has set the wild donkey free?*
Or who has loosened the bonds of the swift donkey,

[6]*Whose home I have made the wilderness,*
and the salt land his dwelling place?

[7]*He scorns the tumult of the city,*
neither does he hear the shouting of the driver.

[8]*The range of the mountains is his pasture,*
He searches after every green thing.

[9]*"Will the wild ox be content to serve you?*
Or will he stay by your feeding trough?

[10]*Can you hold the wild ox in the furrow with his harness?*
Or will he till the valleys after you?

[11]*Will you trust him, because his strength is great?*
Or will you leave to him your labor?

[12]*Will you confide in him, that he will bring home your seed,*
and gather the grain of your threshing floor?

[13]*"The wings of the ostrich wave proudly;*
but are they the feathers and plumage of love?

[14]*For she leaves her eggs on the earth,*

warms them in the dust,

15and forgets that the foot may crush them,
or that the wild animal may trample them.

16She deals harshly with her young ones, as if they were not hers.
Though her labor is in vain, she is without fear,

17because God has deprived her of wisdom,
neither has he imparted to her understanding.

18When she lifts up herself on high,
she scorns the horse and his rider.

19"Have you given the horse might?
Have you clothed his neck with a quivering mane?

20Have you made him to leap as a locust?
The glory of his snorting is awesome.

21He paws in the valley and rejoices in his strength.
He goes out to meet the armed men.

22He mocks at fear and is not dismayed,
neither does he turn back from the sword.

23The quiver rattles against him,
the flashing spear and the javelin.

24He eats up the ground with fierceness and rage,
neither does he stand still at the sound of the trumpet.

25As often as the trumpet sounds he snorts, 'Aha!'
He smells the battle afar off,
the thunder of the captains and the shouting.

26"Is it by your wisdom that the hawk soars,
and stretches her wings toward the south?

27Is it at your command that the eagle mounts up,
and makes his nest on high?

28On the cliff he dwells and makes his home,
on the point of the cliff and the stronghold.

29From there he spies out the prey.
His eyes see it afar off.

30His young ones also suck up blood.
Where the slain are, there he is."

40

Moreover, Yahweh answered Job,

2"Shall he who argues contend with the Almighty?
He who argues with God, let him answer it."

3Then Job answered Yahweh,

4"Behold, I am of small account. What shall I answer you?
I lay my hand on my mouth.

5I have spoken once and I will not answer;
Yes, twice, but I will proceed no further."

6Then Yahweh answered Job out of the whirlwind,

7"Now, brace yourself like a man.
I will question you and you will answer me.

8Will you even annul my judgment?
Will you condemn me, that you may be justified?

9Or do you have an arm like God?
Can you thunder with a voice like him?

10"Now, deck yourself with excellency and dignity.
Array yourself with honor and majesty.

11Pour out the fury of your anger.
Look at everyone who is proud and bring him low.

12Look at everyone who is proud and humble him.
Crush the wicked in their place.

13Hide them in the dust together.
Bind their faces in the hidden place.

14 Then I will also admit to you
that your own right hand can save you.

15 "See now, behemoth, which I made as
well as you.
He eats grass as an ox.
16 Look now, his strength is in his
thighs.
His force is in the muscles of his belly.
17 He moves his tail like a cedar.
The sinews of his thighs are knit
together.
18 His bones are like tubes of brass.
His limbs are like bars of iron.
19 He is the chief of the ways of God.
He who made him gives him his
sword.
20 Surely the mountains produce food for
him,
where all the animals of the field play.
21 He lies under the lotus trees,
in the covert of the reed and the marsh.
22 The lotuses cover him with their
shade.
The willows of the brook surround
him.
23 Behold, if a river overflows, he
doesn't tremble.
He is confident, though the Jordan
swells even to his mouth.
24 Shall any take him when he is on the
watch,
or pierce through his nose with a
snare?

41

"Can you draw out Leviathan[1] with
a fishhook,
or press down his tongue with a cord?
2 Can you put a rope into his nose,
or pierce his jaw through with a hook?
3 Will he make many petitions to you,
or will he speak soft words to you?
4 Will he make a covenant with you,
that you should take him for a servant
forever?
5 Will you play with him as with a
bird?
Or will you bind him for your girls?
6 Will traders barter for him?
Will they part him among the
merchants?
7 Can you fill his skin with barbed
irons,
or his head with fish spears?
8 Lay your hand on him.
Remember the battle and do so no
more.
9 Behold, the hope of him is in vain.
Won't one be cast down even at the
sight of him?
10 None is so fierce that he dare stir him
up.
Who then is he who can stand before
me?
11 Who has first given to me, that I
should repay him?
Everything under the heavens is mine.

12 "I will not keep silence concerning his
limbs,
nor his mighty strength, nor his goodly
frame.
13 Who can strip off his outer garment?
Who shall come within his jaws?
14 Who can open the doors of his face?
Around his teeth is terror.
15 Strong scales are his pride,
shut up together with a close seal.
16 One is so near to another,
that no air can come between them.
17 They are joined one to another.
They stick together, so that they cannot
be pulled apart.
18 His sneezing flashes out light.
His eyes are like the eyelids of the
morning.
19 Out of his mouth go burning torches.
Sparks of fire leap forth.
20 Out of his nostrils a smoke goes,
as of a boiling pot over a fire of reeds.
21 His breath kindles coals.

[1] 41:1 Leviathan is a name for a crocodile or similar creature.

A flame goes forth from his mouth.

22 There is strength in his neck.
Terror dances before him.

23 The flakes of his flesh are joined together.
They are firm on him.
They cannot be moved.

24 His heart is as firm as a stone,
yes, firm as the lower millstone.

25 When he raises himself up, the mighty are afraid.
They retreat before his thrashing.

26 If one attacks him with the sword, it cannot prevail;
nor the spear, the dart, nor the pointed shaft.

27 He counts iron as straw;
and brass as rotten wood.

28 The arrow cannot make him flee.
Sling stones are like chaff to him.

29 Clubs are counted as stubble.
He laughs at the rushing of the javelin.

30 His undersides are like sharp potsherds,
leaving a trail in the mud like a threshing sledge.

31 He makes the deep to boil like a pot.
He makes the sea like a pot of ointment.

32 He makes a path shine after him.
One would think the deep had white hair.

33 On earth there is not his equal,
that is made without fear.

34 He sees everything that is high.
He is king over all the sons of pride."

42

Then Job answered Yahweh,

2 "I know that you can do all things,
and that no purpose of yours can be restrained.

3 You asked, 'Who is this who hides counsel without knowledge?'
therefore I have uttered that which I did not understand,
things too wonderful for me, which I didn't know.

4 You said: 'Listen, now and I will speak;
I will question you and you will answer me.'

5 I had heard of you by the hearing of the ear,
but now my eye sees you.

6 Therefore I abhor myself,
and repent in dust and ashes."

7 It was so, that after Yahweh had spoken these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends; for you have not spoken of me the thing that is right, as my servant Job has. 8 Now, therefore, take to yourselves seven bulls and seven rams and go to my servant Job and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for I will accept him, that I not deal with you according to your folly. For you have not spoken of me the thing that is right, as my servant Job has."

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what Yahweh commanded them and Yahweh accepted Job.

10 Yahweh turned the captivity of Job when he prayed for his friends. Yahweh gave Job twice as much as he had before. 11 Then came there to him all his brothers and all his sisters and all those who had been of his acquaintance before and ate bread with him in his house. They comforted him and consoled him concerning all the evil that Yahweh had brought on him. Everyone also gave him a piece of money,[1] and everyone a ring of gold.

12 So Yahweh blessed the latter end of Job more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen and

[1] 42:11 literally, kesitah, a unit of money, probably silver

a thousand female donkeys. 13He had
also seven sons and three daughters.
14He called the name of the first,
Jemimah; and the name of the second,
Keziah; and the name of the third,
Keren Happuch. 15In all the land were
no women found so beautiful as the
daughters of Job. Their father gave
them an inheritance among their
brothers. 16After this Job lived one
hundred forty years and saw his sons
and his sons' sons, to four generations.
17So Job died, being old and full of days.

PSALMS
(ΨΑΛΜΟΙ)

1

1:1 Blessed ⌈indeed⌉ is the man
who has not walked in the counsel of the ungodly,
who has not stood in the way of sinners,
and has not sat in the seat[1] of evil men.
2 But his pleasure is in the law of the Lord,
and in his law will he meditate day and night.
3 He shall be as a tree planted by the brooks of waters,
which shall yield its fruit in its season,
and its leaf shall never fade;
and all that he does shall prosper,
4 Not so are the ungodly; —not so:
but rather as the chaff which the wind scatters away from the face of the earth.
5 Therefore the ungodly shall not stand in ⌈the⌉ judgment,
nor sinners in the counsel of the just.
6 For the Lord knows the way of the righteous;
but the way of the ungodly shall perish.

2

2:1 Why then did the heathen rage,
and the nations imagine vain things?
2 The kings of the earth stood up,
and the rulers have gathered themselves against the Lord and against his Christ;
3 saying: Let us break through their bonds,
and cast away their yoke from us.
4 He that dwells in the heavens shall laugh them to scorn,
and the Lord shall mock them.
5 Then shall he speak to them in his anger,
and trouble them in his fury.
6 But I have been made king by him on Zion his holy mountain,
7 declaring the ordinance of the Lord:
the Lord said to me: You are my Son,
today have I begotten you.
8 Ask of me and I will give you the heathen for your inheritance,
and the ends of the earth for your possession.
9 You shall rule them with a rod of iron;
you shall dash them in pieces as a potter's vessel.
10 Now, therefore understand, you kings:
be instructed, all you that judge the earth.
11 Serve the Lord with fear and rejoice in him with trembling.
12 Accept correction, for fear that at any time the Lord be angry,
and that you should perish from the righteous way:
when his wrath shall be suddenly kindled,

[1] Or "company"

blessed are all those who trust in him!

3

A Psalm of David when he fled from the presence of his son Abessalom.

3:1 O Lord, why are those who afflict me multiplied?
many rise up against me. 2 Many say concerning my soul,
There is no deliverance for him in his God.
3 But you, O Lord, are my helper:
my glory and the one that lifts up my head.
4 I cried to the Lord with my voice,
He heard me out of his holy mountain.
5 I lay down and slept; I awoke;
for the Lord will help me.
6 I will not be afraid of ten thousands of people,
who beset me round about.
7 Arise, Lord; deliver me, my God:
for you have stricken all who were without cause my enemies;
you have broken the teeth of sinners.
8 Deliverance is the Lord's and your blessing is upon your people.

4

For the End, a Song of David among the Psalms

4:1 When I called upon him, the God of my righteousness heard me:
you have made room for me in tribulation; pity me and hearken to my prayer.
2 O you sons on men, how long will you be slow of heart?
why then do you love vanity and seek what is false?
3 But do you know that the Lord has done wondrous things for his holy one:
the Lord will hear me when I cry to him!
4 Be angry and sin not; feel compunction upon your beds
for what you say in your hearts.
5 Offer the sacrifice of righteousness,
and trust in the Lord.
6 Many say, Who will show us good things?
the light of your countenance, O Lord, has been manifested towards us.
7 You have put gladness into my heart:
they have been satisfied with the fruit of their corn and wine and oil.
8 I will lie down in peace and sleep ⌈at once⌉:
for you, Lord, only have caused me to dwell in safety.

5

For the end, a Psalm of David, concerning her that inherits

5:1 Hearken to my words, O Lord, attend to my cry.
2 Attend to the voice of my supplication, my King and my God:
for to you, O Lord, will I pray.
3 In the morning you shall hear my voice:
in the morning I will stand beside you,
and I will see[1].

[1] Brenton has "in the morning will I wait upon you and will look up."

4 For you are not a god that desires iniquity;
neither shall the worker of wickedness dwell with you.
5 Neither shall the transgressors continue in your sight:
you hate, O Lord, all those who work iniquity.
6 You will destroy all that speak falsehood:
the Lord abhors the bloody and deceitful man.
7 But I will enter into your house in the multitude of your mercy:
I will worship in your fear toward your holy temple.
8 Lead me, O Lord, in your righteousness because of my enemies;
make my way plain before your face.
9 For there is no truth in their mouth; their heart is vain;
their throat is an open tomb; with their tongues they have used deceit.
10 Judge them, O God; let them fail of their counsels:
cast them out according to the abundance of their ungodliness;
for they have provoked you, O Lord.
11 But let all that trust on you be glad in you:
they shall exult for ever and you shall dwell in[1] them;
and all that love your name shall rejoice in you.
12 For you, Lord, shall bless the righteous:
you have surrounded us as with a shield of favor.

6

For the End, a Psalm of David among the Hymns for the eighth

6:1 O Lord, rebuke me not in your wrath,
neither chasten me in your anger.
2 Pity me, O Lord; for I am weak:
heal me, O Lord; for my bones are in torment.
3 My soul also is grievously troubled:
but you, O Lord, how long? 4 Return, O Lord, deliver my soul:
save me for your mercy's sake.
5 For in death no man remembers you:
in hades who will confess to you?[2]
6 I am wearied with my groaning; I shall wash my bed every night;
I shall water my couch with tears.
7 My eye is troubled because of my wrath;
I have grown old among all my enemies.[3]
8 Depart from me, all you that work iniquity;
for the Lord has heard the voice of my weeping.
9 The Lord has listened to my petition;
the Lord has accepted my prayer.
10 Let all my enemies be put to shame and confused:
let them be turned back and speedily be put to shame.

7

A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite

7:1 O Lord my God, in you have I trusted:
save me from all those who persecute me and deliver me.

[1] Brenton has "among"
[2] Brenton has "who will give you thanks in hades?"
[3] Brenton has "I am worn out because of all my enemies"

2 For fear that at any time the enemy seize my soul as a lion,
while there is none to ransom or save [me].
3 O Lord my God, if I have done this;
(if there is unrighteousness in my hands;)
4 if I have repaid those who requited me evil;[1]
may I then perish empty by means of my enemies.
5 Let the enemy persecute my soul and take it;
let him trample my life on the ground,
and lay my glory in the dust.

6 Arise, O Lord, in your wrath;
be exalted in the utmost boundaries of my enemies:
awake, O Lord my God, according to the decree which you did command.
7 The congregation of the nations shall compass you:
and for this cause do you return on high.
8 The Lord shall judge the nations:
judge me, O Lord, according to my righteousness,
and according to my innocence that is in me.
9 Oh let the wickedness of sinners come to an end;
and then you shall direct the righteous, O God that search the hearts and reins.
10 My help is righteous, coming from God who saves the upright in heart.
11 God is a righteous judge,
strong and patient, not inflicting vengeance every day.
12 If you will not repent, he will furbish his sword;
he has bent his bow and made it ready.
13 Upon it he has fitted the instruments of death;
he has prepared his arrows for those who burn.[2]

14 Behold, here is one who has worked with unrighteousness,
who has conceived toil and brought forth iniquity.[3]
15 He has opened a pit and dug it up,
He shall fall into the ditch he has made.
16 His trouble shall return on his own head,
and his unrighteousness shall come down on his own crown.
17 I will give thanks to the Lord according to his righteousness;
I will sing to the name of the Lord Most High.

8

For the end, concerning the wine-presses, a Psalm of David

8:1 O Lord, our Lord, how wonderful is your name in all the earth!
for your magnificence is exalted above the heavens.
2 Out of the mouth of infants and sucklings have you perfected praise,
because of your enemies; that you might put down the enemy and avenger.
3 For I will behold the heavens, the work of your fingers;
the moon and stars, which you have established.
4 What is man, that you are mindful of him?
or the son of man, that you visit him?
5 You made him a little less than angels[4],

[1] Brenton has "if I have requited with evil those who requited me with good"
[2] Brenton has "he has completed his arrows for the raging ones."
[3] Brenton has "Behold, he has travailed with unrighteousness, he has conceived trouble and brought forth iniquity."
[4] Hebrew: *elohim*

you have crowned him with glory and honor;
6 You have set him over the works of your hands:
you have put all things under his feet:
7 sheep and all oxen, yes and the cattle of the field;
8 the birds of the sky and the fish of the sea,
the creatures passing through the paths of the sea.
9 O Lord our Lord, how wonderful is your name in all the earth!

9

For the end, a Psalm of David, concerning the secrets of the Son.

9:1 I will give thanks to you, O Lord, with my whole heart;
I will recount all your wonderful works.
2 I will be glad and exult in you:
I will sing to your name, O you Most High.
3 When my enemies are turned back,
they shall be feeble and perish at your presence.
4 For you have maintained my cause and my right;
you sat on the throne, that judge righteousness.
5 You have rebuked the nations and the ungodly one has perished;
you have blotted out their name for ever, even unto ages of ages.
6 The swords of the enemy have failed utterly;
and you have destroyed cities: their memorial has been destroyed with a noise,
7 but the Lord endures for ever:
he has prepared his throne for judgment.
8 He will judge the world in righteousness,
he will judge the nations in uprightness.
9 The Lord also has become a refuge for the poor,
a timely help in affliction.
10 Let those who know your name hope in you:
for you, O Lord, have not failed those who diligently seek you.
11 Sing praises to the Lord who dwells in Zion:
declare his dealings among the nations.
12 For he remembered them, in avenging for blood:
he has not forgotten the supplication of the poor.
13 Have mercy upon me, O Lord;
look upon the affliction I suffer of my enemies,
you that lift me up from the gates of death:
14 that I may declare all your praises
in the gates of the daughter of Zion:
I will exult in your salvation.
15 The heathen are caught in the destruction which they planned:
in the very snare which they hid is their foot taken.
16 The Lord is known as executing judgments:
the sinner is taken in the works of his hands.
17 Let sinners be driven away into hades,
even all the nations that forget God.
18 For the poor shall not be forgotten for ever:
the patience of the needy ones shall not perish for ever.
19 Arise, O Lord, let not man prevail:
let the heathen be judged before you.
20 Appoint, O Lord, a lawgiver over them:
let the heathen know that they are mere humans. *Pause.*

10 IN MT = 9 CONTINUES IN LXX

10:1 Why stand you afar off, O Lord?
why do you overlook us in times of need, in affliction?
2 While the ungodly one acts proudly, the poor is hotly pursued:
the wicked are taken in the crafty counsels which they imagine.
3 Because the sinner praises himself for the desires of his heart;
and the unjust one blesses himself.
4 The sinner has provoked the Lord:
according to the abundance of his pride he will not seek after him:
God is not before him. 5 His ways are profane at all times;
your judgments are removed from before him:
he will gain the mastery over all his enemies.
6 For the sinner has said in his heart,
"I shall not be moved from generation to generation without evil[1].
7 His mouth is full of cursing, bitterness and fraud:
under his tongue are trouble and pain.
8 He lies in wait with rich men in secret places, in order to kill the innocent:
his eyes are set against the poor.
9 He lies in wait in secret as a lion in his den:
he lies in wait to ravish the poor,
to ravish the poor when he draws him after him:
he will bring him down in his snare.
10 He will bow down and fall when he has mastered the poor.
11 For he has said in his heart, God has forgotten:
God has turned away his face so as never to look.
12 Arise, O Lord God; let your hand be lifted up:
Do not forget the poor.
13 Why then, has the wicked provoked God?
for he has said in his heart, God will not punish.
14 You see it; for you do observe trouble and wrath,
to deliver them into your hands:
the poor has been left to you; you were a helper to the orphan.
15 Break the arm of the sinner and wicked man:
his sin shall be sought and he shall not be found because of it.[2]
16 The Lord shall reign for ever, even unto ages of ages:
you Gentiles shall perish out his land.
17 The Lord has heard the desire of the poor:
your ear has inclined to the state of their heart;
18 to plead for the orphan and afflicted,
So that one may ever boast upon the earth.

11 MT – 10 LXX

For the end, a Psalm of David

11:1 In the Lord I have put my trust:
how will you say to my soul, Flee to the mountains as a sparrow?
2 For behold the sinners have bent their bow,
they have prepared their arrows for the quiver,
to shoot secretly at the upright in heart.
3 For they have pulled down what you had established,

[1] Brenton has "continuing without evil"
[2] Brenton has "his sin shall be sought for and shall not be found."

but what has the righteous done?
4 The Lord is in his holy temple,
as for the Lord, his throne is in heaven:
his eyes look upon the poor, his stare examine the sons of men.
5 The Lord tries the righteous and the ungodly:
He that loves unrighteousness hates his own soul.
6 He shall rain upon sinners snares, fire and brimstone,
and a stormy blast shall be the portion of their cup.
7 For the Lord is righteous and loves righteousness;
his face beholds the upright.

12 MT = 11 LXX

For the end, A Psalm of David, upon the eighth

12:1 Save me, O Lord; for the godly man has failed;
for truth is diminished from among the children of men.
2 Every one has spoken vanity to his neighbor:
their lips are deceitful, they have spoken with a double heart.
3 Let the Lord destroy all the deceitful lips,
and the tongue that speaks great words:
4 They have said: We will magnify our tongue;
our lips are our own, who is our master?
5 Because of the misery of the poor,
and because of the sighing of the needy,
now will I arise, says the Lord, I will set them in salvation;
I will speak boldly in him.[1]
6 The oracles of the Lord are pure oracles;
as silver tried in the fire, proved in a furnace of earth, purified seven times.
7 You O Lord, shall keep us and shall preserve us,
from this generation and for ever.
8 The ungodly continue to prowl:
according to your greatness the sons of men are greatly exalted.

13 MT = 12 LXX

For the end, a Psalm of David.

13:1 How long, O Lord, will you forget me? ⌜Will it be⌝ for ever?
How long will you turn away your face from me?
2 How long shall I take counsel in my soul,
having sorrows in my heart daily?
How long shall my enemy be exalted over me?
3 Look on me, hearken to me, O Lord my God:
lighten my eyes, for fear that I sleep in death;
4 for fear that at any time my enemy say,
I have prevailed against him!
My persecutors will exult if ever I should be moved.
5 But I have hoped in your mercy; my heart shall exult in your salvation.
6 I will sing to the Lord who has dealt bountifully with me,
and I will sing psalms to the name of the Lord Most High.

[1] Brenton has "I will set them in safety; I will speak to them thereof openly."

14 MT = 13 LXX[1]

For the end, Psalm of David

14:1 The fool has said in his heart, There is no God.
They have corrupted themselves,
and become abominable in their devices;
there is none that does what is good,
there is not even so much as one.
2 The Lord looked down from heaven upon the sons of men,
to see if there were any that understood, or sought after God.
3 They have all gone out of the way,
they have become good for nothing,
there is no one that does good, no not even one.
Their throat is an open tomb; with their tongues they have used deceit;
the poison of vipers is under their lips,
their mouth is full of cursing and bitterness;
their feet are swift to shed blood:
destruction and misery are in their ways;
and the way of peace they have not known:
there is no fear of God before their eyes.
4 Will not all the workers of iniquity know,
they eat up my people as they would eat bread?
they have not called upon the Lord.
5 There were they alarmed with fear, where there was no fear;
for God is in the righteous generation.
6 you have shamed the counsel of the poor,
because the Lord is his hope.
7 Who will bring the salvation of Israel out of Zion?
when the Lord brings back the captivity of his people,
let Jacob exult and let Israel be glad!

15 MT = 14 LXX

A Psalm of David

15:1 O Lord, who shall sojourn in your tabernacle?
Who shall dwell in your holy mountain?
2 The one walks blameless and works righteousness,
who speaks truth in his heart.
3 Who has not spoken craftily with his tongue,
neither has done evil to his neighbor,
nor taken up a reproach against those who dwelt nearest to him.
4 In his sight an evil-worker is despised,
but he honors those who fear the Lord.
He swears to his neighbor and disappoints him not.
5 He has not lent his money at interest,
and has not received bribes against the innocent.
The one who does these things shall never be moved.

16 MT = 15 LXX

A writing of David

[1] Romans 3:10-18 follows the LXX over MT

16:1 Keep me, O Lord; for I have hoped in you.
2 I said to the Lord, You are my Lord;
for you have no need of my goodness.
3 On behalf of the saints that are in his land,
he has magnified all his pleasure in them.
4 As for those who speak in haste,
Their weaknesses have been multiplied;
I will by no means assemble their bloody meetings,
neither will I make mention of their names with my lips.
5 The Lord is the portion of my inheritance and of my cup:
you are he that restores my inheritance to me.
6 The lines have fallen to me in the best places,
yes, I have a most excellent heritage.
7 I will bless the Lord who has instructed me;
And my inner being has convicted me even into the night.
8 I foresaw the Lord always before my face;
for he is on my right hand, that I should not be moved.
9 Therefore my heart rejoiced an my tongue exulted;
moreover also my flesh shall rest in hope:
10 because you will not leave my soul in hades,
neither will you suffer your Holy One to see corruption.
11 You have made known to me the ways of life;
you will fill me with joy with your countenance:
at your right hand there are delights for ever.

17 MT = 16 LXX

A prayer of David

17:1 Hearken, O Lord of my righteousness,
attend to my petition;
give ear to my prayer not uttered with deceitful lips.
2 Let my judgment come forth from your presence;
let my eyes behold righteousness.
3 You have proved my heart; you have visited me by night;
you have tried me as with fire and unrighteousness has not been found in me:
That my mouth shall not speak the works of men,
for the sake of the words of your lips I have kept hard ways.[1]
5 Direct my steps in your paths, that my steps may not slip.
6 I have cried, for you heard me,
O God: incline your ear to me and hearken to my words.
7 Show the marvels of your mercies,
you that save those who hope in you.
8 Keep me as the apple of the eye from those who resist your right hand:
you shall screen me by the covering of your wings,
9 from the face of the ungodly that have afflicted me:
my enemies have encircled my soul.
10 They have enclosed themselves with their own fat:
their mouth has spoken pride.
11 They have now cast me out and surrounded me:
they have set their eyes so as to bow them down to the ground.
12 They laid wait for me as a lion ready for prey,

[1] Brenton has "I am purposed that my mouth shall not speak amiss. As for the works of men, by the words of thy lips I have guarded myself from hard ways."

and like a young lion dwelling in secret places.
13 Arise, O Lord, prevent them and cast them down:
deliver my soul from the ungodly:
draw your sword from the enemies of your hand.[1]
O Lord, destroy them from the earth; scatter them in their life,
though their belly has been filled with your hidden treasures:
they have been satisfied with uncleanness,
and they have left the remnant of their possessions to their young children.
15 But I shall appear in righteousness before your face:
I shall be satisfied when your glory appears.

18 MT = 17 LXX

For the end, a Psalm of David, the servant of the Lord; the words which he spoke to the Lord, even the words of this Song, in the day in which the Lord delivered him out the hand of all his enemies and out the hand of Saul: He said:

18:1 I will love you, O Lord, my strength.
2 The Lord is my firm support and my refuge and my deliverer;
my God is my helper, I will hope in him;
he is my defender and the horn of my salvation and my helper.
3 I will call upon the Lord with praises,
and I shall be saved from my enemies.
4 The pangs of death pressed on me,
and the torrents of ungodliness troubled me exceedingly.
5 The pangs of hades came around me:
the snares of death encircled me.
6 When I was afflicted I called upon the Lord and cried to my God:
he heard my voice out of this holy temple;
my cry shall enter before him, even into his ears.
7 Then the earth shook and quaked,
the foundations of the mountains were disturbed,
they were shaken, because God was angry with them.
8 There went up a smoke in his wrath,
and fire burst into a flame at his presence: coals were kindled at it.
9 He bowed the heaven and came down:
thick darkness was under his feet.
10 He mounted on cherubim and flew:
he flew on the wings of winds.
11 He made darkness his secret place:
round about him was his tabernacle, even dark water in the clouds of the air.
12 At the brightness before him the clouds passed,
hail and coals of fire.
13 The Lord also thundered from heaven,
and the Highest uttered his voice.
14 He sent forth his weapons and scattered them;
he multiplied lightnings and they were confused.
15 The springs of waters appeared,
and the foundations of the world were exposed, at your rebuke,
O Lord, at the blasting of the breath of your wrath.
16 He sent from on high and took me,
he drew me to himself out of many waters.
17 He will deliver me from my mighty enemies,

[1] Brenton has “draw thy sword, because of the enemies of thine hand.”

and from those who hate me; for they are stronger than I.
18 They prevented me in the day of my affliction:
but the Lord was my stay against them.
19 He brought me out into a wide place:
he will deliver me, because he has pleasure in me.
20 The Lord will recompense me according to my righteousness;
even according to the purity of my hands will he recompense me.
21 For I have kept the way of the Lord
and have not wickedly departed from my God.
22 For all his judgments were before me,
and his ordinances departed not from me.
23 I shall be blameless with them,
and shall keep myself from my iniquity.
24 The Lord shall recompense me according to my righteousness,
and according to the purity of my hands before his eyes.
25 With the holy you will be holy;
and with the innocent you will be innocent.
26 With the excellent man you will be excellent;
and with the perverse you will show your strength.
27 For you will save the lowly people,
and will humble the eyes of the proud.
28 For you, O Lord, will light my lamp:
my God, you will lighten my darkness.
29 For by you shall I be delivered from a troop;
and by my God I will pass over a wall.
30 As for my God, his way is perfect:
the oracles of the Lord are tried in the fire;
he is a protector of all those who hope in him.
31 For who is God but the Lord? And who is a god except our God?
32 It is God that girds me with strength,
and has made my way blameless:
33 who strengthens my feet as the feet of a deer,
and sets me upon high places.[1]
34 He instructs my hands for war:
and you have made my arms as a brazen bow.
35 You have made me secure in my salvation:
your right hand has helped me and your correction has upheld me to the end;
yes, your correction itself shall instruct me.
36 You have made room for my goings under me,
and by footsteps did not fail.
37 I will pursue my enemies and overtake them;
and I will not turn back until they are consumed.
38 I will dash them to pieces and they shall not be able to stand:
they shall fall under my feet.
39 For you have girded me with strength for war:
you have beaten down under me all that rose up against me.
40 you have also shown me the back of my enemies ⌜as they fled⌝;[2]
and you have destroyed those who hated me.
41 They cried, but there was no deliverer:
even to the Lord, but he hearkened not to them.
42 I will grind them as the mud of the streets:
and I will beat them small as dust before the wind.

[1] Verses 32-34 are used as vesting prayers when the priest puts on the belt (zone / poyas)
[2] Brenton has "And you has made mine enemies turn their backs before me"

43 Deliver me from the opposition of the people:
you shall make me head of the Gentiles:
a people whom I knew not served me,
44 at the hearing of the ear they obeyed me:
foreign children cringed before me.
45 The foreign children became old,
they became lame and fell away from their paths.
46 The Lord lives; and blessed be my God;
Let the God of my salvation be exalted.
47 It is God that avenges me,
he has subdued the nations under me!
48 [You are] my deliverer from angry enemies:
you shall set me on high above those who rise up against me:
you shall deliver me from the unrighteous man.
49 Therefore I will confess to you, O Lord, among the Gentiles,
and sing to your name.
50 God magnifies the deliverances of his king;
he deals mercifully with David his anointed,
and with his descendants for ever.

19 MT = 18 LXX

For the end, a Psalm of David

19:1 The heavens declare the glory of God;
the firmament proclaims the work of his hands.
2 Day to day utters speech,
and night to night proclaims knowledge.
3 There are no speeches or words in which their voices are not heard.
4 Their voice is gone out into all the earth,
and their words to the ends of the world.
5 In the sun he has set his tabernacle;
He comes forth as a bridegroom out of his chamber:
he will exult as a hero[1] to run his course.
6 His going forth is from the height of heaven,
and his goal unto the height of heaven:
no one shall be hidden from his heat.[2]
7 The law of the Lord is perfect, converting souls:
the testimony of the Lord is faithful, instructing infants.
8 The ordinances of the Lord are right, rejoicing the heart:
the commandment of the Lord is bright, enlightening the eyes.
9 The fear of the Lord is pure,
enduring unto ages of ages:
the judgments of the Lord are true and completely justified.
10 They are be more desired than gold and precious stone:
sweeter also than honey and the honey-comb.
11 For your servant keeps to them:
in the keeping of them there is great reward.
12 Who will understand his transgressions?
purge me from my secret sins;
13 Spare your servant the attack of strangers:

[1] Or "giant" (Brenton)
[2] Brenton has "His going forth is from the extremity of heaven and his circuit to the other end of heaven: and no one shall be hidden from his heat."

if they do not gain the dominion over me,
then shall I be blameless and I shall be clear from great sin.
14 So the sayings of my mouth and the meditation of my heart
shall be pleasing continually before you,
O Lord my helper and my redeemer.

20 MT = 19 LXX

For the end, a Psalm of David

20:1 May the Lord hear you in the day of trouble;
May the name of the God of Jacob defend you.
2 May he send you help from the sanctuary,
and help you out of Zion.
3 May he remember all your sacrifice,
and enrich your whole-burnt-offering.
4 May he grant you according to your heart,
and fulfill all your desire.
5 We will exult in your salvation,
and in the name of our God shall we be magnified:
may the Lord fulfill all your petitions.
6 Now, I know that the Lord has saved his anointed[1]:
he shall hear him from his holy heaven:
the salvation of his right hand is mighty.
7 Some glory in chariots and some in horses:
but we will glory in the name of the Lord our God.
8 They are overthrown and fallen:
but we are risen and have been set upright.
9 O Lord, save the king: and hear us whenever we call upon you.

21 MT = 20 LXX

For the end, a Psalm of David

21:1 O Lord, the king shall rejoice in your strength;
and in your salvation he shall greatly exult.
2 You have granted him the desire of his soul,
and have not withheld from him the request of his lips.
3 For you have shielded him with blessings of goodness:
you have set upon his head a crown of precious stone.
4 He asked life of you and you gave him length of days unto ages of ages.
5 His glory is great in your salvation:
you will crown him with glory and majesty.
6 For you will give him a blessing unto ages of ages:
you will make him glad with joy by your countenance.
7 For the king trusts in the Lord,
and through the mercy of the Highest he shall not be moved.
8 Let your hand be found by all your enemies:
let your right hand find all that hate you.
9 You shall make them as a fiery oven at the time of your presence:
the Lord shall trouble them in his anger and fire shall devour them.
10 You shall destroy their fruit from the earth,
and their descendance from among the sons of men.

[1] Or "Christ"

11 For they intended evils against you;
they imagined a device which they shall not be able to accomplish.
12 You shall make them flee in the end,
And you will confront their face.
13 Be exalted, O Lord, in your strength:
we will sing and praise your mighty acts.

22 MT = 21 LXX

For the end, concerning the morning aid, a Psalm of David

22:1 O God, my God, come to my help:
why have you forsaken me?
the account of my transgressions is far from my salvation.
2 O my God, I will cry to you by day,
but you will not hear:
and [when I will cry to you] by night,
it shall not be considered as folly to me.
3 But you, the praise of Israel, dwell in a sanctuary.
4 Our fathers hoped in you; they hoped and you did deliver them.
5 They cried to you and were saved:
they hoped in you and were not ashamed.
6 But I am a worm and not a man;
a reproach of men and scorn of the people.
7 All who saw me mocked me:
they spoke with their lips, they shook the head, saying:
8 He hoped in the Lord: let him deliver him,
let the Lord save him if he takes pleasure in this man.
9 For you are the one that drew me out of the womb;
my hope from my mother's breasts.
10 I have depended on you from the womb:
you are my God from my mother's womb.
11 Do not stand far away from me;
for affliction is near and there is no helper.
12 Many bullocks have surrounded me:
fat bulls have beset me all around.
13They have opened their mouth against me,
as a ravening and roaring lion.
14 I am poured out like water and all my bones are loosened:
my heart has become like melting wax.
15 My strength is dried up like an empty jar;
and my tongue is glued to my throat;
and you have brought me down to the dust of death.
16 For many dogs have surrounded me:
the assembly of the wicked doers has encircled me:
they have pierced my hands and my feet.
17 They counted all my bones;
and they observed and gazed at me.
18 They parted my garments among themselves,
and cast lots for my clothing.
19 But you, O Lord, do not be distant to help:
be ready to come to my assistance.
20 Deliver my soul from the sword;

my uniquely loved[1] from the power of the dog.
21 Save me from the lion's mouth;
in my humiliation, [save me] from the one-horned beast.
22 I will declare your name to my brothers:
in the midst of the assembly will I sing praise to you.
23 you that fear the Lord, praise him;
all you descendants of Jacob, glorify him:
let all the descendants of Israel fear him.
24 For he has not despised nor been angry
at the supplication of the poor;
nor turned away his face from me;
but when I cried to him, he heard me.
25 I praise you in the great congregation:
I will pay my vows before those who fear him.
26 The poor shall eat and be satisfied;
and those who seek him shall praise the Lord:
their heart shall live for ever.
27 All the ends of the earth shall remember and turn to the Lord:
and all the kindreds of the nations shall worship before him.
28 For the kingdom is the Lord's;
He is the governor of the nations.
29 All the prosperous of the earth have eaten and worshiped:
all that go down to the earth shall fall down before him:
my soul also lives to him, 30 and my descendants shall serve him:
the generation that is coming shall be known to the Lord.
31 They shall declare his righteousness to the people that shall be born,
whom the Lord has made.

23 MT = 22 LXX

A Psalm of David

23:1 The Lord tends me as a shepherd,
There is nothing I shall want[2].
2 In a place of green grass, there he has made me dwell:
he has nourished me by resting waters.
3 He has restored my soul:
he has guided me into the paths of righteousness, for his name's sake.
4 Yes, even if I should walk in the midst of the shadow of death,
I will not be afraid of evils:
for you are with me; [with] your rod and your staff,
these have comforted me.
5 You have prepared a table before me
in presence of those who afflict me:
you have completely anointed my head with oil;
your cup cheers me like the best wine.
6 Your mercy also shall follow me all the days of my life:
and my dwelling shall be in the house of the Lord
for length of days.

[1] Greek μονογενῆ μου – see NT appendix regarding John 1:18. This could to expanded as "uniquely loved [son] or [life/soul]"
[2] Or "lack"

24 MT = 23 LXX

A Psalm for David on the first day of the week

24:1 The earth is the Lord's in its fullness;
the world and all that dwell in it.
2 He has founded it upon the seas,
and prepared it upon the rivers.
3 Who shall go up to the mountain of the Lord,
who shall stand in his holy place?
4 The one that is innocent in his hands and pure in his heart;
who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbor.
5 He shall receive a blessing from the Lord,
and mercy from God his Savior.
6 This is the generation of those who seek him,
that seek the face of the God of Jacob. *Pause.*

7 Lift up your gates, you princes,
be lifted up, you everlasting[1] doors;
and the king of glory shall enter.
8 Who is this king of Glory?
the Lord strong and mighty, the Lord mighty in battle.
9 Lift up your gates, you princes;
be lifted up, you everlasting doors;
and the king of glory shall enter.
10 Who is this king of glory?
The Lord of Hosts, he is this king of glory![2]

25 MT = 24 LXX

A Psalm of David

25:1 To you, O Lord, have I lifted up my soul.
2 O my God, I have trusted in you:
let me not be put to shame, neither let my enemies laugh me to scorn.
3 For none of those who wait on you shall in any way be ashamed:
But let those whose transgress without cause be put to shame.
4 Show me your ways, O Lord; and teach me your paths.
5 Lead me in your truth, teach me: for you are God my Savior:
and I have waited on you all the day.
6 Remember your compassions, O Lord and your mercies,
for they are from everlasting.
7 Do not remember the sins of my youth,
nor my sins of ignorance:
remember me according to your mercy,
for your goodness' sake, O Lord.
8 Good and upright is the Lord:
therefore will he instruct sinners in the way.
9 The meek will he guide in judgment:
the meek will he teach his ways.
10 All the ways of the Lord are mercy and truth

[1] Or "ancient"
[2] This Psalm is used during the Matins of the Resurrection service (Pascha), in many Greek Orthodox churches. The bishop or presbyter stands at the closed doors of the temple and the dialogue of Psalm 23 LXX takes place.

to those who seek his covenant and his testimonies.
11 For your name's sake, O Lord,
be merciful to my sin; for it is great.
12 Who is the man that fears the Lord?
The Lord shall instruct him in the way which he has chosen.
13 His soul shall dwell in prosperity;
and his seed shall inherit the earth.
14 The Lord is the strength of those who fear him;
and his covenant is to manifest truth to them.
15 my eyes are continually to the Lord;
for he shall draw my feet out of the snare.
16 Look upon me and have mercy upon me;
for I am an only child and poor.
17 The afflictions of my heart have been multiplied;
deliver me from my distress.
18 Look upon my affliction and my trouble;
and forgive all my sins.
19 Look upon my enemies; for they have been multiplied;
and they have hated me with unjust hatred.
20 Keep my soul and deliver me:
let me not be put to shame for I have hoped in you.
21 The innocent and upright have joined themselves to me:
for I waited for you, O Lord.
22 Deliver Israel, O God, out of all his afflictions.

26 MT = 25 LXX

A Psalm of David

26:1 Judge me, O Lord; for I have walked in my innocence:
and hoping in the Lord I shall not be moved.
2 Prove me, O Lord and try me;
purify as with fire my reins and my heart.
3 For your mercy is before my eyes:
and I am well pleased with your truth.
4 I have not sat with the council of vanity,
and will in no way enter in with transgressors.
5 I have hated the assembly of evil-doers;
and will not sit with ungodly men.
6 I will wash my hands in innocence,[1]
and compass your altar, O Lord:
7 to hear the voice of praise and to declare all your wonderful works.
8 O Lord, I loved the beauty of your house,
and the place where your glory dwells.
9 Do not destroy not my soul with the ungodly,
nor my life with bloodthirsty men:
10 in whose hands are iniquities,
and their right hand is filled with bribes.
11 But I have walked in my innocence:
redeem me and have mercy upon me.
12 My foot stands in an even place:
in the congregations will I bless you, O Lord.

[1] Verses 6-12 are used as part of the vesting prayers during handwashing.

27 MT = 26 LXX

A Psalm of David, before he was anointed

27:1 The Lord is my light and my Savior;
whom shall I fear?
The Lord is the defender of my life;
of whom shall I be afraid?
2 When evil-doers drew near against me to eat up my flesh,
my persecutors and my enemies have fainted and fell.
3 Though an army should set itself in array against me,
my heart shall not be afraid:
though war should rise up against me,
in this am I confident.
4 One thing have I asked of the Lord,
this will I earnestly seek:
that I should dwell in the house of the Lord,
all the days of my life,
that I should behold the fair beauty of the Lord,
and survey his temple.
5 For in the day of my afflictions,
he hid me in his tabernacle:
he sheltered me in the secret of his tabernacle;
he set me up on a rock.
6 And now, behold, he has lifted up my head over my enemies:
I entered and offered in his tabernacle the sacrifice of joy;
I will sing even sing psalms to the Lord.
7 Hear, O Lord, my voice which I have uttered aloud:
pity me and hearken to me.
8 My heart said to you, I have diligently sought your face:
your face, O Lord, I will seek.
9 Turn not your face away from me, turn not you away from your servant in anger:
be my helper, forsake me not;
and, O God my Savior, do not overlook me.
10 For my father and my mother have forsaken me,
but the Lord has taken me to himself.
11 Teach me, O Lord, in your way,
and guide me in a right path, because of my enemies.
12 Do not deliver me to the desire of those who afflict me;
for unjust witnesses have risen up against me,
and injustice has lied within herself.
13 I believe that I shall see the goodness of the Lord
in the land of the living.
14 Wait on the Lord: be of good courage,
Let your heart be strengthened: yes wait on the Lord.

28 MT = 27 LXX

A Psalm of David

28:1 To you, O Lord, have I cried;
my God, be not silent toward me:
for fear that you be silent toward me,

and so I should be likened to those who go down to the pit.
2 Hearken to the voice of my supplication,
when I pray to you when I lift up my hands toward your holy temple.
3 Draw not away my soul with sinners,
and destroy me not with the workers of iniquity,
they speak peace with their neighbors,
but evils are in their hearts.
4 Give them according to their works,
and according to the wickedness of their devices:
give them according to the works of their hands;
render their recompense to them.
5 Because they have not attended to the works of the Lord,
even to the works of his hands,
you shall pull them down and shall not build them up.
6 Blessed be the Lord, for he has listened to the voice of my petition.
7 The Lord is my helper and my defender;
my heart has hoped in him and I am helped:
my flesh has revived and willingly will I give praise to him.
8 The Lord is the strength of his people,
and the shield of the salvation of his anointed[1].[2]
9 Save your people and bless your inheritance:
take care of them and lift them up for ever.

29 MT = 28 LXX

A Psalm of David on the occasion of the solemn assembly of the Tabernacle

29:1 Bring to the Lord, you sons of God,
bring to the Lord young rams;
bring to the Lord glory and honor.
2 Bring to the Lord glory, due to his name;
worship the Lord in his holy court.
3 The voice of the Lord is upon the waters:
the God of glory has thundered: the Lord is upon many waters.
4 The voice of the Lord is mighty;
the voice of the Lord is full of majesty.
5 There is the voice of the Lord who breaks the cedars;
the Lord will break the cedars of Lebanon.
6 He will beat them small, even Lebanon itself, like a calf;
and as the beloved son of the one-horned beast[3].
7 There is a voice of the Lord who divides a flame of fire.
8 A voice of the Lord who shakes the wilderness;
the Lord will shake the wilderness of Cades.
9 The voice of the Lord strengthens the deer and will uncover the thickets:
and in his temple every one speaks of his glory.
10 The Lord will dwell on the waterflood:
and the Lord will sit a king for ever.
11 The Lord will give strength to his people;
the Lord will bless his people with peace.

[1] Or "Christ"
[2] Brenton has "The Lord is the strength of his people and the saving defender of his anointed."
[3] Or "unicorns" (Brenton)

30 MT = 29 LXX

For the end, a Psalm and Song at the dedication of the house of David

30:1 I will exalt you, O Lord; or you have lifted me up,
and not caused my enemies to rejoice over me.
2 O Lord my God, I cried to you,
and you did heal me.
3 O Lord, you have brought up my soul from hades,
you have delivered me from among those who go down to the pit.
4 Sing to the Lord, you his saints,
and give thanks for the remembrance of his holiness.
5 For anger is in his wrath, but life in his favor:
weeping shall continue into the evening, but joy shall be in the morning.
6 I said in my prosperity, I shall never be moved.
7 O Lord, in your good pleasure you have added strength to my beauty:
but you turned away your face and I was troubled.
8 To you, O Lord, will I cry;
and to my God will I make supplication.
9 What profit is there in my blood,
when I go down to corruption?[1]
Shall the dust give praise to you?
or shall it declare your truth?
10 The Lord heard and had compassion upon me;
the Lord has become my helper.
11 You have turned my mourning into joy:
you have rent off my sackcloth and girded me with gladness;
12 that my glory may sing praise to you,
and that I may not be pierced with sorrow.
O Lord my God,
I will give thanks to you for ever.

31 MT = 30 LXX

For the end, a Psalm of David, an utterance of extreme fear

31:1 O Lord, I have hoped in you;
let me never be ashamed:
deliver me in your righteousness and rescue me.
2 Incline your ear to me;
make haste to rescue me:
be to me a protecting God,
and a house of refuge to save me.
3 For you are my strength and my refuge;
and you shall guide me for your name's sake and maintain me.
4 You shall bring me out of the snare which they have hidden for me;
for you, O Lord, are my defender.
5 Into your hands I will commit my spirit[2]:
you have redeemed me, O Lord God of truth.
6 You have hated those who idly persist in vanities:
but I have hoped in the Lord.
7 I will exult and be glad in your mercy:

[1] Brenton has "destruction"
[2] See Luke 23:46

for you have looked upon my affliction;
you have saved my soul from distresses.
8 You have not shut me up into the hands of the enemy:
you have set my feet in a wide place.
9 Pity me, O Lord, for I am afflicted:
my eye is troubled with indignation, my soul and my inner being.
10 For my life is spent with grief,
and my years with groanings:
my strength has been weakened through poverty,
and my bones are troubled.
11 I became a reproach among all my enemies,
but even more so to my neighbors and a fear to my acquaintance:
those who saw me without fled from me.
12 I have been forgotten as a dead man out of mind:
I have become as a broken vessel.
13 For I heard the slander of many that dwelt round about:
when they were gathered together against me,
they took counsel to take my life.
14 But I hoped in you, O Lord:
I said: You are my God.
15 My lots are in your hands:
deliver me from the hand of my enemies,
16 and from those who persecute me.
Make your face to shine upon your servant:
save me in your mercy.
17 O Lord, let me not be ashamed,
for I have called upon you:
let the ungodly be ashamed and brought down to hades.
18 Let the deceitful lips become speechless,
Since they speak iniquity against the righteous with pride and scorn.
19 How abundant is the multitude of your goodness, O Lord,
which you have laid up for those who fear you!
you have accomplished it out for those who hope on you,
in the presence of the sons of men.
20 You will hide them in the secret of your presence
from the scrutiny of man:
you will screen them in a tabernacle
from the contradiction of ⌜slandering⌝ tongues.
21 Blessed be the Lord:
for he has magnified his mercy in a fortified city.
22 But I said in my extreme fear,
I am cast out from the sight of your eyes:
therefore you did hearken, O Lord,
to the voice of my supplication when I cried to you.
23 Love the Lord, all you his saints:
for the Lord seeks for truth and repays those who deal very proudly.
24 Be of good courage,
Let your heart be strengthened, all you that hope in the Lord.

32 MT = 31 LXX

A Psalm of instruction by David

32:1 Blessed are those whose transgressions are forgiven,
and who sins are covered.

2 Blessed is the man to whom the Lord will not impute sin,
and whose mouth there is no guile.
3 Because I kept silence, my bones have become old,
from my crying all the day.
4 For day and night your hand was heavy upon me:
I became thoroughly miserable while a thorn was fastened in me.
5 I acknowledged my sin and hid not my iniquity:
I said: I will confess my iniquity to the Lord against myself;
and you forgave the ungodliness of my heart.
6 Therefore shall every holy one pray to you in a fitting time:
only in the flood of many waters they shall not come near to him.
7 You are my refuge from the affliction that encompasses me;
my joy, to deliver me from those who have surrounded me.
8 I will instruct you and guide you
in this way by which you shall go:
I will fix my eyes upon you.
9 Be not as horse and mule, which have no understanding;
but you must constrain their jaws with bit and curb,
for fear that they should come near to you.
10 Many are the scourges of the sinner:
but mercy shall protect whoever hopes in the Lord.
11 Be glad in the Lord and exult, you righteous:
and glory, all you that are upright in heart.

33 MT = 32 LXX

A Psalm of David

33:1 Rejoice in the Lord, you righteous;
praise is fitting for the upright.
2 Praise the Lord on the harp;
play to him on a psaltery of ten strings.
3 Sing to him a new song;
play skillfully with a loud noise.
4 For the word of the Lord is right;
and all his works are faithful.
5 He loves mercy and judgment;
the earth is full the mercy of the Lord.
6 By the Word of the Lord the heavens were established;
and all the host of them by the Spirit[1] of his mouth.
7 Who gathers the waters of the sea as in a bottle;
who lays up the deeps in treasuries.
8 Let all the earth fear the Lord;
Let all that dwell in the world be moved because of him.
9 For he spoke and they were made;
he commanded and they were created.
10 The Lord frustrates the counsels of the nations;
he brings to nought the reasonings of the peoples,
and the counsels of princes.
11 But the counsel of the Lord endures for ever,
the thoughts of his heart from generation to generation.
12 Blessed is the nation whose God is the Lord;
the people whom he has chosen for his own inheritance.

[1] Or "breath"

13 The Lord looks out of heaven;
he beholds all the sons of men.
14 He looks from his prepared habitation
on all the dwellers on the earth;
15 he who fashioned their hearts alone;
who understands all their works.
16 A king is not saved because of a great army;
and a giant shall not be delivered by the greatness of his strength.
17 A horse is vain for safety;
neither shall he be delivered by the greatness of his power.
18 Behold, the eyes of the Lord are on those who fear him,
those who hope in his mercy;
19 to deliver their souls from death,
and to keep them alive in famine.
20 Our soul waits on the Lord;
for he is our helper and defender.
21 For our heart shall rejoice in him,
and we have hoped in his holy name.
22 Let your mercy, O Lord, be upon us,
as we have hoped in you.

34 MT = 33 LXX

A Psalm of David when he changed his countenance before Abimelech;
He let him go and he departed.

34:1 I will bless the Lord at all times:
his praise shall be continually in my mouth.
2 My soul shall find glory in the Lord:
let the meek hear and rejoice.
3 Magnify the Lord with me,
Let us exalt his name together.
4 I sought the Lord diligently,
He listened to me and delivered me from all my exiles.
5 Draw near to him and be enlightened:
and your faces shall not be ashamed.
6 This poor man cried and the Lord listened to him,
he delivered him from all his afflictions.
7 The angel of the Lord will encamp around those who fear the Lord,
and will deliver them.
8 Taste and see that the Lord is good:
blessed is the man who hopes in him.
9 Fear the Lord, all you his saints:
for there is no want to those who fear him.
10 The rich have become poor and hungry:
but those who diligently seek the Lord shall not lack any good thing. *Pause.*
11 Come, you children, hear me:
I will teach you the fear of the Lord.
12 What man is there that desires life,
loving to see good days?
13 Keep your tongue from evil and your lips from speaking guile.
14 Turn away from evil and do good; seek peace and pursue it.
15 The eyes of the Lord are over the righteous,
and his ears are open to their prayer:
16 but the face of the Lord is against those who do evil,

to destroy their memorial from the earth.
The righteous cried and the Lord listened to them,
17 he delivered them out of all their afflictions.
18 The Lord is near to those who are of a contrite heart;
he will save the lowly in spirit.
19 Many are the afflictions of the righteous:
but the Lord will deliver out of them all.
20 He keeps all their bones:
not one of them shall be broken[1].
21 The death of sinners is evil:
and those who hate righteousness will be condemned.
22 The Lord will redeem the souls of his servants:
none of those who hope in him shall offend.

35 MT = 34 LXX

A Psalm of David

35:1 Judge you, O Lord, those who injure me,
fight against those who fight against me.
2 Take hold of shield and buckler,
and arise for my help.
3 Bring forth a sword and stop those who persecute me:
say to my soul, I am your salvation.
4 Let those who seek my soul be ashamed and confounded:
let those who devise evils against me be turned back and put to shame.
5 Let them be as dust before the wind,
with an angel of the Lord afflicting them.
6 Let their way be dark and slippery,
and may an angel of the Lord persecute them.
7 For without cause they have hidden for me their destructive snare:
without a cause they have insulted my soul.
8 Let a snare which they know not come upon them;
and the net which they hid take them;
Let them fall into that very snare.
9 But my soul shall exult in the Lord:
it shall delight in his salvation.
10 All my bones shall say, O Lord, who is like to you?
delivering the poor out of the hand of those who are stronger,
yes, the poor and needy from those who spoil him.
11 Unjust witnesses arose and asked me of things I new not.
12 They rewarded me evil for good and barrenness[2] to my soul.
13 But I when they troubled me, put on sackcloth,
and I humbled my soul with fasting:
my prayer shall return to my own bosom.
14 I behaved agreeably towards them as with a neighbor or brother:
I humbled myself as one mourning and sad of countenance.
15 Yet they rejoiced against me,
and plagues were plentifully brought against me;
I knew it not: they were scattered, but did not repented.
16 They tempted me, they sneered at me with contempt,
they gnashed their teeth upon me.

[1] See John 19:36
[2] Brenton has "bereavement"

17 O Lord when will you look upon me?
Deliver my soul from their mischief,
my uniquely precious[1] [life] from the lions.
18 I will give thanks to you even in a great congregation:
among many people I will praise you.
19 Let not those who are my enemies without a cause rejoice against me;
they hate me for nothing and conspire with their eyes.
20 For to me they spoke peaceably,
but imagined deceits in their anger.
21 They opened wide their mouth upon me;
they said Aha, aha, our eyes have seen it.
22 You have seen it, O Lord: do not keep silence:
O Lord, do not withdraw yourself from me.
23 Awake, O Lord and attend to my judgment,
even to my cause, my God and my Lord.
24 Judge me, O Lord, according to your righteousness,
O Lord my God; Let them not rejoice against me.
25 Let them not say in their hearts,
Aha, aha, it is pleasing to our soul:
neither let them say, We have devoured him!
26 Let them be confounded and ashamed together
those who rejoice at my afflictions:
let them be clothed with shame and confusion
as they speak great words against me.
27 Let those who rejoice in my righteousness
exult and be glad:
Let those who desire the peace of his servant always say,
The Lord be magnified!
28 My tongue shall meditate on your righteousness,
and on your praise all the day.

36 MT = 35 LXX

For the end, by David the servant of the Lord

36:1 The transgressor, that he may sin, says within himself,
that there is no fear of God before his eyes.
2 For he has dealt craftily within,
In order not to discover his own iniquity and hate it.
3 The words of his mouth are transgression and deceit:
he is not inclined to understand how to do good.
4 He devises evil plans on his bed;
he gives himself to every evil way;
and does not abhor evil.
5 O Lord, your mercy is in the heaven;
and your truth reaches to the clouds.
6 Your righteousness is as the mountains of God,
your judgments are as a great deep:
O Lord, you will preserve men and beasts.
7 How have you multiplied your mercy, O God!
so the children of men shall trust in the shelter of your wings.
8 They shall be inebriated[2] with the abundance of your house;

[1] Brenton has "only-begotten one"
[2] Brenton has "fully satisfied"

and you shall cause them to drink of the full stream of your delights.
9 For with you is the fountain of life:
in your light we shall see light.
10 Extend your mercy to those who you know;
and your righteousness to the upright in heart.
11 Let not the foot of pride come against me,
Let not the hand of sinners move me.
12 There have all the workers of iniquity fallen:
they are cast out and shall not be able to stand.

37 MT = 36 LXX

A Psalm of David

37:1 Do not fret because of the wicked,
neither be envious of those who do iniquity.
2 For they shall soon be whithered as the grass,
and shall soon fall away as the green herbs.
3 Hope in the Lord and do good;
dwell on the land and you shall be fed with its riches.
4 Delight yourself in the Lord;
He shall grant you the requests of your heart.
5 Disclose your way to the Lord and hope in him;
He shall bring it to pass.
6 He shall bring forth your righteousness as the light,
and your judgment as the noon-day.
7 Submit yourself to the Lord and supplicate him:
Do not fret because of the one that prospers in his way,
at the man that does unlawful deeds.
8 Ease from anger and forsake wrath:
fret not yourself so as to do evil.
9 For evil-doers shall be destroyed:
but those who wait on the Lord,
shall inherit the land.
10 Yet a little while and the sinner shall not be,
you shall seek for his place and not find it.
11 But the meek shall inherit the earth;
they shall delight themselves in the abundance of peace.
12 The sinner will watch for the righteous,
and gnash his teeth upon him.
13 But the Lord shall laugh at him:
for he foresees that his day will come.
14 Sinners have drawn their swords,
they have bent their bow, to cast down the poor and needy,
and to kill the upright in heart.
15 Let their sword enter into their own heart,
and their bows be broken.
16 A little is better to the righteous
than the abundant wealth of sinners.
17 For the arms of sinners shall be broken;
but the Lord supports the righteous.
18 The Lord knows the ways of the perfect;
and their inheritance shall be for ever.
19 They shall not be ashamed in an evil time;
and in days of famine they shall be satisfied.

20 For the sinners shall perish;
and the enemies of the Lord at the moment of their being honored and exalted
have utterly vanished like smoke.
21 The sinner borrows and will not pay again:
but the righteous has compassion and gives.
22 For those who bless him shall inherit the earth;
and those who curse him shall be utterly destroyed.
23 The steps of a man are rightly ordered by the Lord:
He will take pleasure in his way.
24 When he falls, he shall not be ruined:
for the Lord supports his hand.
25 I was once young, indeed I am now old;
yet I have not seen the righteous forsaken,
nor his descendants seeking bread.
26 He is merciful and lends continually;
and his offspring shall be blessed.
27 Turn aside from evil and do good;
That you may dwell for ever.
28 For the Lord loves judgment,
and will not forsake his saints;
they shall be preserved for ever: the blameless shall be avenged,
but the seed of the ungodly shall be utterly destroyed.
29 But the righteous shall inherit the earth,
and dwell upon it for ever.
30 The mouth of the righteous will meditate wisdom,
his tongue will speak of judgment.
31 The law of his God is in his heart;
and his steps shall not slide.
32 The sinner watches the righteous,
and seeks to kill him.
33 But the Lord will not leave him in his hands,
nor by any means condemn him when he is judged.
34 Wait on the Lord and keep his way,
He shall exalt you to inherit the land:
when the wicked are destroyed, you shall see it.
35 I saw the ungodly exalting himself very highly,
and lifting himself up like the cedars of Lebanon.
36 Yet I passed by and Behold! he was not ⌜there⌝:
I sought him, but his place was not found.
37 Maintain innocence and behold uprightness:
for there is a remnant to the peaceable man.
38 But the transgressors shall be utterly destroyed:
the remnants of the ungodly shall be devastated.
39 But the salvation of the righteous is of the Lord;
He is their defender in the time of affliction.
40 The Lord shall help them and deliver them:
He shall rescue them from sinners and save them,
because they have hoped in him.

38 MT = 37 LXX

A Psalm of David for remembrance concerning the Sabbath-day

38:1 O Lord, rebuke me not in your wrath,
neither chasten me in your anger.

2 For your weapons are fixed in me,
and you have pressed your hand heavily upon me.
3 For there is no health in my flesh because of your anger;
there is no peace to my bones because of my sins.
4 For my transgressions have gone over my head:
they have pressed heavily upon me like a weighty burden.
5 My bruises have become foul and corrupt,
because of my foolishness.
6 I have been wretched and bowed down continually:
I went with a mourning countenance all the day.
7 For my soul is filled with delusions;[1]
and there is no health in my flesh.
8 I have been afflicted and extremely downcast:
I have groaned for the turmoil of my heart.
9 But all my desire is before you;
and my groaning is not hidden from you.
10 My heart is troubled, my strength has failed me;
and the light of my eyes is not with me.
11 My friends and my neighbors drew near before me and stood still;
and my nearest of kin stood afar off.
12 While those who pressed hard upon me sought my soul:
and those who sought to hurt me hurt spoke vanities,
they devised deceits all the day.
13 But I, as a deaf man, heard not;
and I was as a speechless man not opening his mouth.
14 I was as a man that hears not,
and who has no reproofs in his mouth.
15 For I hoped in you, O Lord: you will hear, O Lord my God.
16 For I said: for fear that my enemies rejoice against me:
for when my feet were moved, they spoke with pride against me.
17 For I am ready for plagues,
and my grief is continually before me.
18 For I will declare my iniquity,
and be distressed for my sin.
19 But my enemies live and they are mightier than I:
those who hate me unjustly have multiplied.
20 Those who reward evil for good slandered me;
because I followed righteousness;
they cast me forth, the beloved, as a loathsome carcass.[2]
21 Forsake me not, O Lord my God: depart not from me.
22 Draw near to my help, O Lord of my salvation.

39 MT = 38 LXX

For the end, a Song of David, to Idithun

39:1 I said: I will take heed to my ways,
So that I may not sin with my tongue:
I set a guard on my mouth, while the sinner stood in my presence.
2 I was speechless and humbled myself,
I kept silence from good words; and my grief was renewed.
3 My heart grew hot within me,

[1] Brenton has “mockings”
[2] Brenton omits the last line of this verse

and a fire would kindle in my meditation:
I spoke with my tongue,
4 O Lord, make me to know my end,
and the number of my days, what it is;
that I may know what I lack.
5 Behold, you have made my days old;
and my existence is as nothing before you:
No, every man living is altogether vanity.
6 Surely man walks in a shadow;
No, he is disquieted in vain:
he lays up treasures and knows not for whom he shall gather them.
7 And now what is my expectation?
is it not the Lord? And my ground of hope is with you.
8 Deliver me from all my transgressions:
you have made me a reproach to the foolish.
9 I was speechless and opened not my mouth;
for you are he that made me.
10 Remove your scourges from me:
I have fainted because of the strength of your hand.
11 You discipline man with rebukes for iniquity,
and you make his life to consume away like a spider's web;
No, every man is disquieted in vain.
12 O Lord, hearken to my prayer and my supplication:
attend to my tears:
be not silent, for I am a sojourner in the land,
and a stranger, as all my fathers were.
13 Spare me, that I may be refreshed,
before I depart and be no more.

40 MT – 39 LXX

For the end, a Psalm of David

40:1 I waited patiently for the Lord;
He heard me and listened to my supplication.
2 He brought me up out of a pit of misery,
and from miry clay:
He set my feet on a rock and ordered my goings aright.
3 He put a new song into my mouth,
even a hymn to our God:
many shall see it and fear,
and they shall hope in the Lord.
4 Blessed is the man whose hope is in the name of the Lord,
and who has not regarded vanities and false frenzies.
5 O Lord my God, you have multiplied your wonderful works,
and in your thoughts there is none who shall be likened to you:
I declared and spoke of them:
they exceeded number.
6 Sacrifice and offering you would not;
but a body have you prepared me[1]:
whole-burnt-offering and sacrifice for sin you did not require.
7 Then I said: Behold, here I come:
in the volume of the book it is written concerning me,

[1] Hebrews 10:5 quotes and follows LXX against MT

8 I desired to do your will, O my God,
and your law in the midst of my heart.
9 I have preached righteousness in the great congregation;
Behold! I will not refrain my lips;
O Lord, you know my righteousness.
10 I have not hid your truth within my heart,
and I have declared your salvation;
I have not hid your mercy and your truth from the great congregation.
11 But you, Lord, remove not your compassion far from me;
your mercy and your truth have helped me continually.
12 For innumerable evils have encompassed me;
my transgressions have taken hold of me,
and I was not able to see;
they are multiplied more than the hairs of my head;
and my heart has failed me.
13 Be pleased, O Lord, to deliver me;
O Lord, draw near to help me.
14 Let those who seek my soul, to destroy it,
be ashamed and confounded together;
let those who wish me evil be turned backward and put to shame.
15 Let those who say to me, Aha, aha, quickly receive shame for their reward.
16 Let all those who seek you, O Lord, exult and rejoice in you;
Let those who love your salvation say continually,
The Lord be magnified.
17 But I am poor and needy;
the Lord will take care of me;
you are my helper and my defender, O my God, do not delay.

41 MT = 40 LXX

For the end, a Psalm of David

41:1 Blessed is the man who remembers the poor and the needy:
the Lord shall deliver him in an evil day.
2 May the Lord preserve him and keep him alive,
bless him on the earth,
and not deliver him into the hands of his enemy.
3 May the Lord help him upon the bed of his pain;
you have made all his bed in his sickness.
4 I said: O Lord, have mercy upon me; heal my soul;
for I have sinned against you.
5 My enemies have spoken evil against me, saying:
When shall he die and his name perish?
6 If he came to see me, his heart spoke in vain;
he gathered iniquity to himself; he went forth and spoke such a way.
7 All my enemies whispered against me;
against me they devised to hurt me.
8 They denounced a wicked word against me,
saying: Now, that he lies, shall he not rise up again?
9 For even the man of my peace, in whom I trusted,
who ate my bread, lifted up his heel against me[1].
10 But you, O Lord, have compassion upon me,
raise me up and I shall obtain justice from them.

[1] See John 13:18

11 By this I know that you have delighted in me,
because my enemy shall not rejoice over me.
12 But you did help me because of my innocence,
and have established me before you for ever.
13 Blessed be the Lord God of Israel
from everlasting and to everlasting. Amen, Amen!

42 MT = 41 LXX

For the end, a Psalm for instruction, for the sons of Core

42:1 As the deer that yearns
for fountains of water,
so my soul is longing
for you, O God.
2 My soul has been thirsting
for the living God:
when shall I enter and appear
before [the face of] God?
3 My tears have become my bread
By night, by day,
while they say to me all the day long:
Where is your God?
4 I remembered these things
and poured out my soul,
for I will go to the place of your wondrous tabernacle,
even to the house of God,
with a voice of exultation and thanksgiving
and with the sound of those who keep festival.
5 Why then are you very sad O my soul?
and why then do you trouble me?
hope in God; I will give thanks to him;
he is the salvation of my countenance.
6 O my God, my soul has been troubled within me:
therefore will I remember you
from the land of Jordan, and of the Ermonites,
from the little hill.
7 Deep is calling on deep
at the voice of your torrents:
all your clouds and your waves
have gone over me.
8 By day the Lord will command his mercy,
and manifest it by night:
with me is prayer to the God of my life.
9 I will say to God, You are my helper;
why have you forgotten me?
why then do I go looking downcast,
while the enemy oppresses me?
10 While my bones were breaking,
those who afflicted me reproached me;
while they said to me every day,
Where is your God?
11 Why then are you very sad O my soul?
and why then do you trouble me?
hope in God; for I will give thanks to him;

he is the health of my countenance and my God.

43 MT = 42 LXX

A Psalm of David

43:1 Judge me, O God and plead my cause,
against an ungodly nation:
deliver me from the unjust and crafty man.
2 For you, O God, are my strength:
why then have you cast me off?
and why do I go sad of countenance,
while the enemy oppresses me?
3 Send forth your light and your truth:
they have led me and brought me to your holy mountain and tabernacles.
4 I will go in to the altar of God,
to the God who gladdens my youth:
I will give thanks to you on the harp, O God, my God.
5 Why then are you very sad, O my soul?
and why then do you trouble me?
Hope in God; for I will give thanks to him,
he is the health of my countenance and my God.

44 MT = 43 LXX

For the end, a Psalm for instruction, for the sons of Core

44:1 O God, we have heard with our ears,
our fathers have told us, the work which you performed in their days,
in the days of old.
2 Your hand utterly destroyed the heathen and you established them:
you did afflict the nations and cast them out.
3 For they did not inherited the land by their own sword
and their own arm did not deliver them;
but your right hand and your arm and the light of your countenance,
because you were well pleased in them.
4 You are indeed my King and my God,
who command deliverances for Jacob.
5 In you will we push down our enemies
and in your name will we bring to nought those who rise up against us.
6 For I will not trust in my bow and my sword shall not save me.
7 For you have saved us from those who afflicted us
and you have put to shame those who hated us.
8 In God will we make our boast all the day
and to your name will we give thanks for ever. *Pause.*

9 But now you have cast off and put us to shame;
you will not go forth with our armies.
10 You have turned us back before our enemies;
and those who hated us spoiled for themselves.
11 You made us as sheep for meat;
and you scattered us among the nations.
12 You have sold your people without price

and there was no multitude in their jubilations.[1]
13 You have made us a reproach to our neighbors,
a scorn and derision those who are around us.
14 You have made us a proverb among the Gentiles,
a shaking of the head among the nations.
15 All the day my shame is before me
and the confusion of my face has covered me,
16 because of the voice of the slanderer and reviler;
because of the enemy and avenger.
17 All these things have come upon us:
but we have not forgotten you,
neither have we dealt unrighteously in your covenant.
18 Our heart has not gone back;
but you have turned aside our paths from your way.
19 For you have laid us low in a place of affliction
and the shadow of death has covered us.
20 If we have forgotten the name of our God
and if we have spread out our hands to a strange god;
shall not God search these things out?
21 He knows the secrets of the heart!
22 For your sake we are killed all the day long;
we are counted as sheep for slaughter.
23 Awake, why then sleep you, O Lord?
arise and do not cast us off for ever.
24 Why then turn you your face away
and forget our poverty and our affliction?
25 For our soul has been brought down to the dust;
We have crawled upon the earth.
26 Arise, O Lord, help us and redeem us for your name's sake.

45 MT = 44 LXX

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved

45:1 My heart has uttered a good matter:
I declare my works to the king:
my tongue is the pen of a quick writer.
2 You are more beautiful than the sons of men:
grace has been shed forth on your lips:
therefore God has blessed you for ever.
3 Gird your sword upon your thigh,
O Mighty One, in your comeliness and in your beauty;
4 Bend your bow, prosper and reign,
because of truth and meekness and righteousness;
and your right hand shall guide you wonderfully.
5 Your weapons are sharpened, Mighty One,
(the nations shall fall under you) they are in the heart of the king's enemies.
6 Your throne, O God, is unto ages of ages[2]:
the sceptre of your kingdom is a sceptre of righteousness.
7 You have loved righteousness and hated iniquity:
therefore God, your God,
has anointed you with the oil of gladness above those who partake of you.[1]

[1] Brenton has "and there was no profit by their exchange"
[2] See Hebrews 1:8

8 Myrrh, stacte and cassia are exhaled from your garments
and out of the ivory palaces,
9 with which kings' daughters have gladdened you for your honor:
the queen stood by on your right hand,
clothed in golden vestments and arrayed in many colors[2].
10 Hear, O daughter and see and incline your ear;
forget also your people and your father's house.
11 Because the king has desired your beauty;
for he is your Lord.
12 The daughter of Tyre shall present him gifts;
the rich of the people of the land shall supplicate your favor.
13 All her glory is that of the daughter of the king of Esebon,
robed as she is in golden fringed garments,
14 in embroidered clothing:
virgins shall be brought to the king after her:
her companions shall be brought to you.
15 They shall be brought with gladness and exultation:
they shall be led into the king's temple.
16 Instead of your fathers, children are born to you:
you shall make them princes over all the earth.
17 They shall make mention of your name from generation to generation:
therefore shall the nations give thanks to you for ever,
even unto ages of ages.

46 MT = 45 LXX

For the end, for the sons of Core; a Psalm concerning secret things

46:1 God is our refuge and strength,
a help in the afflictions that have come heavily upon us.
2 Therefore will we not fear when the earth is troubled
and when the mountains are moved into the depths of the seas.
3 Their waters have roared and been troubled,
the mountains have been troubled by his might.
4 The flowings of the river gladden the city of God:
the Most High has sanctified his tabernacle.
5 God is in her midst; she shall not be moved:
God shall help her with his countenance.
6 The nations were troubled, the kingdoms were shaken:
he uttered his voice, the earth shook.
7 The Lord of powers is with us;[3]
the God of Jacob is our helper.
8 Come and behold the works of the Lord,
what wonders he has achieved on the earth.
9 Putting an end to wars as for the ends of the earth;
he will crush the bow and break in pieces the weapon
and burn the bucklers with fire.
10 Be still and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.
11 The Lord of hosts is with us;

[1] Brenton has "above thy fellows"
[2] A verse said by the priest during when the particle for the Theotokos is placed on the paten during prokomede.
[3] Brenton has "hosts"

the God of Jacob is our helper.

47 MT = 46 LXX

For the end, a Psalm for the sons of Core.

47:1 Clap your hands, all you nations;
shout to God with a voice of exultation.
2 For the Lord Most High is terrible;
he is a great king over all the earth.
3 He has subdued the peoples under us
and the nations under our feet.
4 He has chosen out his inheritance for us,
the beauty of Jacob which he loved. *Pause.*
5 God has ascended with a shout,
the Lord with a sound of a trumpet.
6 Sing praises to our God, sing praises:
sing praises to our King, sing praises.
7 For God is king of all the earth:
sing praises with understanding.
8 God reigns over the nations:
God sits upon the throne of his holiness.
9 The rulers of the people are assembled with the God of Abra'am:
for God's mighty ones of the earth have been greatly exalted.

48 MT = 47 LXX

A Psalm of praise for the sons of Core on the second day of the week

48:1 Great is the Lord and greatly to be praised
in the city of our God, in his holy mountain.
2 The city of the great King is well planted on the mountains of Zion,
with the joy of the whole earth, on the sides of the north.
3 God is known in her palaces when he undertakes to help her.
4 For, behold the kings of the earth were assembled, they came together.
5 They saw and so they wondered:
they were troubled, they were moved.
6 Trembling took hold on them:
there were the pangs as of a woman in labor.
7 You will break the ships of Tharsis with a violent wind.
8 As we have heard, so have we also seen,
in the city of the Lord of hosts,
in the city of our God: God has founded it for ever.
9 We have thought of your mercy, O God,
in the midst of your people.
10 According to your name, O God,
so is also your praise to the ends of the earth:
your right hand is full of righteousness.
11 Let mount Zion rejoice, let the daughters of Judaea exult,
because of your judgments, O Lord.
12 Go around Zion and encompass her: number her towers.
13 Mark well her strength and observe her palaces;
so that you may tell the next generation.
14 For this is our God unto ages of ages: he will be our guide unto ages of ages.

49 MT = 48 LXX

For the end, a Psalm for the sons of Core

49:1 Hear these words, all you nations,
hearken, all you that dwell upon the earth:
2 both the lowly and sons of great men;
the rich and poor man together.
3 My mouth shall speak of wisdom;
and the meditation of my heart shall bring forth understanding.
4 I will incline my ear to a parable: I will open my riddle on the harp.
5 Why then should I fear in the evil day?
the iniquity of my heel shall compass me.
6 Those who trust in their strength
and boast themselves in the multitude of their wealth
7 A brother does not redeem, shall a man redeem?
he shall not give to God a ransom for himself,
8 or the price of the redemption of his soul,
though he labor for ever, 9 and live to the end,
so that he should not see corruption.
10 When he shall see wise men dying,
the fool and the senseless one shall perish together;
and they shall leave their wealth to strangers.
11 Their tombs are their houses for ever,
even their tabernacles to all generations:
they have invoked their names upon their lands.[1]
12 Man, being in honor, does not understands:
he is compared to the senseless cattle and is like to them.
13 This their way is an offence to them:
yet afterwards men will commend their sayings.
14 They have laid them as sheep in hades;
death shall feed on them;
and the upright shall have dominion over them in the morning
and their help shall fail in hades from their glory.
15 But God shall deliver my soul from the power of hades,
when he shall receive me.
16 Fear not when a man is enriched
and when the glory of his house is increased.
17 For he shall take nothing when he dies;
neither shall his glory descend with him.
18 For his soul shall be blessed in his life:
he shall give thanks to you when you do well to him.
19 Yet he shall go in to the generation of his fathers;
he shall never see light.
20 Man that is in honor, understands not:
he is compared to the senseless cattle and is like them.

50 MT = 49 LXX

A Psalm for Asaph

50:1 The God of gods, the Lord, has spoken and called the earth
from the rising of the sun to its going down.

[1] Brenton has "they have called their lands after their own names"

2 Out of Zion comes the excellence of his beauty.
3 God, our God, shall come manifestly and shall not keep silence:
a fire shall be kindled before him
and around him there shall be a very great tempest.
4 He shall summon the heaven above and the earth,
that he may judge his people.
5 Assemble you his saints to him,
those who have engaged in a covenant with him upon sacrifices.
6 The heavens shall declare his righteousness: for God is judge. *Pause.*

7 Hear, my people and I will speak to you, O Israel:
I will testify to you: I am God, your God.
8 I will not reprove you on account of your sacrifices;
for your whole-burnt-offerings are before me continually.
9 I will take no bullocks out of your house,
nor male goats out of your flocks.
10 For all the wild beasts of the thicket are mine,
the cattle on the mountains and oxen.
11 I know all the birds of the sky;
and the beauty of the field is mine.
12 If I should be hungry, I will not tell you:
for the world is mine and its fullness.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 Offer to God the sacrifice of praise;
and pay your vows to the Most High.
15 Call upon me in the day of affliction;
and I will deliver you and you shall glorify me. *Pause.*

16 But to the sinner God has said:
Why do you declare my ordinances and take up my covenant in your mouth?
17 Whereas you have hated instruction and have cast my words behind you.
18 If you saw a thief, you ran along with him
and you have cast in your lot with adulterers.
19 Your mouth has multiplied wickedness
and your tongue has framed deceit.
20 You sat down, spoke against your brother
and scandalized your mother's son.
21 These things you did and I kept silence:
you thought wickedly that I should be like you,
but I will reprove you and set your offences before you.
22 Now, consider these things, you that forget God,
for fear that he destroy you and there is no deliverer.
23 The sacrifice of praise will glorify me:
and that is the way by which I will show to him
the salvation of God.

51 MT = 50 LXX

For the end, a Psalm of David
when Nathan the prophet came to him when he had gone to Bersabee.

51:1 Have mercy upon me, O God, according to your great mercy;
according to the multitude of your compassions blot out my transgression.
2 Wash me thoroughly from my iniquity and cleanse me from my sin.
3 For I am conscious of my iniquity;

and my sin is continually before me.
4 Against you alone have I sinned
and done evil before you:
that you might be justified in your sayings
and overcome in your judgments.
5 For, behold, I was conceived in iniquities
and in sins did my mother conceive me.
6 For, behold, you love truth:
you have manifested to me the secret and hidden things of your wisdom.
7 You shall sprinkle me with hyssop and I shall be purified:
you shall wash me and I shall be made whiter than snow.
8 You shall cause me to hear gladness and joy:
the afflicted bones shall rejoice.
9 Turn away your face from my sins and blot out all my iniquities.
10 Create in me a clean heart, O God;
and renew a right spirit in my inner being.
11 Do not cast me away from your presence;
and do not remove your holy Spirit from me.
12 Restore to me the joy of your salvation:
establish me with your guiding Spirit.
13 Then will I teach transgressors your ways;
and ungodly men shall return to you.
14 Deliver me from bloodguiltiness, O God,
the God of my salvation:
then my tongue shall joyfully declare your righteousness.
15 O Lord, you shall open my lips;
and my mouth shall declare your praise.
16 If you desired sacrifice, I would have given it:
you will not take pleasure in whole-burnt-offerings.
17 Sacrifice to God is a broken spirit:
a broken and humbled heart God will not despise.
18 Do good, O Lord, to Zion in your good pleasure;
Let the walls of Jerusalem be rebuilt.
19 Then shall you be pleased with a sacrifice of righteousness,
With offering and whole-burnt sacrifices:
then shall they offer calves upon your altar.

52 MT = 51 LXX

For the end, a Psalm of instruction by David when Doec the Idumean came and told Saul and said to him: David is gone to the house of Abimelech.

52:1 Why do you, O mighty man,
boast of iniquity in your mischief?
All day long 2 your tongue has devised unrighteousness;
like a sharpened razor you have accomplished deceit.
3 You have loved wickedness more than goodness;
unrighteousness better than to speak righteousness.
4 You have loved all words of destruction and a deceitful tongue.
5 Therefore may God destroy you for ever,
may he pluck you up to utterly remove you from your dwelling
and your root from the land of the living.
6 The righteous shall see and fear
they shall laugh at him and say,
7 Behold the man who made not God his help;

but trusted in the abundance of his wealth and strengthened himself in his vanity.
8 But I am as a fruitful olive in the house of God:
I have trusted in the mercy of God for ever,
even unto ages of ages.
9 I will give thanks to you for ever,
for you have done it: and I will wait on your name;
it is good before the saints.

53 MT = 52 LXX

For the end, a Psalm of David upon Maeleth, of instruction

53:1 The fool has said in his heart,
There is no God.
They have corrupted themselves
and become abominable in iniquities:
there is none that does good.
2 God looked down from heaven upon the sons of men,
to see if there were any that understood, or sought after God.
3 They have all gone out of the way,
they have become complexly worthless;
there is none that does good,
there is not even one.
4 Will none of the workers of iniquity understand,
they devour my people as they would eat bread?
they have not called upon God.
There were they greatly afraid, where there was no fear:
5 God has scattered the bones of the men-pleasers;
they were ashamed, for God despised them.
6 Who will bring the salvation of Israel out of Zion?
When the Lord turns the captivity of his people,
Jacob shall exult and Israel shall be glad.

54 MT = 53 LXX

For the end, among Hymns of instruction by David
when the Ziphites came and said to Saul, Behold, is not David hid with us?

54:1 Save me, O God, by your name
and judge me by your might.
2 O God, hear my prayer; hearken to the words of my mouth.
3 For strangers have risen up against me
and mighty men have sought my life:
they have not set God before them. *Pause.*
4 For Behold! God assists me; and the Lord is the helper of my soul.
5 He shall return evil to my enemies;
and utterly destroy them in your truth.
6 I will willingly sacrifice to you:
I will give thanks to your name, O Lord; for it is good.
7 For you have delivered me out of all affliction
and my eye has seen my desire upon my enemies.

55 MT = 54 LXX

For the end, among Hymns of instruction by David

55:1 Hearken, O God, to my prayer;
and disregard not my supplication.
2 Attend to me and hearken to me:
I was grieved in my meditation and troubled;
3 because of the voice of the enemy
and because of the oppression of the sinner:
for they brought iniquity against me
and were filled with fierge anger against with me.
4 My heart was troubled within me;
and the fear of death fell upon me.
5 Fear and trembling came upon me and darkness covered me.
6 I said: O that I had wings as those of a dove!
then would I flee away and be at rest.
7 Behold! I have fled afar off and dwelt in the wilderness.
8 I waited for him that should deliver me
from distress of spirit and tempest.
9 Destroy, O Lord and divide their tongues:
for I have seen iniquity and denial of truth in the city.
10 Day and night he shall go around it upon its walls:
Iniquity, sorrow and unrighteousness are in the midst of it;
11 and usury and craft have not failed from its streets.
12 If an enemy had reproached me,
I would have endured it;
and if one who hated me had spoken boastfully against me,
I would have hidden myself from him.
13 But you, O man like minded,
my guide and my acquaintance,
14 who in companionship with me sweetened our food:
we walked in the house of God in concord.
15 Let death come upon them,
Let them go down alive into hades,
for iniquity is in their dwellings, in the midst of them.
16 I cried to God and the Lord listened to me.
17 Evening, morning and at noon
I will declare and make known my wants:
He shall hear my voice.
18 He shall deliver my soul in peace from those who draw near to me:
for they were with me in many cases.
19 God shall hear and bring them low,
even he that has existed from eternity.
Because they suffer no reverse they have not feared God.
20 He has reached forth his hand for retribution;
they have profaned his covenant.
21 They were scattered at the anger of his countenance
and his heart drew near them.
His words were smoother than oil, yet they are as darts.
22 Cast your care upon the Lord,
He shall sustain you;
he shall never suffer the righteous to be moved.
23 But you, O God, shall bring them down to the pit of destruction;
bloody and crafty men shall not live out half their days;
but I will hope in you, O Lord.

56 MT = 55 LXX

For the end, concerning the people that were removed from the sanctuary, by David for a memorial when the Philistines caught him in Geth.

56:1 Have mercy upon me, O God;
for I am trodden down; all the day long I am being afflicted me.
2 My enemies have trodden me down all the day
from the dawning of the day; for there are many at war against me.
3 They shall be afraid, but I will trust in you.
4 In God I will praise my words;
all the day have I hoped in God;
I will not fear what flesh shall do to me.
5 All the day long they have distorted my words;
all their devices are against me for evil.
6 They will dwell near and hide themselves;
they will watch my steps, as I have waited patiently in my soul.
7 You will on no account save them;
you will bring down the people in wrath.
8 O God, I have declared my life to you;
you have set my tears before you, even according to your promise.
9 My enemies shall be turned back,
in the day by which I shall call upon you;
behold, I know that you are my God.
10 In God, will I praise his word;
in the Lord will I praise his saying.
11 I have hoped in God;
I will not be afraid of what man shall do to me.
12 The vows of your praise, O God,
I will fulfill them as they are upon me.
13 For you have delivered my soul from death
and my feet from sliding,
so that I should be well-pleasing before God
in the light[1] of the living.

57 MT = 56 LXX

For the end. Destroy not: by David, for a memorial when he fled from the presence of Saul to the cave.

57:1 Have mercy, upon me, O God,
have mercy upon me:
for my soul has trusted in you:
and in the shadow of your wings will I hope,
until the iniquity have passed away.
2 I will cry to God Most High;
the God who has blessed me.
3 He sent ⌜help⌝ from heaven and saved me;
he gave to reproach those who trampled on me:
God has sent forth his mercy and his truth;
4 He has delivered my soul from the midst of the young lions:
I lay down to sleep, though troubled.
As for the sons of men, their teeth are arms and flying weapons

[1] Brenton has "land"

and their tongue a sharp sword.
5 Be exalted, O God, above the heavens;
and your glory above all the earth.
6 They have prepared snares for my feet a
nd have bowed down my soul:
they have dug a pit before my face
and fallen into it themselves.
7 My heart, O God, is ready, my heart is ready:
I will sing, yes will sing psalms.
8 Awake, my praise; awake, psaltery and harp:
I will awake early.
9 O Lord, I will give thanks to you among the nations:
I will sing to you among the Gentiles.
10 For your mercy has been magnified even to the heavens
and your truth to the clouds.
11 Be exalted, O God, above the heavens;
and your glory above all the earth.

58 MT = 57 LXX

For the end. Destroy not: by David, for a memorial

58:1 If you do indeed speak righteousness,
then do you judge rightly, you sons of men.
2 For you work iniquities in your hearts in the earth:
your hands plot unrighteousness.
3 Sinners have gone astray from the womb:
they go astray from the belly: they speak lies.
4 Their venom is like that of a serpent;
as that of a deaf viper and that stops her ears;
5 which will not hear the voice of charmers,
nor heed the charm prepared skillfully by the wise.
6 God has crushed their teeth in their mouth:
God has broken the bite of the lions.
7 They shall utterly pass away like water running through:
he shall bend his bow until they fail.
8 They shall be destroyed as melted wax:
the fire has fallen and they have not seen the sun.
9 Before your thorns feel the white thorn,
he shall swallow you up as living, as in his wrath.
10 The righteous shall rejoice
when he sees the vengeance of the ungodly:
he shall wash his hands in the blood of the sinner.
11 And a man shall say, Truly there is a reward for the righteous:
truly there is a God that judges them in the earth.

59 MT = 58 LXX

For the end. Destroy not: by David for a memorial when Saul sent and watched his house to kill him.

59:1 Deliver me from my enemies, O God;
and ransom me from those who rise up against me.
2 Deliver me from the workers of iniquity
and save me from bloodthirsty men.

3 For, behold, they have hunted after my soul;
violent men have set upon me:
neither is it my iniquity, nor my sin, O Lord.
4 Without iniquity I ran and directed my course aright:
awake to help me and behold.
5 And you, Lord God of Hosts, the God of Israel,
draw near to visit all the heathen;
pity not any that work iniquity.
6 They shall return at evening a
nd hunger like a dog and go around the city.
7 Behold, they shall utter a voice with their mouth
and a sword is in their lips;
for who, say they, has heard?
8 But you, Lord, will laugh them to scorn;
you will utterly discard all the heathen.
9 I will keep my strength, looking to you;
for you, O God, are my helper.
10 As for my God, his mercy shall go before me:
my God will show me vengeance on my enemies.
11 kill them not, for fear that they forget your law;
scatter them by your power;
and bring them down, O Lord, my defender.
12 For the sin of their mouth and the word of their lips,
let them be taken in their pride.
13 And also for their cursing and falsehood:
they shall fall by the wrath of utter destruction and shall be no more;
so shall they know that the God of Jacob,
is Lord of the ends of the earth.
14 They shall return at evening
and be hungry as a dog and go around the city.
15 They shall be scattered here and there looking for meat;
and if they be not satisfied, they shall even murmur.
16 But I will sing to your strength
and in the morning will I exult in your mercy;
for you have been my supporter and my refuge
in the day of my affliction.
17 You are my helper; to you, my God,
I will sing; you are my supporter, O my God and my mercy.

60 MT = 59 LXX

For the end, for those who shall yet be changed; for an inscription by David for instruction when he had burned Mesopotamia of Syria and Syria Sobal and Joab had returned and stricken in the valley of salt twelve thousand.

60:1 O God, you have rejected and destroyed us;
you have been angry, yet have pitied us.
2 You have shaken the earth and troubled it;
heal its breaches, for it has been shaken.
3 You have shown your people hard things:
you have made us drink the wine of astonishment.
4 You have given a sign to those who fear you,
that they might escape from the bow.
5 So that your beloved ones may be delivered;
save with your right hand and hear me.

6 God has spoken in his holiness;
I will rejoice and divide Sicima and measure out the valley of tents.
7 Galaad is mine and Manasse is mine;
and Ephraim is the strength of my head;
8 Judas is my king; Moab is the caldron of my hope;
over Idumea will I stretch out my shoe;
the Philistines have been subjected to me.
9 Who will lead me into the fortified city?
Who will guide me as far a Idumea?
10 Will not you, O God, who have cast us off?
And will not you, O God, go forth with our forces?
11 Give us help from trouble: for vain is the deliverance of man.
12 In God will we do valiantly; He shall vanquish those who harass us.

61 MT = 60 LXX

For the end, among the Hymns of David

61:1 O God, hearken to my petition;
attend to my prayer.
2 From the ends of the earth have I cried to you
when my heart was in trouble:
you lifted me up on a rock you did guide me:
3 because you were my hope, a tower of strength from the face of the enemy.
4 I will dwell in your tabernacle for ever;
I will shelter myself under the shadow of your wings. *Pause.*
5 For you, O God, have heard my prayers;
you have given an inheritance to those who fear your name.
6 You shall add days to the days of the king;
you shall lengthen his years to all generations.
7 He shall endure for ever before God:
which of them will seek out his mercy and truth?
8 So will I sing to your name unto ages of ages,
So that I may fulfill my vows every day.

62 MT = 61 LXX

For the end, a Psalm of David for Idithun

62:1 Shall not my soul be subjected to God?
For of him is my salvation.
2 For he is my God and my savior;
my helper, I shall hardly be moved.
3 How long will you assault a man?
You are all slaughtering him
as a leaning wall and a tottering fence.
4 They only took counsel to set at nought my honor:
I ran in thirst: with their mouth they blessed,
but with their heart they cursed.
5 Nevertheless, my soul, be subjected to God;
for of him is my patient hope.
6 For he is my God and my Savior; my helper,
I shall not be moved.
7 In God is my salvation and my glory:
he is the God of my help and my hope is in God.

8 Hope in him, all you congregation of the people;
pour out your hearts before him, for God is our helper.
9 But the sons of men are vain; the sons of men are false,
so as to be deceitful in the balances;
they are all alike formed out of vanity.
10 Trust not in unrighteousness and lust not after robberies:
if wealth should flow in, set not your heart upon it.
11 God has spoken once and I have heard these two things,
that power is of God; 12 and mercy is yours, O Lord;
for you will recompense every one according to his works.

63 MT = 62 LXX

A Psalm of David when he was in the wilderness of Idumea

63:1 O God, my God, I cry to you in the early morning;
my soul has thirsted for you:
how often has my flesh longed after you,
in a barren, parched and dry land!
2 Thus have I appeared before you in the sanctuary,
that I might see your power and your glory.
3 For your mercy is better than life:
my lips shall praise you.
4 Thus will I bless you during my life:
I will lift up my hands in your name.
5 Let my soul be filled as with marrow and fatness;
and my joyful lips shall praise your name.
6 For as much as I have remembered you on my bed:
in the early seasons I have meditated on you.
7 For you have been my helper
and in the shelter of your wings will I rejoice.
8 My soul has kept very close to you:
your right hand has upheld me.
9 But they vainly sought after my soul;
they shall go into the lowest parts of the earth.
10 They shall be delivered up to the power of the sword;
they shall be portions for foxes.
11 But the king shall rejoice in God;
every one that swears by him shall be praised;
for the mouth of those who speak unjust things has been stopped.

64 MT = 63 LXX

For the end, a Psalm of David

64:1 Hear my prayer, O God when I make my petition to you;
deliver my soul from fear of the enemy.
2 You have sheltered me from the conspiracy
of those who act wickedly;
from the multitude of those who work iniquity;
3 who have sharpened their tongues as a sword;
they have bent their bow maliciously;
4 they shoot in secret at the blameless;
they will shoot him suddenly and will not fear.
5 They have set up for themselves an evil matter,

they have given counsel to hide snares;
they have said: Who shall see them?
6 They have searched out iniquity;
they have wearied themselves with searching diligently,
a man shall approach and the heart is deep,
7 and God shall be exalted,
their wounds were caused by the weapon of the foolish children,
8 God brings them down because of their tongues,
all that saw them were troubled;
9 every man was alarmed as they related the works of God,
they understood his deeds.
10 The righteous shall rejoice in the Lord,
hope on him and all the upright in heart shall be praised.

65 MT = 64 LXX

For the end, a Psalm and Song of David

65:1 Praise is fitting for you, O God, in Zion;
and to you shall the vow be performed.
2 Hear my prayer; to you all flesh shall come.
3 The words of transgressors have overpowered us;
but you pardon our sins.
4 Blessed is he whom you have chosen and adopted;
he shall dwell in your courts;
we shall be filled with the good things of your house;
your temple is holy.
5 You are wonderful in righteousness.
Hearken to us, O God our Savior;
Your are the hope of all the ends of the earth
and of those who are on the sea afar off:
6 You establish the mountains in your strength,
being girded about with power;
7 You trouble the depth of the sea,
and the sounds of its waves.
8 The nations shall be troubled
and those who inhabit the ends of the earth
shall be afraid of your signs;
you will cause the outgoings of morning and evening to rejoice.
9 You have visited the earth and filled it;
you have abundantly enriched it.
The river of God is filled with water;
you have prepared their food, for thus is how they are fed.
10 Satiate her furrows, multiply her fruits;
the crop springing up shall rejoice in its drops.
11 You will bless the crown of the year because of your goodness;
and your plains shall be filled with abundance.
12 The mountains of the wilderness shall be enriched;
and the hills shall gird themselves with joy.
13 The rams of the flock are clothed with wool
and the valleys shall abound in corn;
they shall cry aloud, yes they shall sing hymns.

66 MT = 65 LXX

For the end, a Song of Psalm of resurrection

66:1 Shout to God, all the earth.
2 O sing praises to his name; give glory to his praise.
3 Say to God, How awesome are your works!
through the greatness of your power
your enemies shall lie before you.
4 Let all the earth worship you and sing to you;
let them sing to your name.
5 Come and behold the works of God;
he is awesome in his counsels beyond the children of men.
6 Who turns the sea into dry land;
they shall go through the river on foot;
there shall we rejoice in him,
7 who by his power is Lord over the age,
his eyes look upon the nations;
let not those who provoke him be exalted in themselves. *Pause.*
8 Bless our God, you Gentiles
and make the voice of his praise to be heard;
9 He revives my soul in life
and does not suffer my feet to be moved. 1
0 For you, O God, has tested us;
you have tried us with fire as silver is tried.
11 You brought us into the snare;
you laid afflictions on our back.
12 You let men ride upon our heads;
we went through the fire and water;
but you brought us out into a place of refreshment.
13 I will go into your house with whole-burnt-offerings;
I will pay you my vows,
14 which my lips framed and my mouth uttered in my affliction.
15 I will offer to you whole-burnt-sacrifices full of marrow,
with incense and rams; I will sacrifice to you oxen with goats.
16 Come, hear and I will share with all you who fear God,
how great things he has done for my soul.
17 I cried to him with my mouth
and exalted him with my tongue.
18 If I have considered iniquity in my heart, l
et not the Lord hearken to me.
19 Therefore God has listened to me;
he has attended to the voice of my prayer.
20 Blessed be God, who has not turned away my prayer,
nor removed his mercy from me.

67 MT = 66 LXX

For the end, a Psalm of David among the Hymns

67:1 May God be merciful to us and bless us;
and cause his face to shine upon us.
2 That men may know you way on the earth,
your salvation among all nations.
3 Let the nations, O God, give thanks to you;

let all the nations give thanks to you.
4 Let the nations rejoice and exult,
for you shall judge the peoples in equity
and shall guide the nations on the earth.
5 Let the peoples, O God, give thanks to you;
let all the peoples give thanks to you.
6 The earth has yielded her fruit;
let God, our God bless us.
7 Let God bless us; Let all the ends of the earth fear him.

68 MT = 67 LXX

For the end, a Psalm of a Song by David

68:1 Let God arise, Let his enemies be scattered;
Let those who hate him flee from before him.
2 As smoke vanishes, let them vanish:
as wax melts before the fire, so let the sinners perish from before God.
3 But let the righteous rejoice; let them exult before God:
let them be delighted with joy.
4 Sing to God, sing praises to his name:
make a way for him that ascended into[1] the west
(the Lord is his name) and exult before him.
They shall be troubled before his face;
5 he is the father of the orphans and judge of the widows:
such is God in his holy place.
6 God settles the solitary in a house;
leading forth prisoners mightily,
also those who act provokingly,
even those who dwell in tombs.
7 O God when you went forth before your people
when you went through the wilderness; *Pause:*
8 the earth quaked, yes, the heavens dropped[2]
at the presence of the God of Sinai,
at the presence of the God of Israel.
9 O God, you will grant to your inheritance a gracious rain;
for it was weary, but you did refresh it.
10 your creatures dwell in it:
you have in your goodness prepared for the poor.
11 The Lord God will give a word
to those who preach the good news in much power.[3]
12 The king of the powers of the beloved,
even in the beauty of the house divides the spoils.[4]
13 Even if you should lie among the lots,
you shall have the wings of a dove covered with silver
and her chest with yellow gold.
14 When the heavenly One scatters kings upon it,
they shall be made snow-white in Selmon.
15 The mountain of God is a rich mountain;
a swelling mountain, a rich mountain.

[1] Brenton has "rides upon"
[2] Brenton has "dropped water"
[3] Brenton has "that preach it in a great company"
[4] Brenton has "The king of the forces of the beloved, of the beloved, will even grant them for the beauty of the house to divide the spoils"

16 Why then do you conceive evil, you swelling mountains?
This is the mountain which God has delighted to dwell in;
yes, the Lord will dwell in it for ever.
17 The chariots of God are ten thousand fold,
thousands of rejoicing ones:
the Lord is among them, in Sinai, in the holy place.
18 You have gone up on high,
you have led captivity captive, you have received gifts for man,
yes, for they were rebellious, that you might dwell among them.
19 Blessed be the Lord God,
blessed be the Lord every day;
and the God of our salvation shall prosper us.
20 Our God is the God of salvation;
and to the Lord belong the escape from death.
21 But God will shatter the heads of his enemies;
the hairy crown of those who go on in their trespasses.
22 The Lord said: I will bring them again from Basan,
I will bring my people again through the depths of the sea.
23 That your foot may be dipped in blood
and the tongue of your dogs be stained with that of your enemies.

24 Your goings, O God, have been seen;
the goings of my God, the king, in the sanctuary.
25 The princes went first, next before the players on instruments,
in the midst of young womens playing on timbrels.
26 Praise God in the congregations,
the Lord from the fountains of Israel.
27 There is Benjamin the younger one in ecstasy,
the princes of Juda their rulers,
the princes of Zabulon, the princes of Nephthali.
28 O God, command your strength:
strengthen, O God, what you have accomplished in us.
29 Because of your temple at Jerusalem
shall kings bring presents to you.
30 Rebuke the wild beasts of the reed:
let the crowd of bulls with the heifers of the nations be rebuked,
so that they who have been proved with silver may not be shut out:
scatter the nations that wish for wars.
31 Ambassadors shall arrive out of Egypt;
Ethiopia shall hasten to stretch out her hand to God.
32 Sing to God, you kingdoms of the earth;
sing psalms to the Lord.
33 Sing to God that has ascended
upon[1] the heaven of heaven, eastward:
Behold, he will utter a mighty sound with his voice.
34 Give glory to God:
his excellency is over Israel and his power is in the clouds.
35 God is wonderful in his holy places, the God of Israel:
he will give power and strength to his people: blessed be God.

[1] Brenton has “that rides on”

69 MT = 68 LXX

For the end, a Psalm of David, for those who shall be changed

69:1 Save me, O God; for the waters have come in to my soul.
2 I am stuck fast in deep mire and there is no standing:
I have descended to the depths of the sea
and a storm has overwhelmed me.
3 I am weary of crying, my throat has become hoarse;
my eyes have failed by my waiting on my God.
4 Those who hate me without a cause
are more than the hairs of my head:
the enemies that persecute me unrighteously are strengthened:
then I restored that which I took not away.
5 O God, you know my foolishness;
and my transgressions are not hidden from you.
6 Let not those who wait on you, O Lord of Hosts,
be ashamed on my account:
let not those who seek you,
be ashamed on my account, O God of Israel.
7 For I have suffered reproach for your sake;
shame has covered my face.
8 I became a foreigner to my brothers
and a stranger to my mother's children.
9 For the zeal of your house has eaten me up;
and the reproaches of those who reproached you are fallen upon me.
10 I bowed down my soul with fasting and that was made my reproach.
11 I put on sackcloth for my covering; and I became a proverb to them.
12 Those who sit in the gate talked against me
and those who drank wine sang against me.
13 But I will cry to you, O Lord, in my prayer;
O God, it is a propitious time:
in the multitude of your mercy hear me,
in the truth of your salvation.
14 Save me from the mire, that I may not be lost in it:
let me be delivered from those who hate me
and from the deep waters.
15 Let not the waterflood drown me,
nor let the deep swallow me up;
neither let the well shut its mouth upon me.
16 Hear me, O Lord; for your mercy is good:
according to the multitude of your compassions look upon me.
17 And turn not away your face from your servant;
for I am afflicted: hear me speedily.
18 Draw near to my soul and redeem it:
deliver me because of my enemies.
19 For you know my reproach and my shame and my confusion;
all that afflict me are before you.
20 My soul has waited for reproach and misery;
and I waited for one to grieve with me,
but there was none; and for one to comfort me, but I found none.
21 They gave me also gall for my food
and made me drink vinegar for my thirst.
22 Let their table before them be for a snare
and for a recompense and for a stumbling-block.

23 Let their eyes be darkened that they should not see;
and bow down their back continually.
24 Pour out your wrath upon them,
Let the fury of your anger take hold on them.
25 Let their habitation be made desolate;
Let there be no inhabitant in their tents:
26 Because they persecuted him whom you have stricken;
and they have added to the grief of my wounds.
27 Add iniquity to their iniquity;
Let them not come into your righteousness.
28 Let them be blotted out of the book of the living,
Let them not be written with the righteous.
29 I am poor and sorrowful;
but the salvation of your countenance has helped me.
30 I will praise the name of my God with a song,
I will magnify him with praise;
31 and this shall please God
more than a young calf having horns and hoofs.
32 Let the poor see and rejoice;
seek the Lord diligently and you shall live.
33 For the Lord hears the poor
and does not set at nought his fettered ones.
34 Let the heavens and the earth raise him,
the sea and all things moving in them.
35 For God will save Zion
and the cities of Judea shall be built;
men shall dwell there and inherit it.
36 The descendants of his servants shall possess it
and those who love his name shall dwell in it.

70 MT = 69 LXX

For the end, by David for a remembrance, that the Lord may save me

70:1 Draw nigh, O God, to my help.
2 Let them be ashamed and confounded that seek my soul:
let them be turned backward and put to shame,
those who wish me evil.
3 Let those who say to me, Aha, aha, be turned back
and put to shame at once.
4 Let all who seek you exult and be glad in you:
Let those who love your salvation say continually, Let God be magnified!
5 But I am poor and needy;
O God, help me: you are my helper and deliverer;
O Lord, do not delay.

71 MT = 70 LXX

By David, a Psalm sung by the sons of Jonadab and the first that were taken captive.

71:1 O Lord, I have hoped in you:
let me never be put to shame.
2 In your righteousness deliver me and rescue me:
incline your ear to me and save me.

3 Be to me a protecting God and a stronghold to save me:
for you are my fortress and my refuge.
4 Deliver me, O my God, from the hand of the sinner,
from the hand of the transgressor and unrighteous.
5 For you are my support, O Lord;
O Lord, you are my hope from my youth.
6 On you have I have depended from the womb:
from my mother's womb you are my protector: always shall I praise you.
7 I have become as it were a wonder to many:
but you are my strong helper.
8 Let my mouth be filled with praise,
that I may hymn your glory and your majesty all day long.
9 Do not reject me at the time of old age;
forsake me not when my strength is failing.
10 For my enemies have spoken against me;
and those who lay wait for my soul have taken counsel together,
11 They say: God has forsaken him:
persecute him and seized him; for there is none to deliver him.
12 O God, go not far from me,
O my God, draw near to my help.
13 Let those who plot against my soul be ashamed and utterly fail:
let those who seek my hurt be clothed with shame and dishonor.
14 But I will hope continually and will praise you more and more.
15 My mouth shall declare your righteousness openly
and your salvation all the day;
for I am not acquainted with the affairs of men.
16 I will go on by the power of the Lord:
O Lord, I will only mention of your righteousness.
17 O God, you have taught me from my youth
and until now will I declare your wonders;
18 even until I am old and advanced in years.
O God, forsake me not;
until I shall have declared your {saving} arm
to all the generation that is to come:
19 even your power and your righteousness, O God,
up to the highest heavens, even the mighty works which you have done:
O God, who is like to you?
20 How many and sore afflictions you showed me!
Yet you did turn and revive me and brought me again >
from the depths of the earth.
21 You multiplied your righteousness and returned
You comforted me and brought me again out of the depths of the earth.
22 I will also therefore give thanks to you, O God,
because of your truth, on an instrument of psalmody:
I will sing psalms to you on the harp, O Holy One of Israel.
23 My lips shall rejoice when I sing to you;
and my soul, which you have redeemed.
24 Even more shall my tongue dwell all day upon your righteousness;
when those who seek my hurt shall be ashamed and confounded.

72 MT = 71 LXX

For Solomon

72:1 O God, give your judgment to the king

and your righteousness to the king's son;
2 that he may judge your people with righteousness
and your poor with judgment.
3 Let the mountains and the hills raise peace to your people:
4 he shall judge the poor of the people in righteousness
[he shall] save the children of the needy;
and bring down the false accuser.
5 He shall continue as long as the sun
and before the moon for ever.
6 He shall come down as rain upon a fleece;
and as drops falling upon the earth.
7 In his days shall righteousness spring up;
and abundance of peace till the moon be removed.
8 He shall have dominion from sea to sea
and from the river to the ends of the earth.
9 The Ethiopians shall fall down before him;
and his enemies shall lick the dust.
10 The kings of Tharsis and the isles, shall bring presents:
the kings of the Arabians and Saba shall offer gifts.
11 All kings shall worship him;
all the Gentiles shall serve him.
12 For he has delivered the poor from the oppressor;
and the needy who had no helper.
13 He shall spare the poor and the needy,
He shall deliver the souls of the needy.
14 He shall redeem their souls from usury and injustice:
and their name shall be precious before him.
15 He shall live and there be given him of the gold of Arabia:
men shall pray for him at all times and praise him all day long.
16 There shall be an establishment on the earth on the tops of the mountains:
its fruit shall be exalted above Lebanon >
and they of the city shall flourish as grass of the earth.
17 Let his name be blessed for ever:
his name shall endure longer than the sun:
all the tribes of the earth shall be blessed in him:
all the nations shall call him blessed.
18 Blessed is the Lord God of Israel,
who alone does wonders.
19 Blessed is his glorious name for ever, even unto ages of ages:
all the earth shall be filled with his glory.
Amen, Amen. (20 The hymns of David the son of Jessae are ended.)

73 MT = 72 LXX

A Psalm for Asaph

73:1 How good is God to Israel,
to the upright in heart!
2 But my feet were almost overthrown;
my goings very nearly slipped.
3 For I was jealous of the transgressors,
beholding the tranquility of sinners.
4 For there is no sign of reluctance in their death:
they perservere under their affliction.
5 They are not in the troubles of other men;

they shall not be scourged with other men.
6 Therefore pride has possessed them;
they have clothed themselves with their injustice and ungodliness.
7 Their injustice shall go forth from their luxury[1]
they have fulfilled their intention.
8 They have taken counsel and spoken in wickedness:
they have uttered unrighteousness loftily.
9 They have set their mouth against heaven
and their tongue has gone through upon the earth.
10 Therefore my people shall return to this place:
and full days shall be found with them.
11 They said: How does God know?
Is there knowledge in the Most High?
12 Behold, these are the sinners and those who prosper always:
they have possessed the wealth.
13 I said: Truly in vain have I justified my heart
and washed my hands in innocence.
14 For I was plagued all the day and my reproof was every morning.
15 If I said: I will speak thus; >
behold, I should have broken covenant with the generation of your children.
16 I undertook to understand this, but it is too hard for me,
17 until I go into God's sanctuary of God and so understand the end of things.
18 Surely you have appointed judgments to them
because of their crafty dealings:
you have cast them down when they were lifted up.
19 How have they become desolate; suddenly they have failed:
they have perished because of their iniquity.
20 As the dream of someone awakening, O Lord,
in your city you will dismiss their form.
21 For my heart has rejoiced and my reins have been gladdened.
22 But I was vile and did not understand:
I became as as brutish beast before you.
23 Yet I am continually with you:
you have held my right hand.
24 You have guided me by your counsel
and you have taken me to yourself with glory.
25 For what do I have in heaven except you?
And what have I desired upon the earth apart from you?
26 My heart and my flesh have failed:
but God is the strength of my heart; and God is my portion for ever.
27 For, behold, those who remove themselves far from you shall perish:
you have destroyed every one that is unfaithful to you.
28 But it is good for me to remain close to God,
to put my trust in the Lord; >
that I may proclaim all your praises in the gates of the daughter of Zion.

74 MT = 73 LXX

A Psalm of instruction for Asaph

74:1 Why then have you rejected us, O God, for ever?
Why then is your wrath kindled against the sheep of your pasture?
2 Remember your congregation which you have purchased from the beginning;

[1] Or perhaps "from their hearts"

you did ransom the rod of your inheritance: >
this mount Zion by which you have dwelt.
3 Lift up your hands against their pride continually;
because of all that the enemy has done wickedly in your holy places.
4 Those who hate you have boasted in the midst of your feast;
they have set up their standards for signs,
5 ignorantly as it were in the entrance above;
6 they cut down its doors at once with axes as in a wood of trees;
they have broken it down with hatchet and stone cutter.
7 They have burnt your sanctuary with fire to the ground;
they have profaned the habitation of your name.
8 They have said in their heart, even all their kindred together,
Come, let us abolish the feasts of the Lord from the earth.
9 We have not seen our signs; there is no longer a prophet;
and God will not know us any more.
10 How long, O God, shall the enemy reproach?
Shall the enemy provoke your name forever?
11 Why then have you returned your hand and your right hand
[hidden] under your cloak[1] for ever?
12 But God is our King of old;
he has accomplished salvation in the midst of the earth.
13 You established the sea, in your might,
you broke to pieces the heads of the dragons in the water.
14 You dashed to pieces the heads of the dragon;
you gave him for meat to the Ethiopian nations.
15 You opened up fountains and torrents;
you dried up mighty rivers.
16 The day is yours and the night is yours;
you have prepared the sun and the moon.
17 You have made all the borders of the earth;
you have made summer and spring.
18 Remember this your creation:
an enemy has reproached the Lord and a foolish people has provoked your name.
19 Do not deliver to the wild beasts a soul that gives praise to you:
Do not forget for ever the souls of your poor.
20 Look upon your covenant: for the dark places of the earth
are filled with the habitations of iniquity.
21 Do not let those who are afflicted and shamed be rejected:
the poor and needy shall praise your name.
22 Arise, O God, plead your cause:
remember reproaches against you that come from the foolish one all day.
23 Do not forget the voice of your suppliants:
let the pride of those who hate you continually ascend before you.

75 MT = 74 LXX

For the end, Destroy not, a Psalm of a Song for Asaph

75:1 We will give thanks to you, O God,
we will give thanks and call upon your name:
I will declare all your wonderful works.
2 When I shall take a set time, I will judge righteously.
3 The earth is dissolved and all that dwell in it:

[1] Or "in your bosom"

I have strengthened its pillars.
4 I said to the transgressors, Do not transgress;
and to the sinners, Do not raise your horn.
5 Lift not up your horn on high;
speak not unrighteousness against God.
6 For good comes neither from the east, nor from the west,
nor from the desert mountains.
7 For God is the judge; he puts down one and raises up another.
8 For there is a cup in the hand of the Lord, full of unmingled wine;
He has turned it from side to side,
but its dregs have not been wholly poured out;
all the sinners of the earth shall drink them.
9 But I will exult for ever: I will sing praises to the God of Jacob {who has said:}
10 I will break all the horns of sinners;
but the horns of the righteous one shall be exalted.

76 MT = 75 LXX

For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian

76:1 God is known in Judea:
his name is great in Israel.
2 And his place has been in peace
and his dwelling-place in Zion.
3 There he broke the power of the bows,
the shield, the sword and the battle.
4 You wonderfully shine forth from the everlasting mountains.
5 All the simple ones in heart were troubled;
all the men of wealth have slept their sleep
and have found nothing in their hands.
6 At your rebuke, O God of Jacob,
the riders on horses slumbered.
7 You are terrible; and who shall withstand you, because of your anger?
8 You did cause judgment to be heard from heaven;
the earth feared and was still,
9 when God arose to judgment, to save all the meek in heart.
10 For the inward thought of man shall give thanks to you:
and the memorial of his inward thought shall keep a feast to you.
11 Vow and pay your vows to the Lord our God;
all that are around him shall bring gifts,
even to him that is awesome,
12 [to him] that takes away the spirits of princes;
to him that is terrible among the kings of the earth.

77 MT = 76 LXX

For the end, for Idithun, a Psalm of Asaph

77:1 I cried to the Lord with my voice,
yes, my voice was addressed to God; He gave heed to me.
2 In the day of my affliction I earnestly sought the Lord;
even with my hands by night before him;
I was not deceived; my soul refused to be comforted.
3 I remembered God and rejoiced;
I poured out my complaint and my soul fainted.

4 All my enemies set a watch against me: I was troubled and did not speak.
5 I considered the days of old and remembered ancient years.
6 I meditated; I communed with my heart by night
and I diligently searched my spirit, saying:
7 Will the Lord cast off for ever?
And will he be well-pleased no more?
8 Will he cut off his mercy for ever, even unto ages of ages?
9 Will God forget to pity? Or will he shut up his compassions in his wrath?
10 I said: Now, I begin [to think] >
that there has been a change of the right hand of the Most High.
11 I remembered the works of the Lord;
for I will remember your wonders from the beginning.
12 I will meditate on all your works and will consider your doings.
13 O God, your way is in the sanctuary;
who is a great God as our God?
14 You are the God that does wonders;
you have made known your power among the nations.
15 You have with your arm redeemed your people, the sons of Jacob and Joseph.
16 The waters saw you, O God,
the waters saw you and feared; and the depths were troubled.
17 There was an abundant sound of waters:
the clouds uttered a voice; for your arrows went abroad.
18 The voice of your thunder was abroad and around
your lightnings appeared to the world;
the earth trembled and quaked.
19 Your way is in the sea and your paths in many waters
and your footsteps cannot be known.
20 You guided your people as sheep by the hand of Moses and Aaron.

78 MT = 77 LXX

A Psalm of instruction for Asaph

78:1 Give heed, O my people, to my law:
incline your ear to the words of my mouth.
2 I will open my mouth in parables:
I will utter obscure sayings which have been from the beginning;
3 All which we have heard and known and our fathers have declared to us.
4 They were not hid from their children to a second generations;
the fathers declaring the praises of the Lord
and his mighty acts and his wonders which he accomplished.
5 He raised up a testimony in Jacob
and appointed a law in Israel,
which he commanded to our fathers,
to make it known to their children:
6 that another generation might know,
even the sons which should be born;
and they [too] should arise and proclaim them to their children.
7 That they might set their hope on God
and not forget the works of God,
but diligently seek his commandments.
8 That they should not be as their fathers,
a perverse and provoking generation;
a generation which did not set its heart aright
and whose spirit was not steadfast with God.

9 The children of Ephraim, bending and shooting with the bow,
turned back in the day of battle.
10 They did not keep the covenant of God
and would not walk in his law.
11 They forgot his blessings and the miracles which he had showed them;
12 the miracles which he accomplished before their fathers,
in the land of Egypt, in the plain of Tanes.
13 He opened the sea and led them through:
he made the waters to stand as in a jar.
14 He guided them with a cloud by day
and all the night with a light of fire.
15 He split a rock in the wilderness
and made them drink as in a great deep.
16 He brought water out of the rock
and caused waters to flow down as rivers.
17 They sinned yet more against him;
they provoked the Most High in the wilderness.
18 They tempted God in their hearts,
by asking meat for the desire of their souls.
19 They spoke also against God and said:
Will God be able to prepare a table in the wilderness?
20 Since he smote the rock and the waters flowed
the torrents ran abundantly;
will he also be able to give bread,
or prepare a table for his people?
21 Therefore the Lord heard and was provoked:
fire was kindled in Jacob and wrath went up against Israel.
22 Because they did not believe in God
and did not trust in his salvation.
23 Yet he commanded the clouds from above
and opened the doors of heaven,
24 he rained upon them manna to eat
and gave them the bread of heaven.
25 Man ate angels' bread;
he sent them provision to the full.
26 He removed the south wind from heaven;
and by his might he brought in the south-west wind.
27 He rained upon them meat like dust
and feathered birds like the sand of the seas.
28 They fell into the midst of their camp,
All around their tents.
29 So they ate and were completely filled;
He gave them their desire.
30 They were not disappointed of their desire:
but as food was still in their mouth,
31 the indignation of God rose up against them,
He killed those who were so well fed
and overthrew the leading men of Israel.
32 In the midst of all this they sinned even more
and did not believe in his miracles.
33 Their days were consumed in vanity
and their years with anxiety.
34 When God killed them, they began to seek him:
they returned and called early upon God.
35 They remembered that God was their helper

and that the Most High God was their redeemer.
36 Yet they loved him only with their mouth
and lied to him with their tongue.
37 Indeed, their heart was not right with him,
neither were they steadfast in his covenant.
38 But he is compassionate and will forgive their sins,
he will not destroy them:
yes, he will frequently turn away his wrath
and will not kindle all his anger.
39 He remembered that they are flesh;
a breath that passes away and returns not.
40 How often they provoked him in the wilderness
and anger him in a dry land!
41 Yes, they turned back and tempted God,
they provoked the Holy One of Israel.
42 They did not remember his hand,
the day in which he delivered them from the hand of the oppressor.
43 How he had accomplished his signs in Egypt
and his wonders in the field of Tanes:
44 how he changed their rivers into blood;
even their streams so that they should not drink.
45 Against them he sent the dog-fly and it devoured them;
and the frog and it spoiled them.
46 He gave their fruit to the canker worm
and their labors to the locust.
47 He killed their vines with hail
and their sycamore trees with frost.
48 He gave up their cattle to hail
and their livelihood to the fire.
49 He sent out against them the fury of his anger,
Wrath, indignation and affliction, a message by evil angels.
50 He made a way for his wrath; he spared not their souls from death,
but consigned their cattle to death;
51 he smote every first-born in the land of Egypt;
the first-fruits of their labors in the tents of Cham.
52 He removed his people like sheep;
he led them as a flock in the wilderness.
53 He guided them with hope and they did not fear:
but the sea covered their enemies.
54 He brought them in to the mountain of his sanctuary,
this mountain which his right hand had purchased.
55 He cast out the nations from before them,
he made them to inherit by a line of inheritance
and made the tribes of Israel to dwell in their tents.
56 Yet they tempted and provoked the Most High God,
not keeping his commandments.
57 They turned back and broke covenant,
even as their fathers had done: they became like a crooked bow.
58 They provoked him with their high places
and moved him to jealousy with their graven images.
59 God heard them and considered them lightly,
He greatly despised Israel.
60 He rejected the tabernacle of Selom,
his tent where he dwelt among men.
61 He gave their strength into captivity

and their beauty into the enemy's hand.
62 He gave his people to the sword;
and disdained his inheritance.
63 Fire devoured their young men; and their virgins did not mourn.
64 Their priests fell by the sword; and their widows shall not be wept for.
65 So the Lord awoke as one out of sleep,
as a mighty man who has been heated with wine.
66 He stroke his enemies in the back parts:
he brought upon them a perpetual shame.
67 He rejected the tabernacle of Joseph and did not choose the tribe of Ephraim;
68 instead he chose the tribe of Juda, the mount Zion which he loved.
69 He built his sanctuary as the place of single-horns;
he founded it for ever on the earth.
70 He also chose David his servant and took him up from the flocks of sheep.
71 He took him from following sheep old and young,
to become the shepherd of Jacob his servant and Israel his inheritance.
72 So he tended them in the innocence of his heart;
and guided them by the skillfullness of his hands.

79 MT = 78 LXX

A Psalm for Asaph

79:1 O God, the heathen have come into your inheritance;
they have polluted your holy temple;
they have made Jerusalem a storehouse of fruits.
2 They have given the dead bodies of your servants as food
for the birds of the sky,
the flesh of your holy ones for the wild beasts of the earth.
3 They have shed their blood as water, around Jerusalem;
and there was no one to bury them.
4 We have become a reproach to our neighbors,
a scorn and derision to those who are around us.
5 How long, O Lord? Will you be angry for ever?
Shall your jealousy burn like fire?
6 Pour out your wrath upon the heathen that have not known you
and upon the kingdoms which have not called upon your name.
7 For they have devoured Jacob and laid his place waste.
8 Remember not our old transgressions;
let your tender mercies speedily come to us;
for we are greatly impoverished.
9 Help us, O God our Savior; for the glory of your name,
O Lord, deliver us; be merciful to our sins, for your name's sake.
10 For fear that the nations should say,
Where is their God?
Let the avenging of your servant's blood that has been shed
be known among the heathen before our eyes.
11 Let the groaning of the prisoners come in before you;
according to the greatness of your arm preserve the sons of the slain ones.
12 Repay to our neighbors sevenfold into their bosom their reproach,
with which they have reproached you, O Lord.
13 For we are your people and the sheep of your pasture;
we will give you thanks for ever;
we will declare your praise throughout all generations.

80 MT = 79 LXX

For the end, for alternate strains, a testimony for Asaph, a Psalm concerning the Assyrian

80:1 Attend, O Shepherd of Israel,
who guide Joseph like a flock;
you who sit upon the cherubim, manifest yourself;
2 before Ephraim and Benjamin and Manasse,
stir up your power and come to deliver us.
3 Turn us, O God and cause your face to shine;
and we shall be delivered.
4 O Lord God of Hosts,
how long are you angry with the prayer of your servant?
5 You will feed us with bread of tears;
and will cause us to drink tears by measure.
6 You have made us a strife to our neighbors;
and our enemies have mocked at us.
7 Restore us, O Lord God of Hosts and cause your face to shine;
and we shall be saved. *Pause.*
8 You have transplanted a vine out of Egypt:
you have cast out the heathen and planted it.
9 You made a way before it and did cause its roots to strike
and the land was filled with it.
10 Its shadow covered the mountains
and its shoots equalled the goodly cedars.
11 It sent forth its branches to the sea and its shoots to the river.
12 Why then have you broken down its hedge,
while all that pass by the way pluck it?
13 The boar out of the wood has laid it waste
and the wild beast has devoured it.
14 O God of Hosts, turn, we pray you:
look on us from heaven and behold and visit this vine;
15 and restore that which your right hand has planted[1]:
and look on the son of man whom you did strengthen for yourself.
16 It is burnt with fire and dug up:
they shall perish at the rebuke of your presence.
17 Let your hand be upon the man of your right hand,
and upon the son of man whom you did strengthen for yourself.
18 So will we not depart from you:
you shall revive us and we will call upon your name.
19 Turn us, O Lord God of Hosts and make your face to shine;
and we shall be saved.

81 MT = 80 LXX

For the end, a Psalm for Asaph, concerning the wine-presses

81:1 Rejoice in God our helper;
shout aloud to the God of Jacob.
2 Take a psalm and sound the timbrel,
the pleasant psaltery with the harp.
3 Blow the trumpet at the new moon,
in the glorious day of your feast.

[1] This verse is used as the blessing prayer of bishop when he holds the trikiri and dikiri

4 For this is an ordinance for Israel
and a statute of the God of Jacob.
5 He made it to be a testimony in Joseph
when he came forth out of the land of Egypt:
he heard a language which he did not understand
6 He removed his back from burdens:
his hands slaved in making the baskets.
7 You called upon me in trouble and I delivered you;
I heard you in the secret place of the storm:
I proved you at the water of Strife.
8 Hear, my people and I will speak to you, O Israel;
I will testify to you: if you will hearken to me;
9 there shall be no new god in you;
neither shall you worship a strange god.
10 For I am the Lord your God,
that brought you out of the land of Egypt:
open your mouth wide and I will fill it.
11 Yet my people did not listen to my voice;
and Israel gave no heed to me.
12 So I let them go after the ways of their own hearts:
they will go on in their own ways.
13 If my people had listened to me,
if Israel had walked in my ways,
14 I should have put down their enemies very quickly
and should have laid my hand upon those who afflicted them.
15 The Lord's enemies should have lied to him:
but their time shall be for ever.
16 He fed them with the abundance of wheat;
and satisfied them with honey out of the rock.

82 MT = 81 LXX

A Psalm for Asaph

82:1 God stands in the assembly of gods;
and in the midst of them he will judge gods.
2 How long will you judge unrighteously
and favors those who are sinners?
3 Judge the orphan and poor: do justice to the low and needy.
4 Rescue the needy and deliver the poor out of the hand of the sinner.
5 They know not, nor understand; they walk on in darkness:
all the foundations of the earth shall be shaken.
6 I have said: you are gods; and all of you children of the Most High.
7 Yet you ⌜shall⌝ die as men and fall as one of the princes.
8 Arise, O God, judge the earth:
for you shall inherit all nations.

83 MT = 82 LXX

A Song of a Psalm for Asaph

83:1 O God, who shall be compared to you?
Be not silent, neither be still, O God.
2 For behold, your enemies have made a commotion;
and those who hate you have lifted up the head.

3 Against your people they have craftily imagined a plan
and have taken counsel against your saints.
4 They have said: Come, Let us utterly destroy them out of the nation;
Let the name of Israel be remembered no more at all.
5 For they have taken counsel together with one consent:
they have made a confederacy against you;
6 even the tents of the Idumeans and the Ismaelites;
Moab and the Agarenes; 7 Gebal and Ammon and Amalec;
the Philistines also, with those who dwell at Tyre.
8 Yes, Assur too has come with them:
they have become a help to the children of Lot. *Pause.*
9 Do you to them as to Madiam and to Sisera;
as to Jabin at the brook of Kison.
10 They were utterly destroyed at Aendor:
they became as dung for the earth.
11 Make their princes as Oreb, Zeb, Zebee and Salmana;
even as all their princes:
12 who said: let us take to ourselves the altar of God
as our inheritance.
13 O my God, make them as a wheel;
as stubble before the face of the wind.
14 As fire which shall burn up a forest,
as the flame may consume the mountains;
15 so shall you persecute them with your tempest
and trouble them in your anger.
16 Fill their faces with dishonor; so shall they seek your name, O Lord.
17 Let them be ashamed and troubled unto ages of ages;
yes, let them be confounded and destroyed.
18 Let them know that your name is Lord;
that you alone are Most High over all the earth.

84 MT = 83 LXX

For the end, a Psalm for the sons of Core, concerning the wine-presses

84:1 How lovely are your tabernacles, O Lord of Hosts!
2 My soul longs and faints for the courts of the Lord:
my heart and my flesh have exulted in the living God.
3 Yes, the sparrow has found herself a home
and the turtle-dove a nest for herself,
where she may lay her young, even your altars,
O Lord of Hosts, my King and my God.
4 Blessed are those who dwell in your house:
they will praise you unto ages of ages.
5 Blessed is the man whose help comes from you, O Lord;
in his heart he has purposed to go up 6 the valley of weeping,
to the place which he has appointed for there the law-giver will grant blessings.
7 They shall go from strength to strength:
the God of gods shall be seen in Zion.
8 O Lord God of Hosts, hear my prayer:
hearken, O God of Jacob.
9 Behold, O God our defender and look upon the face of your anointed.
10 For one day in your courts is better than thousands elsewhere.
I would rather have no standing in the house of God,
than dwell in the tents of sinners.

11 For the Lord loves mercy and truth:
God will give grace and glory:
the Lord will not withhold good things
from those who walk in innocence.
12 O Lord of Hosts, blessed is the man that trusts in you!

85 MT = 84 LXX

For the end, a Psalm for the sons of Core

85:1 O Lord, you have taken pleasure in your land:
you have turned back the captivity of Jacob.
2 You have forgiven your people their transgressions;
you have covered all their sins.
3 You have caused all your wrath to cease:
you have turned from your fierce anger.
4 Turn us, O God of our salvation
and turn your anger away from us.
5 Would you be angry with us for ever?
Or will you continue your wrath from generation to generation?
6 O God, you will turn and revive us;
and your people shall rejoice in you.
7 Show us your mercy, O Lord and grant us your salvation.
8 I will hear what the Lord God will say in[1] me:
for he shall speak peace to his people,
to his saints and to those who turn their heart toward him.
9 Moreover, his salvation is near those who fear him;
that glory may dwell in our land.
10 Mercy and truth have met together:
righteousness and peace have kissed each other.
11 Truth has sprung out of the earth;
and righteousness has looked down from heaven.
12 For the Lord will give goodness;
and our land shall yield her fruit.
13 Righteousness shall go before him;
and shall set his steps in the way.

86 MT = 85 LXX

A Prayer of David

86:1 O Lord, incline your ear and hearken to me;
for I am poor and needy.
2 Preserve my soul, for I am holy;
save your servant, O God, who hopes in you.
3 Pity me, O Lord: for to you will I cry all day long.
4 Rejoice the soul of your servant:
for to you, O Lord, have I lifted up my soul.
5 For you, O Lord, are kind and gentle;
plenteous in mercy to all that call upon you.
6 Give ear to my prayer, O Lord;
and attend to the voice of my supplication.
7 In the day of my trouble I cried to you:

[1] Brenton has "concerning"

for you certainly heard me.
8 There is none like to you, O Lord, among the god;
and there are no works comparable to your works.
9 All nations whom you have made shall come
and worship before you, O Lord;
they shall glorify your name.
10 For you are great and does wonders:
you are the only and the great God.
11 Guide me, O Lord, in your way
and I will walk in your truth:
let my heart rejoice, that I may fear your name.
12 I will give you thanks, O Lord my God, with all my heart;
and I will glorify your name for ever.
13 For your mercy is great toward me;
and you have delivered my soul from the lowest hades.
14 O God, transgressors have risen up against me,
an assembly of violent men have sought my life;
they have not set you before them.
15 But you, O Lord God, are compassionate and merciful,
long-suffering, abundant in mercy and true.
16 Look you upon me and have mercy on me:
give your strength to your child[1] and save the son of your handmaid.
17 Comfort me with a sign of ⌈your⌋ goodnewss;
Let those who hate me see it and be ashamed;
because you, O Lord, have helped me and comforted me.

87 MT = 86 LXX

A Psalm of a Song for the sons of Core

87:1 His foundations are in the holy mountains.
2 The Lord loves the gates of Zion,
more than all the tabernacles of Jacob.
3 Glorious things have been spoken of you,
O city of God. *Pause.*
4 I will make mention of Raab and Babylon
as among[2] those who know me:
behold also the Philistines and Tyre
and the people of the Ethiopians: these were born there.
5 A man shall say, Zion is my mother;
and such a man was born in her;
the Highest himself has founded her.
6 The Lord shall recount it in the writing of the people
and of these princes that were born in her.
7 The dwelling of all within you
is as the dwelling of those who rejoice.

88 MT = 87 LXX

A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Æman the Israelite

[1] Brenton has "servant"
[2] Brenton has "to them"

88:1 O Lord God of my salvation,
I have cried by day and in the night before you.
2 Let my prayer come in before you;
incline your ear to my supplication, O Lord.
3 For my soul is filled with troubles
and my life has drawn near to hades.
4 I have been counted with those who go down to the pit;
I became as a man without help;
5 free among the dead, as the slain ones cast out,
who sleep in the tomb; whom you remember no more;
and they are rejected from your hand.
6 They laid me in the lowest pit,
in dark places and in the shadow of death.
7 Your wrath has pressed heavily upon me
and you have engulfed me with all your smoke.
8 You have removed my acquaintance far from me;
they have made me an abomination to themselves;
I have been delivered up and have not gone forth.
9 My eyes are dimmed from poverty;
but I cried to you, O Lord, all the day; I spread forth my hands to you.
10 Will you work wonders for the dead?
Or shall physicians raise them up, so that they may praise you?
11 Shall any one declare your mercy in the tomb?
And your truth in destruction?
12 Shall your wonders be known in darkness?
And your righteousness in a forgotten land?
13 But I cried to you, O Lord;
and in the morning shall my prayer prevent you.
14 Why then, O Lord, do you reject my prayer and turn your face away from me?
15 I am poor and in troubles from my youth;
and having been exalted, I was brought low and into despair.
16 Your wrath has passed over me;
and your terrors have greatly distressed me.
17 They surrounded me like water;
all the day they beset me together.
18 You have put far from me every friend and my acquaintances
because of my wretchedness.

89 MT = 88 LXX

A Psalm of instruction for Æthan the Israelite.

89:1 I will sing of your mercies, O Lord, for ever:
I will declare your truth with my mouth to all generations.
2 For you have said: Mercy shall be built up for ever:
your truth shall be established in the heavens.
3 I made a covenant with my chosen ones,
I swore to David my servant:
4 I will establish your seed for ever
and build up your throne to all generations. *Pause.*

5 The heavens shall declare your wonders, O Lord;
and your truth in the assembly of the saints.
6 For who in the heavens shall be compared to the Lord?
And who shall be likened to the Lord among the sons of God?

7 God is glorified in the council of the saints;
great and terrible toward all that are around him.
8 O Lord God of Hosts, who is like to you?
You are mighty, O Lord and your truth is around you.
9 You rule the power of the sea;
and you calm the tumult of its waves.
10 You have brought down the proud as one that is slain;
with the arm of your power you have scattered your enemies.
11 The heavens are yours and the earth is yours:
you have founded the world and the fullness of it.
12 You have created the north and the west:
Thabor and Hermon shall rejoice in your Name.
13 Yours is the mighty arm: let your hand be strengthened,
let your right hand be exalted.
14 Justice and judgment are the establishment of your throne:
mercy and truth shall go before your face.
15 Blessed is the people who knows the joyful sound:
they shall walk, O Lord, in the light of your countenance.
16 In your Name shall they rejoice all the day:
and in your righteousness shall they be exalted.
17 For you are the boast of their strength;
and in your good pleasure shall our horn be exalted;
18 Indeed our help is of the Lord; and of the Holy One of Israel, our king.
19 Then you spoke in vision to your children and said,
I have laid help on a mighty one; I have exalted one chosen out of my people.
20 I have found David my servant;
I have anointed him by my holy mercy.
21 For my hand shall support him;
and my arm shall strengthen him.
22 The enemy shall have no advantage against him;
and the son of transgression shall not hurt him again.
23 I will slash down his foes before him
and put to flight those who hate him.
24 But my truth and my mercy shall be with him;
and in my name shall his horn be exalted.
25 I will set his hand in the sea and his right hand in the rivers.
26 He shall call upon me, saying:
You are my Father, my God and the helper of my salvation.
27 I will make him my first-born, higher than the kings of the earth.
28 I will keep my mercy for him for ever and my covenant shall be firm with him.
29 I will establish his seed unto ages of ages and his throne as the days of heaven.
30 If his children should forsake my law and not walk in my judgments;
31 if they should profane my ordinances and not keep my commandments;
32 I will visit their transgressions with a rod and their sins with scourges.
33 But I will not utterly remove my mercy from him,
nor wrong my truth.
34 Neither will I by any means profane my covenant;
I will not make void the things that proceed out of my lips.
35 Once have I sworn by my holiness, that I will not lie to David.
36 His seed shall endure for ever
and his throne as the sun before me;
37 as the moon that is established for ever,
and as the faithful witness in heaven. *Pause.*

38 But you have cast off and set at nought,

you have rejected your anointed.
39 You have overthrown the covenant of your servant;
you have profaned his sanctuary, casting it to the ground.
40 You have broken down all his hedges; you have made his strongholds a terror.
41 All that go by the way have spoiled him:
he has become a reproach to his neighbors.
42 You have exalted the right hand of his enemies;
you have made all his enemies to rejoice.
43 You have turned back the help of his sword
and have not helped him in the battle.
44 You have deprived him of glory:
you have broken down his throne to the ground.
45 You have shortened the days of his throne:
you have poured shame upon him.
46 How long, O Lord, will you turn away, for ever?
Shall your anger flame out as fire?
47 Remember what my being is:
for have you created all the sons of men in vain?
48 What man is there who shall live and not see death?
Shall anyone deliver his soul from the hand of hades?
49 Where are your ancient mercies, O Lord,
which you swore to David in your truth?
50 Remember, O Lord, the reproach of your servants,
which I have borne in my bosom, even the reproach of many nations;
51 by which your enemies have reviled, O Lord:
by which they have reviled the recompense of your anointed.
52 Blessed be the Lord for ever.
Amen, Amen.

90 MT = 89 LXX

A Prayer of Moses the man of God.

90:1 Lord, you have been our refuge in all generations.
2 Before the mountains existed
and before the earth and the world were formed,
even from age to age, You exist!
3 Do not send a man back to his low place,
whereas you said, Return, you sons of men.
4 For a thousand years in your sight
are as the yesterday which is past and as a watch in the night.
5 Years shall be vanity to them:
let the morning pass away as grass.
6 In the morning let it flower and pass away:
in the evening let it droop, let it be withered and dried up.
7 For we have perished in your anger
and in your wrath we have been troubled.
8 You have set our transgressions before you:
our age is in the light of your countenance.
9 For all our days have gone and we have passed away in your wrath:
our years have spun out their tale as a spider.
10 As for the days of our years, in them are seventy years;
and if men should be in strength, eighty years:
yet the greater part of them
would be labor and trouble;

for weakness overtakes us and we shall be chastened.
11 Who knows the power of your wrath?
12 and who knows how to number his days because of the fear of your wrath?
So manifest your right hand
and those who are instructed in wisdom in the heart.
13 Return, O Lord, how long will it be?
And be entreated concerning your servants.
14 We have been satisfied in the morning with your mercy;
we have exulted and rejoiced:
15 let us rejoice in all our days,
in return for the days by which you did afflict us,
the years by which we saw evil.
16 Look upon your servants and upon your works;
and guide their children.
17 Let the radiance of the Lord our God be upon us:
and direct for us the works of our hands.

91 MT = 90 LXX

Praise of a Song, by David

91:1 He that dwells in the help of the Highest,
shall sojourn under the shelter of the God of heaven.
2 He shall say to the Lord, You are my helper and my refuge:
my God; I will hope in him.
3 For he shall deliver you from the snare of the hunters,
[even] from every troublesome matter.
4 He shall overshadow you with his shoulders
and you shall trust under his wings:
his truth shall cover you with a shield.
5 You shall not be afraid of terror by night;
nor of the arrow flying by day;
6 nor of the evil thing that creeps in the darkness;
nor of calamity and the evil spirit at noon-day.
7 A thousand may fall at your side and ten thousand at your right hand;
but it shall not come near you.
8 Only with your eyes shall you observe and see the reward of sinners.
9 For you, O Lord, are my hope:
you[1] have made the Most High your refuge.
10 No evils shall come upon you
and no scourge shall draw night to your dwelling.
11 For he shall give his angels charge concerning you,
to keep you in all your ways.
12 They shall bear you up on their hands,
for fear that at any time you dash your foot against a stone.
13 You shall tread on the viper and the cobra,
and you shall trample on the lion and dragon.
14 For he has hoped in me and I will deliver him:
I will protect him, because he has known my name.
15 He shall call upon me and I will hearken to him:
I am with him in affliction;
I will deliver him and glorify him.
16 I will satisfy him with length of days and show him my salvation.

[1] Brenton has "thou my soul"

92 MT = 91 LXX

A Psalm of a Song for the Sabbath-day.

92:1 It is a good thing to give thanks to the Lord
and to sing praises to your name, O Most High;
2 to proclaim your mercy in the morning
and your truth by night,
3 on a psaltery of ten strings,
with a song on the harp.
4 For you, O Lord, have made me glad with your work,
and in the operations of your hands will I exult.
5 How have your works been magnified, O Lord!
your thoughts are very deep.
6 A foolish man will not know
and the senseless will not understand this.
7 When the sinners spring up as the grass
and all the workers of iniquity have watched;
it is that they may be utterly destroyed for ever.
8 But you, O Lord, are the Most High for ever.
9 For, behold, your enemies shall perish;
and all the workers of iniquity shall be scattered.
10 But my horn shall be exalted as the horn of a wild-ox[1];
and my old age with rich mercy.
11 My eye has seen my enemies
and my ear shall hear the wicked that rise up against me.
12 The righteous shall flourish as a palm-tree,
he shall be increased as the cedar in Lebanon.
13 Those who are planted in the house of the Lord
shall flourish in the courts of our God.
14 Then shall they be increased in a fine old age;
and they shall be prosperous;
so that they may declare 15 that the Lord my God is righteous
and there is no iniquity in him.

93 MT = 92 LXX

For the day before the Sabbath when the land was first inhabited, the praise of a Song by David.

93:1 The Lord reigns; he has clothed himself with honor:
the Lord has clothed and girded himself with strength;
for he has established the world,
which shall not be moved.
2 Your throne is prepared from on old:
you are from everlasting.
3 The rivers have lifted up, O Lord, the rivers have lifted up their voices,
4 at the voices of many waters:
the roarings of the sea are wonderful:
the Lord is wonderful in high places.
5 Your testimonies are made very sure:
holiness is fitting in your house, O Lord, for ever!

[1] Or transliterated as “unicorn”

94 MT = 93 LXX

A Psalm of David for the fourth day of the week.

94:1 The Lord is a God of vengeance;
the God of vengeance has declared himself.
2 Be exalted, you that judge the earth:
render a reward to the proud.
3 How long shall sinners, O Lord, how long shall sinners boast?
4 They will utter and speak unrighteousness;
all the workers of iniquity will speak so.
5 They have afflicted your people, O Lord
and hurt your heritage.
6 They have slain the widow and fatherless,
and murdered the stranger.
7 They said: The Lord shall not see,
neither shall the God of Jacob understand.
8 Understand now, you simple among the people;
and you fools, finally become wise.
9 He that planted the ear, does he not hear?
or he that formed the eye, does not he perceive?
10 He that chastises the heathen, shall he not punish,
even he that teaches man knowledge?
11 The Lord knows the thoughts of men, that they are vain.
12 Blessed is the man whom you shall chasten, O Lord
and whom you shall teach out of your law;
13 to give him rest from evil days,
until a pit is digged for the sinful one.
14 For the Lord will not cast off his people,
neither will he forsake his inheritance;
15 until righteousness return to judgment
and all the upright in heart shall follow it.
16 Who will rise up for me against the transgressors?
or who will stand up with me against the workers of iniquity?
17 If the Lord had not helped me,
my soul would almost have descended in hades.
18 If I said: My foot has been moved;
19 your mercy, O Lord, helped me!
O Lord, according to the multitude of my griefs within my heart,
your consolation have soothed my soul.
20 Shall the throne of iniquity have fellowship with you,
Whoever frames mischief by an ordinance?
21 They will hunt for the soul of the righteous
and condemn innocent blood.
22 But the Lord was my refuge; and my God the helper of my hope.
23 He will repay them their iniquity and their wickedness:
the Lord our God shall utterly destroy them.

95 MT = 94 LXX

The praise of a Song by David.

95:1 Come, let us exult in the Lord;
let us make a joyful noise to God our Savior.
2 Let us come before his presence with thanksgiving

and make a joyful noise to him with psalms.
3 For the Lord is a great God and a great king over all gods:
the Lord will not cast off his people.
4 For the ends of the earth are in his hands;
and the heights of the mountains are his.
5 For the sea is his since he created it:
his hands formed the dry land.
6 Come, let us worship and fall down before him;
and weep before the Lord that made us.
7 For he is our God; and we are the people of his pasture,
and the sheep of his hand.
8 Today, if you will hear his voice,
Do not harden your hearts as in the provocation,
according to the day of irritation in the wilderness,
9 where your fathers tempted me, proved me and saw my works.
10 Forty years was I grieved with this generation and said:
They always go astray in their heart and have not known my ways.
11 So I swore in my wrath,
They shall not enter into my rest.

96 MT = 95 LXX

When the house was built after the Captivity, a Song of David.

96:1 Sing to the Lord a new song;
sing to the Lord all the earth!
2 Sing to the Lord, bless his name:
proclaim his salvation from day to day.
3 Proclaim his glory among the Gentiles,
his wonderful works among all people.
4 For the Lord is great and greatly to be praised:
he is terrible above all gods.
5 For all the gods of the heathen are devils:
but the Lord made the heavens.
6 Thanksgiving and beauty are before him:
holiness and majesty are in his sanctuary.
7 Bring to the Lord, you families of the Gentiles,
bring to the Lord glory and honor!
8 Bring to the Lord the glory that is fitting for his name:
take offerings and go into his courts.
9 Worship the Lord in his holy court:
let all the earth tremble before him.
10 Say among the heathen, The Lord reigns:
for he has established the world so that it shall not be moved:
he shall judge the people in righteousness.
11 Let the heavens rejoice and the earth exult;
let the sea be moved with its fullness.
12 The plains shall rejoice and all things in them:
then shall all the trees of the forest exult before the presence of the Lord:
13 for he comes, for he comes to judge the earth;
he shall judge the world in righteousness and the people with his truth.

97 MT = 96 LXX

For David when his land is established.

97:1 The Lord reigns, let the earth exult,
let many islands rejoice.
2 Cloud and darkness are around him;
righteousness and judgment are the establishment of his throne.
3 Fire shall go before him and burn up his enemies all round.
4 His lightnings appeared to the world;
the earth saw and trembled.
5 The mountains melted like wax at the presence of the Lord,
at the presence of the Lord of the whole earth.
6 The heavens have declared his righteousness
and all the people have seen his glory.
7 Let all that worship graven images be ashamed,
Those who boast of their idols;
Worship him, all you his angels!
8 Zion heard and rejoiced;
the daughters of Judea exulted, because of your judgments, O Lord.
9 For you are Lord Most High over all the earth;
you are greatly exalted above all gods.
10 You that love the Lord, hate evil;
the Lord preserves the souls of his saints;
he shall deliver them from the hand of sinners.
11 Light has shone for the righteous and gladness for the upright in heart.
12 Rejoice in the Lord, you righteous;
and give thanks for a remembrance of his holiness.

98 MT = 97 LXX

A Psalm of David.

98:1 Sing to the Lord a new song;
for the Lord has accomplished wonderful works,
his right hand and his holy arm,
have accomplished salvation for him.
2 The Lord has made known his salvation,
he has revealed his righteousness in the sight of the nations.
3 He has remembered his mercy to Jacob
and his truth to the house of Israel;
all the ends of the earth have seen the salvation of our God.
4 Shout to God, all the earth; sing and exult and sing psalms.
5 Sing to the Lord with a harp,
with a harp and the voice of a psalm.
6 With trumpets of brass and the sound of a trumpet of horn
make a joyful noise to the Lord before the king.
7 Let the fullness of the sea be moved;
the world and those who dwell in it.
8 The rivers shall clap their hands together;
the mountains shall exult!
9 For he has come to judge the earth;
he shall judge the world in righteousness,
and the nations in uprightness.

99 MT = 98 LXX

A Psalm of David.

99:1 The Lord reigns; —let the people rage;
it is he that sits upon the cherubim, let the earth be moved.
2 The Lord is great in Zion,
he is high over all the people.
3 Let them give thanks to your great name;
for it is terrible and holy.
4 The king's honor loves judgment;
you have prepared equity, you have accomplished judgment and justice in Jacob.
5 Exalt the Lord our God and worship at his footstool;
for he is holy.
6 Moses and Aaron among his priests,
and Samuel among those who call upon his name;
they called upon the Lord, He heard them.
7 He spoke to them in a pillar of cloud;
they kept his testimonies and the ordinances which he gave them.
8 O Lord our God, you heard them;
O God, you became favorable to them,
though you exacted vengeance on all their evil plans.
9 Exalt the Lord our God and worship at his holy mountain;
for the Lord our God is holy!

100 MT = 99 LXX

A Psalm for Thanksgiving.

100:1 Make a joyful noise to the Lord, all the earth.
2 Serve the Lord with gladness; come before his presence with exultation.
3 Know that the Lord is God;
he created us, we did not create ourselves;
we are his people and the sheep of his pasture.
4 Enter through his gates with thanksgiving
and into his courts with hymns;
give thanks to him, praise his name.
5 For the Lord is good, his mercy is for ever;
and his truth endures to generation and generation.

101 MT = 100 LXX

A Psalm of David.

101:1 I will sing to you, O Lord, of mercy and judgment;
I will sing a psalm, 2 and I will be wise in a blameless way.
When will you come to me?
I walked in the innocence of my heart, in the midst of my house.
3 I have not set before my eyes any unlawful thing;
I have hated transgressors.
4 A perverse heart has not cleaved to me;
I have not known an evil man,
since he turns away from me.
5 Whoever speaks secretly against his neighbor,
I have driven away from me:
he that is proud in look and insatiable in heart
with such a person I have not eaten.
6 My eyes shall be upon the faithful of the land,
so that they may dwell with me:

he that walked in a perfect way is the one who has ministered to me.
7 The proud has not dwelt in the midst of my house;
the unjust speaker has not prospered in my sight.
8 Early on did I kill all the sinners of the land,
so that I might remove from the city of the Lord all that work iniquity.

102 MT = 101 LXX

A Prayer for the Poor; when he is deeply afflicted and pours out his supplication before the Lord.

102:1 Hear my prayer, O Lord, Let my cry come to you.
2 Turn not away your face from me:
in the day when I am afflicted, incline your ear to me:
in the day when I shall call upon you, speedily hear me.
3 For my days have vanished like smoke
and my bones have been parched like a stick.
4 I have withered like grass and my heart is dried up;
for I have forgotten to eat my bread.
5 Because of the voice of my groaning, my bone has cleaved to my flesh.
6 I have become like a pelican of the wilderness;
7 I have become like an owl in a ruined house.
I have watched and have become as a sparrow dwelling alone on a roof.
8 All the day long my enemies have reproached me;
those who used to praise me have sworn against me.
9 For I have eaten ashes as it were bread and mingled my drink with weeping;
10 because of your anger and your wrath:
for you have lifted me up and dashed me down.
11 My days have declined like a shadow;
and I am withered like grass.
12 But you, Lord, endure for ever
and your memorial to generation and generation.
13 You shall arise and have mercy upon Zion:
it is time to have mercy upon her, for the set time has come.
14 For your servants have taken pleasure in her stones
and they shall pity her dust.
15 So the nations shall fear your name, O Lord
and all kings ⌜shall fear⌝ your glory.
16 For the Lord shall build up Zion and shall appear in his glory.
17 He has had regard to the prayer of the lowly
and has not despised their petition.
18 Let this be written for another generation;
the people that shall be created shall praise the Lord.
19 For he has looked out from the height of his sanctuary;
the Lord looked upon the earth from heaven;
20 to hear the groaning of the fettered ones,
to loosen the sons of the slain;
21 to proclaim the name of the Lord in Zion,
and his praise in Jerusalem;
22 when the people are gathered together,
and the kings, to serve the Lord.
23 He answered in the way of his strength:
tell me how few are my days.
24 Do not take me away in the midst of my days:
your years are through all generations.
25 In the beginning you, O Lord, laid the foundation of the earth;

and the heavens are the works of your hands.
26 They shall perish, but you remain:
they all shall become old as a garment;
and as a vestment shall you fold them and they shall be changed.
27 But you are the same and your years shall not fail.
28 The children of your servants shall dwell securely,
and their seed shall prosper for ever.

103 MT = 102 LXX

A Psalm of David.

103:1 Bless the Lord, O my soul;
and all that is within me, bless his holy name.
2 Bless the Lord, O my soul
and forget not all his praises:
3 who forgives all your transgressions,
who heals all your diseases;
4 who redeems your life from corruption;
who crowns you with mercy and compassion;
5 who satisfies your desire with good things:
so that your youth shall be renewed like that of the eagle.
6 The Lord executes mercy and judgment for all that are injured.
7 He made known his ways to Moses, his will to the children of Israel.
8 The Lord is compassionate and merciful,
long-suffering and full of mercy.
9 He will not be always angry;
neither will he be wrathful for ever.
10 He has not dealt with us according to our sins,
nor repaid us according to our iniquities.
11 For as the heaven is high above the earth,
so has the Lord increased his mercy toward those who fear him.
12 As far as the east is from the west,
so far has he removed our transgressions from us.
13 As a father pities his children,
the Lord pities those who fear him.
14 For he knows our frame: remember that we are dust.
15 As for man, his days are as grass;
as a flower of the field, so shall he flourish.
16 For the wind passes over it and it shall not be;
it shall know its place no more.
17 But the mercy of the Lord is from generation to generation
upon those who fear him,
and his righteousness to children's children;
18 to those who keep his covenant
and remember his commandments to do them.
19 The Lord has prepared his throne in the heaven;
and his kingdom rules over all.
20 Bless the Lord, all you his angels,
mighty in strength, who perform his bidding,
ready to hearken to the voice of his words.
21 Bless the Lord, all you his hosts;
his ministers that do his will.
22 Bless the Lord, all his works,
in every place of his dominion: bless the Lord, O my soul!

104 MT = 103 LXX

A Psalm of David.

104:1 Bless the Lord, O my soul.
O Lord my God, you are very great;
you have clothed yourself with praise and honor:
2 you robe yourself with light as with a garment;
spreading out the heaven as a curtain.
3 who covers his chambers with waters;
who makes the clouds his chariot;
who walks on the wings of the wind.
4 Who makes his angels spirits
and his ministers a flaming fire.
5 Who establishes the earth on her sure foundation:
it shall not be moved for ever.
6 The deep, as it were a garment, is his covering:
the waters stood above the hills.
7 At your rebuke they shall flee;
at the voice of your thunder they shall be alarmed.
8 They go up to the mountains and down to the plains,
to the place which you have founded for them.
9 You have set a bound which they shall not pass,
neither shall they return to cover the earth.
10 He sends forth his fountains among the valleys:
the waters shall run between the mountains.
11 They shall give drink to all the wild beasts of the field:
the wild donkeys shall take of them to quench their thirst.
12 By them shall the birds of the sky dwell:
they shall utter a voice out of the midst of the rocks.
13 He waters the mountains from his chambers:
the earth shall be satisfied with the fruit of your works.
14 He makes grass to grow for the cattle
and plants for the service of men,
to bring bread out of the earth;
15 and wine makes glad the heart of man,
to make his face cheerful with oil:
bread strengthens man's heart.
16 The trees of the plain shall be full of sap;
even the cedars of Lebanon which he planted.
17 There the sparrows will build their nests;
the stork takes the lead among them.
18 The high mountains are a refuge for the stags
and the rock for the rabbits.
19 He appointed the moon for seasons:
the sun knows his going down.
20 You made darkness and it was night;
in it all the wild beasts of the forest creep forth:
21 even young lions roaring for ⌜their⌝ prey
and to seek meat for themselves from God.
22 The sun arises and they shall be gathered together,
they shall lie down in their dens.
23 Man shall go forth to his work
and to his labor until the evening.
24 How great are your works, O Lord!

in wisdom have you have made them all:
the earth is filled with your creation.
25 So is this great and wide sea:
there are things creeping innumerable,
animals both small and great.
26 There go the ships;
and this dragon you have made to play in it.
27 All wait upon you, to give them their food in due season.
28 When you have given it them, they will gather it;
when you have opened your hand, they shall all be filled with good.
29 But when you have turned away your face, they shall be troubled:
you will take away their breath; they shall fail and return to their dust.
30 You shall send forth your Spirit and they shall be created;
and you shall renew the face of the earth.
31 Let the glory of the Lord be for ever:
the Lord shall rejoice in his works;
32 who looks upon the earth and makes it tremble;
who touches the mountains and they smoke.
33 I will sing to the Lord while I live;
I will sing praise to my God while I have being.
34 Let my meditation be sweet to him:
I will rejoice in the Lord!
35 Let the sinners vanish from the earth,
and transgressors, that they shall be no more.
Bless the Lord, O my soul!

105 MT = 104 LXX

Alleluia.

105:1 Give thanks to the Lord and call upon his name;
declare his works among the heathen.
2 Sing to him, yes, sing praises to him:
proclaim all his wonderful works.
3 Glory in his holy name:
let the heart of those who seek the Lord rejoice.
4 Seek the Lord and be strengthened;
seek his face continually.
5 Remember his wonderful works that he has done;
his wonders and the judgments of his mouth;
6 you seed of Abra'am, his servants,
you children of Jacob, his chosen ones.
7 He is the Lord our God; his judgments are in all the earth.
8 He has remembered his covenant for ever,
the word which he commanded for a thousand generation:
9 which he established as a covenant to Abra'am,
He remembered his oath to Isaac.
10 He established it to Jacob as an ordinance
and to Israel for an everlasting covenant;
11 saying To you will I give the land of C'anaan,
the line of your inheritance:
12 when they were few in number, very few and sojourners in it.
13 They went from nation to nation and from one kingdom to another.
14 He suffered no man to wrong them;
He rebuked kings for their sakes:

15 saying: Touch not my anointed ones;
and do my prophets no harm.
16 Moreover, he called for a famine upon the land;
he broke the whole support of bread.
17 He sent a man before them;
Joseph was sold for a slave.
18 They hurt his feet with fetters;
his soul passed into iron,
19 until the time that his cause came on;
the word of the Lord tried him as fire.
20 The king sent ⸢word⸣ and released him;
even the prince of the people, let him go free.
21 He made him Lord over his house
and ruler of all his possessions;
22 to chastise his rulers at his pleasure
and to teach his elders wisdom.
23 Israel also came into Egypt and Jacob sojourned in the land of Cham.
24 He increased his people greatly
and made them stronger than their enemies.
25 He turned their heart to hate his people,
to deal craftily with his servants.
26 He sent forth Moses his servant
and Aaron whom he had chosen.
27 He established among them his signs and his wonders
in the land of Cham.
28 He sent forth darkness and made it dark;
yet they rebelled against his words.
29 He turned their waters into blood and killed their fish.
30 Their land produced frogs abundantly,
in the chambers of their kings.
31 He spoke and the dog-fly came
and lice in all their coasts.
32 He turned their rain into hail
and sent flaming fire in their land.
33 He afflicted their vines and their fig trees;
and broke every tree of their coast.
34 He spoke and the locust came with innumerable caterpillars,
35 they devoured all the grass in their land
and devoured the fruit of the ground.
36 He also smote every first-born of their land,
the first-fruits of all their labor.
37 He brought them out with silver and gold;
and there was not a feeble one among their tribes.
38 Egypt rejoiced at their departing;
for the fear of them fell upon them.
39 He spread out a cloud for a covering to them
and fire to give them light by night.
40 They asked and the quail came,
He satisfied them with the bread of heaven.
41 He split the rock and the waters flowed, rivers ran in dry places.
42 For he remembered his holy word,
which he promised to Abra'am his servant.
43 He brought out his people with exultation and his chosen with joy;
44 He gave them the lands of the heathen;
and they inherited the labors of the people;

45 so that they might keep his ordinances and diligently seek his law.

106 MT = 105 LXX

Alleluia

106:1 Give thanks to the Lord; for he is good:
for his mercy endures for ever.
2 Who shall tell the mighty acts of the Lord?
Who shall cause all his praises to be heard?
3 Blessed are those who keep judgment
and do righteousness at all times.
4 Remember us, O Lord, with the favor you have to your people:
visit us with your salvation;
5 that we may behold the good of your elect,
that we may rejoice in the gladness of your nation,
that we may glory with your inheritance.
6 We have sinned with our fathers,
we have transgressed, we have acted unrighteously.
7 Our fathers in Egypt understood not your wonders
and remembered not the multitude of your mercy;
but they provoked him as they went up by the Red Sea.
8 Yet he saved them for his name's sake,
that he might cause his mighty power to be known.
9 He rebuked the Red Sea and it was dried up:
so he led them through the deep as through the wilderness.
10 He saved them out of the hand of those who hated them
and redeemed them out of the hand of the enemy.
11 The water covered those who oppressed them:
there was not one of them left.
12 Then they believed his words and celebrated his praise.
13 They made haste, they forgot his works;
they did not wait for his counsel.
14 They lusted exceedingly in the wilderness
and tempted God in the dry land.
15 He gave them their request and sent fullness into their souls.
16 They also provoked Moses in the camp
and Aaron the holy one of the Lord.
17 The earth opened and swallowed up Dathan
and closed upon the congregation of Abiron.
18 Then a fire was kindled in their assembly
and a flame burnt up the sinners.
19 They made a calf in Choreb
and worshiped the graven image,
20 they changed their glory into the likeness
of a calf that feeds on grass.
21 They forgot God that saved them,
[God] who had accomplished great deeds in Egypt;
22 wondrous works in the land of Cham
and awesome things at the Red Sea.
23 So God said that he would have destroyed them,
had not Moses his chosen stood before him in the breach,
to turn him away from the fierceness of his anger,
so that he should not destroy them.
24 Moreover, they disregarded the desirable land

and believed not his word.
25 They murmured in their tents:
they hearkened not to the voice of the Lord.
26 So he lifted up his hand against them,
to cast them down in the wilderness;
27 and to cast down their seed among the nations,
to scatter them in the countries.
28 They were joined also to Beelphegor and ate the sacrifices of the dead.
They provoked him with their devices;
29 and destruction, was multiplied among them.
30 Then Phinees stood up and made atonement:
and the plague came to an end.
31 This was counted to him for righteousness,
to all generations for ever.
32 They also provoked him at the water of Strife
and Moses was hurt for their sakes;
33 for they provoked his spirit,
He spoke unwisely with his lips.
34 They destroyed not the nations which the Lord told them to destroy;
35 but were mingled with the heathen and learned their works.
36 They served their graven images;
and it became an offence to them.
37 They sacrificed their sons and their daughters to devils,
38 and shed innocent blood, the blood of their sons and daughters,
whom they sacrificed to the idols of C'anaan;
and the land was defiled with blood,
39 it was polluted with their works;
and they became immoral with their own devices.
40 So the Lord was very angry with his people,
He abhorred his inheritance,
41 He delivered them into the hands of their enemies;
and those who hated them ruled over them.
42 Their enemies oppressed them
and they were brought down under their hands.
43 Many times God delivered them;
but they provoked him by their counsel,
they were brought low by their ⌜own⌝ iniquities.
44 The Lord looked upon their affliction
when he heard their petition.
45 He remembered his covenant and his mind was renewed
according to the multitude of his mercy.
46 He caused them to be pitied
in the sight of all who carried them captive.
47 Save us, O Lord our God and gather us from among the heathen,
So that we may give thanks to your holy name,
So that we may glory in your praise.
48 Blessed be the Lord God of Israel
from everlasting and to ages of ages;
and all the people shall say, Amen, Amen!

107 MT = 106 LXX

Alleluia

107:1 Give thanks to the Lord, for he is good;

for his mercy endures for ever.
2 Let them say so who have been redeemed by the Lord,
whom he has redeemed from the hand of the enemy;
3 and gathered them out of the countries,
from the east and west and north and south.
4 They wandered in the wilderness in a dry land;
they found no way to a city of habitation.
5 Hungry and thirsty, their soul fainted in them.
6 Then they cried to the Lord in their affliction,
He delivered them out of their distresses.
7 He guided them into a straight path,
So that they might go to a city of habitation.
8 Let them acknowledge to the Lord his mercies
and his wonderful works to the children of men.
9 For he satisfies the empty soul and fills the hungry soul with good things,
10 even those who sit in darkness,
and in the shadow of death, fettered in poverty and iron;
11 because they rebelled against the words of God
and provoked the counsel of the Most High.
12 So their heart was brought low with troubles;
they were weak and there was no helper.
13 Then they cried to the Lord in their affliction,
He saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
He broke their bonds asunder.
15 Let them acknowledge to the Lord his mercies
and his wonders to the children of men.
16 For he broke to pieces the brazen gates
and crushed the iron bars.
17 He helped them out of the way of their iniquity;
for they were brought low because of their iniquities.
18 Their soul began to desert all food;
and they drew near to the gates of death.
19 Then they cried to the Lord in their affliction,
He saved them out of their distresses.
20 He sent his word and healed them,
he delivered them out of their destructions.
21 Let them acknowledge to the Lord
his mercies and his wonderful works to the children of men.
22 Let them offer to him the sacrifice of praise
and proclaim this works with exultation.
23 Those who go down to the sea in ships,
doing business in many waters;
24 these men have seen the works of the Lord
and his wonders in the deep.
25 He speaks and the stormy wind arises
and its waves are lifted up.
26 They rise to the heavens and go down to the depths;
their soul melts out of anguish.
27 They are troubled, they stagger as a drunkard
and all their wisdom is swallowed up.
28 Then they cry to the Lord in their affliction,
He brings them out of their distresses.
29 He commands the storm and it is calmed
into a gentle breeze and its waves are still.

30 They are glad, because they are quiet;
He guides them to their desired haven.
31 Let them acknowledge to the Lord
his mercies and his wonderful works to the children of men.
32 Let them exalt him in the congregation of the people
and praise him in the seat of the elders.
33 He turns rivers into a desert
and streams of water into a dry land;
34 a fruitful land into saltness,
for the wickedness of those who dwell in it.
35 He turns a wilderness into pools of water
and a dry land into streams of water.
36 There he causes the hungry to dwell
and they establish for themselves dwelling places.
37 They sow fields and plant vineyards,
and they yield fruit in abundance.
38 He blesses them and they multiply exceedingly,
He diminishes not the number of their cattle.
39 Again they become few and are brought low,
by the pressure of evils and pain.
40 Contempt is poured upon their princes,
He causes them to wander in a desert and trackless land.
41 But he helps the poor out of poverty
and makes him families as a flock.
42 The upright shall see and rejoice;
and all iniquity shall stop her mouth.
43 Who is wise and will observe these things,
and understand the mercies of the Lord?

108 MT = 107 LXX

Song of a Psalm by David

108:1 O God, my heart is ready,
my heart is ready; I will sing and sing psalms with my glory.
2 Awake, psaltery and harp; I will awake early.
3 I will give thanks to you, O Lord, among the people;
I will sing praise to you among the Gentiles.
4 For your mercy is great above the heavens
and your truth reaches to the clouds.
5 Be exalted, O God, above the heavens;
and your glory above all the earth.
6 That your beloved ones may be delivered,
save with your right hand and hear me.
God has spoken in his sanctuary;
7 I will be exalted and will divide Sicima
I and will measure out the valley of tents.
8 Galaad is mine; and Manasses is mine;
Ephraim is the help of my head;
Judas is my king; 9 Moab is the holding place of my hope;
over Idumea will I cast my sandal; the Philistines are made subject to me.
10 Who will bring me into the fortified city?
Or who will guide me to Idumea?
11 Will not you, O God, who have rejected us?
And will not you, O God, go forth with our armies?

12 Rescue us from tribulation:
for vain is the help of man.
13 Through God we shall do valiantly;
He will bring our enemies to nought.

109 MT = 108 LXX

For the end, a Psalm of David

109:1 O God, pass not over my praise in silence;
2 for the mouth of the sinner and the mouth of the crafty man
have been opened against me:
they have spoken against me with a crafty tongue.
3 They have surrounded me with words of hatred;
and fought against me without a cause.
4 Instead of loving me, they falsely accused me:
but I continued to pray.
5 They rewarded me evil for good and hatred for my love.
6 Set a sinner against him; Let the devil stand at his right hand.
7 When he is judged, let him go forth condemned:
Let his prayer become sin.
8 Let his days be few: Let another take his office of overseer.
9 Let his children be orphans and his wife a widow.
10 Let his children wander without a dwelling-place and beg:
let them be cast out of their habitations.
11 Let his creditor exact all that belongs to him:
Let strangers spoil his labors.
12 Let him have no helper;
may there be noone to have compassion on his fatherless children.
13 Let his children be given up to utter destruction:
in one generation let his name be blotted out.
14 Let the iniquity of his fathers be remembered before the Lord;
Let not the sin of his mother be blotted out.
15 Let them be before the Lord continually;
Let their memorial be blotted out from the earth.
16 Because he remembered not to show mercy,
but persecuted the needy and poor man
and desired to kill him in the heart.
17 He also loved cursing and it shall come upon him;
He took not pleasure in blessing,
so it shall be removed far from him.
18 Yes, he put on cursing as a garment
and it has come as water into his bowels and as oil into his bones.
19 Let it be to him as a garment
which he puts on and as a girdle with which he girds himself continually.
20 This is the dealing of the Lord
with those who falsely accuse me and of those who speak evil against my soul.
21 But you, O Lord, Lord, deal mercifully with me,
for your name's sake: for your mercy is good.
22 Deliver me, for I am poor and needy;
and my heart is troubled within me.
23 I am removed as a shadow in its descent:
I am tossed up and down like locusts.
24 My knees are weakened through fasting
and my flesh is changed because of the want of oil.

25 I became also a reproach to them:
when they saw me they shook their heads.
26 Help me, O Lord my God; and save me according to your mercy.
27 Let them know that this is your hand;
and that you, Lord, have accomplished it.
28 Let them curse, but you shall bless:
let those who rise up against me be ashamed,
but let your servant rejoice.
29 Let those who falsely accuse me be clothed with shame,
Let them cover themselves with their shame as with a mantle.
30 I will give thanks to the Lord abundantly with my mouth;
and in the midst of many I will praise him.
31 For he stood on the right hand of the poor,
to save me from those who persecute my soul.

110 MT = 109 LXX

A Psalm of David.

110:1 The Lord[1] said to my Lord,
Sit at my right hand until I make your enemies your footstool.
2 The Lord shall send out a rod of power for you out of Zion:
rule you in the midst of your enemies.
3 With you is dominion in the day of your power,
in the splendours of your holy ones:[2]
I have begotten you from the womb
before the morning star.
4 The Lord swore and will not repent,
You are a priest for ever, after the order of Melchisedek.
5 The Lord at your right hand
has dashed in pieces kings in the day of his wrath.
6 He shall judge among the nations,
he shall fill up the number of corpses,
he shall crush the heads of many on the earth.
7 He shall drink of the brook in the way;
therefore shall he lift up the head.

111 MT = 110 LXX

Alleluia

111:1 I will give you thanks, O Lord,
with my whole heart, in the council of the upright and in the congregation.
2 The works of the Lord are great,
sought out according to all his will.
3 His work is worthy of thanksgiving and honor:
and his righteousness endures unto ages of ages.
4 He has caused his wonderful works to be remembered:
the Lord is merciful and compassionate.
5 He has given food to those who fear him:
he will remember his covenant for ever.
6 He has declared to his people the power of his works,

[1] Greek ὁ κύριος – Hebrew Yahweh (יהוה)
[2] Brenton has "thy saints"

to give them the inheritance of the heathen.
7 The works of his hands are truth and judgment:
all his commandments are sure:
8 established unto ages of ages, done in truth and uprightness.
9 He sent redemption to his people:
he commanded his covenant for ever:
holy and fearful is his name.
10 The fear of the Lord is the beginning of wisdom
and all that act accordingly have a good understanding;
his praise endures unto ages of ages.

112 MT = 111 LXX

Alleluia

112:1 Blessed is the man that fears the Lord:
he will delight greatly in his commandments.
2 His seed shall be mighty in the earth:
the generation of the upright shall be blessed.
3 Glory and riches shall be in his house;
and his righteousness endures unto ages of ages.
4 To the upright light has sprung up in darkness:
he has pity, he is pitiful and merciful and righteous.
5 The good man is he that pities and lends:
he will direct his affairs with judgment.
6 For he shall not be moved for ever;
the righteous shall be in everlasting remembrance.
7 He shall not be afraid of any evil report:
his heart is ready to trust in the Lord.
8 His heart is established, he shall not fear,
till he shall see his desire upon his enemies.
9 He has dispersed abroad; he has given to the poor;
his righteousness endures unto ages of ages:
his horn shall be exalted with honor.
10 The sinner shall see and be angry,
he shall gnash his teeth and consume away:
the desire of the sinner shall perish.

113 MT = 112 LXX

Alleluia

113:1 Praise the Lord, you servants of his,
praise the name of the Lord.
2 Let the name of the Lord be blessed,
from this present time and forevermore.
3 From the rising of the sun to his setting,
the name of the Lord is to be praised.
4 The Lord is high above all the nations;
his glory is above the heavens.
5 Who is as the Lord our God? Who dwells in the high places,
6 and yet looks upon the low things in heaven and on the earth:
7 who lifts up the poor from the earth
and raises up the needy from the dunghill;
8 to set him with princes, even with the princes of his people:

9 who established the barren woman in a house,
as a mother rejoicing over children.

114 MT = 113 LXX

Alleluia

114:1 At the going forth of Israel from Egypt,
of the house of Jacob from a barbarous people,
2 Judea became his sanctuary and Israel his dominion.
3 The sea saw and fled: Jordan was turned back.
4 The mountains skipped like rams and the hills like lambs.
5 What ailed you, O sea, that you fled?
And you Jordan, that you were turned back?
6 You mountains that you skipped like rams and you hills, like lambs?
7 The earth trembled at the presence of the Lord,
at the presence of the God of Jacob;
8 who turned the rock into pools of water
and the flint into fountains of water.

115 MT = 113 LXX CONTINUES

115:1 Not to us, O Lord, not to us,
but to your name give glory,
because of your mercy and your truth;
2 for fear that at any time the nations should say,
Where is their God?
3 But our God has done in heaven and on earth,
whatsoever he has pleased.
4 The idols of the nations are silver and gold,
the works of human hands.
5 They have a mouth, but they cannot speak;
they have eyes, but they cannot see:
6 they have ears, but they cannot hear;
they have noses, but they cannot smell;
7 they have hands, but they cannot handle;
they have feet, but they cannot walk:
they cannot speak through their throat.
8 Let those who make them become like them
and all who trust in them.
9 The house of Israel trusts in the Lord:
he is their helper and defender.
10 The house of Aaron trusts in the Lord:
he is their helper and defender.
11 Those who fear the Lord trust in the Lord:
he is their helper and defender.
12 The Lord has remembered us and blessed us:
he has blessed the house of Israel,
he has blessed the house of Aaron.
13 He has blessed those who fear the Lord,
both small and great.
14 The Lord grants blessings to you and to your children.
15 You are blessed of the Lord,
who made the heaven and the earth.

16 The heaven of heavens belongs to the Lord:
but he has given the earth to the sons of men.
17 The dead shall not praise you, O Lord,
nor any that go down to hades.
18 But we, the living, will bless the Lord,
from henceforth and forevermore.

116 MT (1-9 = 114 LXX)

Alleluia

116:1 I am well pleased, because the Lord
will hearken to the voice of my supplication.
2 Because he has inclined his ear to me,
therefore will I call upon him while I live.
3 The pangs of death surrounded me;
the dangers of hades found me:
I found affliction and sorrow.
4 Then I called on the name of the Lord:
O Lord, deliver my soul.
5 The Lord is merciful and righteous;
yes, our God has pity.
6 The Lord preserves the simple:
I was brought low, He delivered me.
7 Return to your rest, O my soul;
for the Lord has dealt bountifully with you.
8 For he has delivered my soul from death,
my eyes from tears and my feet from falling.
9 I shall be well-pleasing before the Lord
in the land of the living. Alleluia!

115 LXX BEGINS

10 I believed, why then I have spoken:
but I was greatly afflicted.
11 I said in my amazement, every man is a liar.
12 What shall I render to the Lord for all his rewards to me?
13 I will take the cup of salvation
and call upon the name of the Lord.
14 I will pay my vows to the Lord,
in the presence of all his people.
15 Precious in the sight of the Lord is the death of his saints.
16 O Lord, I am your servant;
I am your servant and the son of your handmaid:
you have burst by bonds asunder.
17 I will offer to you the sacrifice of praise
and will call upon the name of the Lord.
18 I will pay my vows to the Lord,
in the presence of all his people,
19 in the courts of the Lord's house,
in the midst of you, Jerusalem.

117 MT – 116 LXX

Alleluia

117:1 Praise the Lord, all you nations:
praise him, all you peoples!
2 For his mercy has been abundant toward us:
and the truth of the Lord endures for ever!

118 MT – 117 LXX

Alleluia

118:1 Give thanks to the Lord; for he is good:
for his mercy endures for ever.
2 Let now the house of Israel say, that he is good:
for his mercy endures for ever.
3 Let now the house of Aaron say, that he is good:
for his mercy endures for ever.
4 Let now all that fear the Lord say, that he is good:
for his mercy endures for ever.
5 I called on the Lord out of affliction:
He listened to me, so as to bring me into a wide place.
6 The Lord is my helper; and I will not fear what man shall do to me.
7 The Lord is my helper; and I shall see my desire upon my enemies.
8 It is better to trust in the Lord than to trust in man.
9 It is better to hope in the Lord, than to hope in princes.
10 All nations surrounded me about:
but in the name of the Lord I drove them back.
11 They completely surrounded me:
but in the name of the Lord I drove them back.
12 They surrounded me about as bees do a honeycomb
and they burst into flame as fire among thorns:
but in the name of the Lord I drove them back.
13 I was thrust and terribly shaken, that I might fall:
but the Lord helped me.
14 The Lord is my strength and my song and has become my salvation.
15 The voice of exultation and salvation
is in the tabernacles of the righteous:
the right hand of the Lord has accomplished mightily.
16 The right hand of the Lord has exalted me:
the right hand of the Lord has accomplished powerfully.
17 I shall not die, but live and tell the works of the Lord.
18 The Lord has chastened me severely:
but he has not given me up to death.
19 Open to me the gates of righteousness:
I will go into them and give praise to the Lord.
20 This is the gate of the Lord:
the righteous shall enter by it.
21 I will give thanks to you;
because you have heard me and have become my salvation.
22 The stone which the builders rejected,
the same has become the head of the corner.
23 This has been done of the Lord;
and it is wonderful in our eyes.

24 This is the day which the Lord has made:
let us exult and rejoice in it.
25 O Lord, save now: O Lord, send now prosperity.
26 Blessed is he that comes in the name of the Lord:
we have blessed you out of the house of the Lord.
27 God is the Lord, He has shined upon us:
celebrate the feast with thick branches,
binding the victims even to the horns of the altar.
28 You are my God and I will give you thanks:
you are my God and I will exalt you.
I will give thanks to you, for you have heard me
and have become my salvation.
29 Give thanks to the Lord; for he is good:
for his mercy endures for ever.

119 MT = 118 LXX

Alleluia

119:1 Blessed are the blameless in the way,
who walk in the law of the Lord.
2 Blessed are those who search out his testimonies:
they will diligently seek him with the whole heart.
3 For those who work iniquity have not walked in his ways.
4 You have commanded us diligently to keep your precepts.
5 O that my ways were directed to keep your ordinances.
6 Then shall I not be ashamed
when I have respect to all your commandments.
7 I will give you thanks with uprightness of heart
when I have learnt the judgments of your righteousness.
8 I will keep your ordinances: O forsake me not greatly.
9 By which shall a young man direct his way?
By keeping your words.
10 With my whole heart have I diligently sought you:
cast me not away from your commandments.
11 I have hidden your oracles in my heart,
that I might not sin against you.
12 Blessed are you, O Lord: teach me your ordinances.
13 With my lips have I declared all the judgments of your mouth.
14 I have delighted in the way of your testimonies,
as much as in all riches.
15 I will meditate on your commandments and consider your ways.
16 I will meditate on your ordinances: I will not forget your words.
17 Render a recompense to your servant:
so shall I live and keep your words.
18 Unveil my eyes and I shall perceive
The wondrous things of your law.
19 I am a stranger in the earth:
hide not your commandments from me.
20 My soul has longed exceedingly for your judgments at all times.
21 You have rebuked the proud:
cursed are those who turn aside from your commandments.
22 Remove from me reproach and contempt;
for I have sought out your testimonies.
23 For princes sat and spoke against me:

but your servant was meditating on your ordinances.
24 For your testimonies are my meditation
and your ordinances are my counsellors.
25 My soul has cleaved to the ground;
revive me according to your word.
26 I declared my ways and you did hear me:
teach me your ordinances.
27 Instruct me in the way of your ordinances;
and I will meditate on your wondrous works.
28 My soul has slumbered for weariness;[1]
strengthen me with your words.
29 Remove from me the way of iniquity;
and be merciful to me by your law.
30 I have chosen the way of truth;
and have not forgotten your judgments.
31 I have cleaved to your testimonies, O Lord;
do not put me to shame.
32 I ran the way of your commandments
when you did enlarge my heart.
33 Teach me, O Lord, the way of your ordinances
and I will seek it out continually.
34 Instruct me and I will search out your law
and keep it with my whole heart.
35 Guide me in the path of your commandments;
for I have delighted in it.
36 Incline my heart to your testimonies
and not to covetousness.
37 Turn away my eyes that I may not behold vanity:
revive me in your way. 3
8 Confirm your oracle to your servant,
so that he may fear you.
39 Take away my reproach which I have feared:
for your judgments are good.
40 Behold, I have desired your commandments:
revive me in your righteousness.
41 Let your mercy come upon me, O Lord;
even your salvation, according to your word.
42 And so I shall render an answer to those who reproach me:
for I have trusted in your words.
43 And take not the word of truth utterly out of my mouth;
for I have hoped in your judgments.
So shall I keep your law continually, unto ages of ages.
45 I walked also at large: for I sought out your commandments.
46 I spoke of your testimonies before kings and was not ashamed.
47 I meditated on your commandments,
which I loved exceedingly.
48 I lifted up my hands to your commandments which I loved;
and I meditated in your ordinances.
49 Remember your words to your servant,
by which you have made me hope.
50 This has comforted me in my affliction:
for your oracle has revived me.

[1] Brenton has “sorrow”

51 The proud have transgressed exceedingly;
but I swerved not from your law.
52 I remembered your judgments of old, O Lord;
and I was comforted.
53 Despair took hold upon me, because of the sinners who forsake your law.
54 Your ordinances were my songs in the place of my sojourning.
55 I remembered your name, O Lord,
in the night and kept your law.
56 This I had, because I diligently sought your ordinances.
57 You are my portion, O Lord: I said that I would keep your law.
58 I besought your favor with my whole heart:
have mercy upon me according to your word.
59 I thought on your ways and turned my feet to your testimonies.
60 I prepared myself, (and was not terrified,) to keep your commandments.
61 The snares of sinners entangled me:
but I forgot not your law.
62 At midnight I arose, to give thanks to you
for the judgments of your righteousness.
63 I am a companion of all those who fear you
and of those who keep your commandments.
64 O Lord, the earth is full of your mercy:
teach me your ordinances.
65 You have accomplished kindly with your servant,
O Lord, according to your word.
66 Teach me kindness and instruction and knowledge:
for I have believed your commandments.
67 Before I was afflicted, I transgressed;
therefore have I kept your word.
68 Good are you, O Lord; therefore in your goodness teach me your ordinances.
69 The injustice of the proud has been multiplied against me:
but I will search out your commandments with all my heart.
70 Their heart has been curdled like milk;
but I have meditated on your law.
71 It is good for me that you have afflicted me;
that I might learn your ordinances.
72 The law of your mouth is better to me than thousands of gold and silver.
73 your hands have made me and fashioned me:
instruct me, that I may learn your commandments.
74 Those who fear you will see me and rejoice:
for I have hoped in your words.
75 I know, O Lord, that your judgments are righteousness
and that you in truthfullness have afflicted me.
76 Let, I pray you, your mercy be to comfort me,
according to your word to your servant.
77 Let your compassions come to me, that I may live:
for your law is my meditation.
78 Let the proud be ashamed;
for they transgressed against me unjustly:
but I will meditate in your commandments.
79 Let those who fear you and those who know you testimonies, turn to me.
80 Let my heart be blameless in your ordinances,
that I may not be ashamed.
81 My soul faints for your salvation:
I have hoped in your words.
82 My eyes failed in waiting for your word,

saying when will you comfort me?
83 For I have become as a bottle in the frost:
yet I have not forgotten your ordinances.
84 How many are the days of your servant?
When will you execute judgment for me on those who persecute me?
85 Transgressors told me subtleties;[1]
but not according to your law, O Lord.
86 All your commandments are truth;
they persecuted me unjustly; help me.
87 They nearly made an end of me in the earth;
but I forsook not your commandments.
88 Revive me according to your mercy;
so shall I keep the testimonies of your mouth.
89 your word, O Lord, abides in heaven for ever.
90 your truth endures to all generations;
you have founded the earth and it abides.
91 The day continues by your arrangement;
for all things are your servants.
92 Were it not that your law is my meditation,
then I should have perished in my affliction.
93 I will never forget your ordinances;
for with them you have revived me.
94 I am yours, save me; for I have sought out your ordinances.
95 Sinners laid wait for me to destroy me;
but I understood your testimonies.
96 Have seen an end of all perfection;
but your commandment is very broad.
97 How I loved your law, O Lord!
It is my meditation all the day.
98 You have made me wiser than my enemies in your commandment;
for it is mine for ever.
99 I have more understanding than all my teachers;
for your testimonies are my medication.
100 I understand more that the aged;
because I have sought out your commandments.
101 I have kept back my feet from every evil way,
that I might keep your words.
102 I have not declined from your judgments;
for you have instructed me.
103 How sweet are your oracles to my throat!
More so than honey to my mouth!
104 I gain understanding by your commandments:
therefore I have hated every way of unrighteousness;
105 Your law is a lamp to my feet and a light to my paths.
106 I have sworn and determined to keep the judgments of your righteousness.
107 I have been very greatly afflicted, O Lord:
revive me, according to your word.
108 Accept, I pray you, O Lord,
the freewill-offerings of my mouth and teach me your judgments.
109 My soul is continually in your hands;
and I have not forgotten your law.
110 Sinners spread a snare for me;

[1] Brenton has “idle tales”

but I erred not from your commandments.
111 I have inherited your testimonies for ever;
for they are the joy of my heart.
112 I have inclined my heart to perform your ordinances for ever,
in return for your mercies.
113 I have hated transgressors; but I loved your law.
114 You are my helper and my supporter;
I have hoped in your words.
115 Depart from me, you evil-doers;
for I will search out the commandments of my God.
116 Uphold me according to your word and revive me;
and make me not ashamed of my expectation.
117 Help me and I shall be saved;
and I will meditate in your ordinances continually.
118 You have brought to nought all that depart from your ordinances;
for their inward thought is unrighteous.
119 I have reckoned all the sinners of the earth as transgressors;
therefore have I loved your testimonies.
120 Penetrate my flesh with your fear;
for I am afraid of your judgments.
121 I have done judgment and justice;
deliver me not up to those who injure me.
122 Receive your servant for good:
let not the proud accuse me falsely.
123 my eyes have failed for your salvation
and for the word of your righteousness.
124 Deal with your servant according to your mercy
and teach me your ordinances.
125 I am your servant; instruct me
and I shall know your testimonies.
126 It is time for the Lord to work:
they have utterly broken your law.
127 Therefore have I loved your commandments
more than gold, or the topaz.
128 Therefore I directed myself according to all your commandments:
I have hated every unjust way.
129 Your testimonies are wonderful:
therefore my soul has sought them out.
130 The manifestation of your words will enlighten and instruct the simple.
131 I opened my mouth and drew breath:
for I earnestly longed after your commandments.
132 Look upon me and have mercy upon me,
after the manner of those who love your name.
133 Order my steps according to your word:
Let not any iniquity have dominion over me.
134 Deliver me from the false accusation of men:
so will I keep your commandments.
135 Cause your face to shine upon your servant: and teach me your ordinances.
136 my eyes have been bathed in streams of water,
because I have not kept your law.
137 Righteous are you, O Lord and upright are your judgments.
138 You have commanded righteousness and perfect truth, as your testimonies.
139 your zeal has quite wasted me:
because my enemies have forgotten your words.
140 Your word has been very fully tried;

and your servant loves it.
141 I am young and despised:
yet I have not forgotten your ordinances.
142 your righteousness is an everlasting righteousness
and your law is truth.
143 Afflictions and distresses found me:
but your commandments were my meditation.
144 your testimonies are an everlasting righteousness:
instruct me and I shall live.
145 I cried with my whole heart; hear me, O Lord:
I will search out your ordinances.
146 I cried to you; save me and I will keep your testimonies.
147 I arose before the dawn and cried:
I hoped in your words.
148 my eyes prevented the dawn,
that I might meditate on your oracles.
149 Hear my voice, O Lord, according to your mercy;
revive me according to your judgment.
150 They have drawn near who persecuted me unlawfully;
and they are far removed from your law.
151 You are near, O Lord; and all your ways are truth.
152 I have known of old concerning your testimonies,
that you have founded them for ever.
153 Look upon my affliction and rescue me;
for I have not forgotten your law.
154 Plead my cause and ransom me:
revive me because of your word.
155 Salvation is far from sinners:
for they have not searched out your ordinances.
156 your mercies, O Lord, are many:
revive me according to your judgment.
157 Many are those who persecute me and oppress me:
but I have not declined from your testimonies.
158 I beheld men acting foolishly and I pined away;
for they kept not your oracles.
159 Behold, I loved your commandments, O Lord:
revive me in your mercy.
160 The beginning of your words is truth;
and all the judgments of your righteousness endure for ever.
161 Princes persecuted me without a cause,
but my heart feared because of your words.
162 I will exult because of your oracles,
as one that finds much spoil.
163 I hate and abhor unrighteousness;
but I love your law.
164 Seven times in a day have I praised you
because of the judgments of your righteousness.
165 Great peace have those who love your law:
and there is no stumbling-block to them.
166 I waited for your salvation, O Lord
and loved your commandments.
167 My soul has kept your testimonies
and loved them exceedingly.
168 I have kept your commandments and your testimonies;
for all my ways are before you, O Lord.

169 Let my supplication come near before you, O Lord;
instruct me according to your oracle.
170 Let my petition come in before you, O Lord;
deliver me according to your oracle.
171 Let my lips utter a hymn
when you shall have taught me your ordinances.
172 Let my tongue utter your oracles;
for all your commandments are righteous.
173 Let your hand be prompt to save me;
for I have chosen your commandments.
174 I have longed after your salvation, O Lord;
and your law is my meditation.
175 My soul shall live and shall praise you;
and your judgments shall help me.
176 I have gone astray like a lost sheep;
seek your servant; for I have not forgotten your commandments.

120 MT = 119 LXX

A Song of Degrees (Song of Ascent)

120:1 In my affliction I cried to the Lord, He listened to me.
2 Deliver my soul, O Lord, from unjust lips and from a deceitful tongue.
3 What should be given to you and what should be added to you,
for your crafty tongue?
4 Sharpened weapons of the mighty,
with coals of the desert.
5 Woe is me, that my wandering is prolonged;
I have tabernacled among the tents of Kedar.
6 My soul has long been a sojourner;
7 I was peaceable among those who hated peace;
But when I spoke to them, they warred against me without a cause.

121 MT = 120 LXX

A Song of Degrees (Song of Ascent)

121:1 I lifted up my eyes to the mountains,
from where my help shall come.
2 My help shall come from the Lord,
who made the heaven and the earth.
3 Let not your foot be moved;
Let not your keeper slumber.
4 Behold, he that keeps Israel shall not slumber nor sleep.
5 The Lord shall keep you:
the Lord is your shelter upon your right hand.
6 The sun shall not burn you by day,
neither the moon by night.
7 May the Lord preserve you from all evil:
the Lord shall keep your soul.
8 The Lord shall keep your coming in and your going out,
from henceforth and even forevermore.

122 MT = 121 LXX

A Song of Degrees (Song of Ascent)

122:1 I was glad when I heard them say:
Let us go into the house of the Lord!
2 And now our feet are standing
in your courts, O Jerusalem.
3 Jerusalem is built as a city
Strongly united.
4 For to that place the tribes went up,
the tribes of the Lord,
as a testimony for Israel,
to give thanks to the name of the Lord.
5 For there are set thrones for judgment,
even thrones for the house of David.
6 Pray now for the peace of Jerusalem:
Let there be prosperity to those who love you.
7 Let peace, I pray, be within your host
and prosperity in your palaces.
8 For the sake of my brothers and my neighbors,
I have spoken peace concerning you.
9 Because of the house of the Lord our God,
I make petitions for your well-being.

123 MT = 122 LXX

A Song of Degrees (Song of Ascent)

123:1 Tto you who dwell in heaven have I lifted up my eyes.
2 Behold, as the eyes of servants are directed to the hands of their masters
and as the eyes of a maidservant to the hands of her mistress;
so our eyes are directed to the Lord our God,
until he has mercy upon us.
3 Have pity upon us, O Lord, have pity upon us:
for we are exceedingly filled with scorn.
4 Yes, our soul has been exceedingly filled with it:
⌈but⌋ let the shame be on those who are at ease
and contempt on the proud.

124 MT = 123 LXX

A Song of Degrees (Song of Ascent)

124:1 If it had not been that the Lord was among us,
let Israel now say; 2 if it had not been that the Lord was among us
when men rose up against us;
3 truly they would have swallowed us up alive
when their wrath was kindled against us:
4 truly the water would have drowned us,
our soul would have gone under the torrent.
5 Yes, our soul would have gone under the overwhelming water.
6 Blessed be the Lord, who has not given us for a prey to their teeth.
7 Our soul has been delivered as a sparrow from the snare of the fowlers:
the snare is broken and we are delivered.

8 Our help is in the name of the Lord who made heaven and earth.

125 MT = 124 LXX

A Song of Degrees (Song of Ascent)

125:1 Those who trust in the Lord shall be as mount Zion:
he that dwells in Jerusalem shall never be moved.
2 As the mountains are around her so is the Lord around his people,
from henceforth and even forevermore.
3 For the Lord will not allow the rod of sinners
to be upon the lot of the righteous;
for fear that the righteous should stretch forth their hands to iniquity.
4 Do good, O Lord, to those who are good
and to those who are upright in heart.
5 But those who turn aside to crooked ways
the Lord will lead away with the workers of iniquity:
but peace shall be upon Israel.

126 MT = 125 LXX

A Song of Degrees (Song of Ascent)

126:1 When the Lord turned the captivity of Zion,
we became as comforted ones.
2 Then was our mouth filled with joy
and our tongue with exultation:
then would they say among the Gentiles,
3 The Lord has done great things among them.
The Lord has done great things for us, we became joyful.
4 Turn, O Lord, our captivity, as the streams in the south.
5 Those who sow in tears shall reap in joy.
6 They went on and wept as they cast their seeds;
but they shall surely come with exultation,
bringing their sheaves with them.

127 MT = 126 LXX

A Song of Degrees (Song of Ascent)

127:1 Except the Lord build the house,
those who build labor in vain:
except the Lord keep the city,
the watchman watches in vain.
2 It is vain for you to rise early:
you rise up after resting,
you that eat the bread of grief;
while he gives sleep to his beloved.
3 Behold, the inheritance of the Lord,
children, the reward of the fruit of the womb.
4 As arrows in the hand of a mighty man;
so are the children of those who were outcasts.
5 Blessed is the man who shall satisfy his desire with them:
they shall not be ashamed
when they shall speak to their enemies in the gates.

128 MT = 127 LXX

A Song of Degrees (Song of Ascent)

128:1 Blessed are all those who fear the Lord;
who walk in his ways.
2 You shall eat the labors of your hands:
blessed are you and it shall be well with you.
3 Your wife shall be as a fruitful vine
on the sides of your house:
your children as young olive-plants
[all] around your table.
4 Behold, thus shall the man be blessed that fears the Lord.
5 May the Lord bless you out of Zion;
and may you see the prosperity of Jerusalem all the days of your life.
6 And may you see your children's children.
Peace be upon Israel!

129 MT = 128 LXX

A Song of Degrees (Song of Ascent)

129:1 Often have they warred against me from my youth,
let Israel now say:
2 Often have they warred against me from my youth:
and yet they prevailed not against me.
3 The sinners have schemed upon my back:
they have extended their wickedness.
4 The righteous Lord has cut asunder the necks of sinners.
5 Let all that hate Zion be put to shame and turned back.
6 Let them be as the grass of the house-tops,
which withers before it is plucked up.
7 By which the reaper fills not his hand,
nor he that makes up the sheaves, his bosom.
8 Neither do those who go by say,
The blessing of the Lord be upon you:
we have blessed you in the name of the Lord!

130 MT = 129 LXX

A Song of Degrees (Song of Ascent)

130:1 Out of the depths have I cried to you, O Lord.
2 O Lord, hearken to my voice;
let your ears be attentive to the voice of my supplication.
3 If you, O Lord, should mark iniquities,
O Lord, who shall stand?
4 For with you is forgiveness:
for your name's sake 5 have I waited for you, O Lord,
my soul has waited for your word.
6 My soul has hoped in the Lord;
from the morning watch till night.
7 Let Israel hope in the Lord:
for with the Lord is mercy and with him is plenteous redemption.
8 He shall redeem Israel from all his iniquities.

131 MT = 130 LXX

A Song of Degrees (Song of Ascent)

131:1 O Lord, my heart is not exalted,
neither have my eyes been haughtily raised:
neither have I exercised myself in great matters,
nor in things too wonderful for me.
2 If I have not been humble-minded,
but exalted my soul as a weaned child is to his mother,
so will you recompense my soul.[1]
3 Let Israel hope in the Lord,
from henceforth and forevermore.

132 MT = 131 LXX

A Song of Degrees (Song of Ascent)

132:1 Lord, remember David and all his meekness:
2 how he swore to the Lord and vowed to the God of Jacob,
saying: 3 I will not go into the tabernacle of my house;
I will not go up to the couch of my bed;
4 I will not give sleep to my eyes,
nor slumber to my eyelids, nor rest to my temples,
5 until I find a place for the Lord, a tabernacle for the God of Jacob.
6 Behold, we heard of it in Ephratha; we found it in the fields of the wood.
7 Let us enter into his tabernacles:
let us worship at the place where his feet stood.
8 Arise, O Lord, into your rest; you and the ark of your holiness.
9 Your priests shall clothe themselves with righteousness;
and your saints shall exult.
10 For the sake of your servant David
turn not away the face of your anointed.
11 What the Lord swore in truth to David, he will not revoke,
saying: Of the fruit of your body will I set a king upon your throne.
12 If your children will keep my covenant
and these my testimonies which I shall teach them,
their children also shall sit upon your throne for ever.
13 For the Lord has elected Zion,
he has chosen her for a habitation for himself,
saying: 14 This is my rest for ever:
here will I dwell; for I have chosen it.
15 I will surely bless her provision:
I will satisfy her poor with bread.
16 I will clothe her priests with salvation;
and her saints shall greatly exult.
17 There will I cause to spring up a horn to David:
I have prepared a lamp for my anointed.
18 His enemies will I clothe with a shame;
but upon himself shall my holiness flourish.

[1] Brenton has "I shall have sinned if I have not been humble, but have exalted my soul: according to the relation of a weaned child to his mother, so will you recompense my soul"

133 MT = 132 LXX

A Song of Degrees (Song of Ascent)

133:1 See now! what is so good, or what so pleasant,
as for brothers to dwell together?
2 It is as ointment on the head,
that ran down to the beard, even the beard of Aaron;
that ran down to the fringe of his clothing.
3 As the dew of Aermon, that comes down on the mountains of Zion:
for there, the Lord bestowed[1] the blessing, even life for ever.

134 MT = 133 LXX

A Song of Degrees (Song of Ascent)

134:1 Behold now, bless you the Lord,
all the servants of the Lord,
who stand in the house of the Lord,
in the courts of the house of our God.
2 Lift up your hands by night in the sanctuaries and bless the Lord.
3 May the Lord, who made heaven and earth, bless you out of Zion.

135 MT = 134 LXX

Alleluia

135:1 Praise the name of the Lord;
praise the Lord, you his servants,
2 who stand in the house of the Lord,
in the courts of the house of our God.
3 Praise you the Lord; for the Lord is good:
sing praises to his name; for it is good.
4 For the Lord has chosen Jacob for himself
and Israel for his own treasure.
5 For I know that the Lord is great
and our Lord is above all gods;
6 all that the Lord willed, he did in heaven and on the earth,
in the sea and in all deeps.
7 Who brings up clouds from the extremity of the earth:
he has made lightnings for the rain:
he brings winds out of his treasures.
8 Who stroke the first-born of Egypt, both of man and beast.
9 He sent signs and wonders into the midst of you, O Egypt,
on Pharaoh and on all his servants.
10 Who stroke many nations and killed mighty kings;
11 Seon of the Amorites, Og of Basan and all the kingdoms of C'anaan:
12 and gave their land for an inheritance,
an inheritance to Israel his people.
13 O Lord, your name endures for ever
and your memorial to all generations.
14 For the Lord shall judge his people
and comfort himself concerning his servants.

[1] Brenton has "commanded"

15 The idols of the heathen are silver and gold,
the works of human hands.
16 They have a mouth, but they cannot speak;
they have eyes, but they cannot see;
17 they have ears, but they cannot hear;
for there is no breath in their mouth.
18 Let those who make them be made like to them;
and all those who trust in them.
19 O house of Israel, bless the Lord:
O house of Aaron, bless the Lord:
20 O house of Levi, bless the Lord:
you that fear the Lord, bless the Lord.
21 Blessed in Zion be the Lord,
He who dwells in Jerusalem!

136 MT = 135 LXX

Alleluia

136:1 Give thanks to the Lord: for he is good:
for his mercy endures for ever.
2 Give thanks to the God of gods;
for his mercy endures for ever.
3 Give thanks to the Lord of lords:
for his mercy endures for ever.
4 To him who along has accomplished great wonders:
for his mercy endures for ever.
5 To him who made the heavens by understanding;
for his mercy endures for ever.
6 To him who established the earth on the waters;
for his mercy endures for ever.
7 To him who alone made great lights;
for his mercy endures for ever.
8 The sun to rule by day;
for his mercy endures for ever.
9 The moon and the stars to rule the night;
for his mercy endures for ever.
10 To him who stroke Egypt with their first-born;
for his mercy endures for ever.
11 And brought Israel out of the midst of them;
for his mercy endures for ever:
12 with a strong hand and a high arm:
for his mercy endures for ever.
13 To him who divided the Red Sea into parts:
for his mercy endures for ever:
14 and brought Israel through the midst of it:
for his mercy endures for ever:
15 and overthrew Pharaoh and his host in the Red Sea:
for his mercy endures for ever.
16 To him who led his people through the wilderness:
for his mercy endures for ever.
17 To him who stroke great kings:
for his mercy endures for ever:
18 and killed mighty kings;
for his mercy endures for ever:

19 Seon king of the Amorites:
for his mercy endures for ever:
20 and Og king of Basan:
for his mercy endures for ever:
21 and gave their land for an inheritance:
for his mercy endures for ever:
22 even an inheritance to Israel his servant:
for his mercy endures for ever.
23 For the Lord remembered us in our low estate;
for his mercy endures for ever:
24 and redeemed us from our enemies;
for his mercy endures for ever.
25 Who gives food to all flesh;
for his mercy endures for ever.
26 Give thanks to the God of heaven;
for his mercy endures for ever.

137 MT = 136 LXX

For David, a Psalm of Jeremias.

137:1 By the rivers of Babylon, there we sat;
and wept when we remembered Zion.
2 We hung our harps on the willows in the midst of it.
3 For there those who had taken us captive asked of us the words of a song;
and those who had carried us away asked a hymn, saying:
Sing us one of the songs of Zion.
4 How should we sing the Lord's song in a foreign land?
5 If I forget you, O Jerusalem, let my right hand forget its skill.
6 May my tongue cleave to my throat, if I do not remember you;
if I do not prefer Jerusalem as the chief of my joy.
7 Remember, O Lord, the children of Edom in the day of Jerusalem;
those who said: ruin it, ruin it, even to its foundations!
8 Wretched daughter of Babylon!
Blessed shall he be who shall reward you as you have rewarded us.
9 Blessed shall he be who shall seize and dash your infants against the rock.

138 MT = 137 LXX

A Psalm for David, of Aggaeus and Zacharias

138:1 I will give you thanks, O Lord, with my whole heart;
and I will sing psalms to you before the angels;
for you have heard all the words of my mouth.
2 I will worship toward your holy temple
and give thanks to your name,
on account of your mercy and your truth;
for you have magnified your holy name above every thing.
3 In any day that I shall call upon you,
hear me speedily; you shall abundantly provide me with your power in my soul.
4 Let all the kings of the earth, O Lord,
give thanks to you; for they have heard all the words of your mouth.
5 Let them sing in the ways of the Lord;
for great is the glory of the Lord.
6 For the Lord is high and yet regards the lowly;

He knows high things from a distance.
7 Though I should walk in the midst of affliction, you will revive me;
you have stretched forth your hands against the wrath of my enemies
and your right hand has saved me.
8 O Lord, you shall recompense[1] on my behalf:
your mercy, O Lord, endures for ever:
do not neglect the works of your hands.

139 MT = 138 LXX

For the end, a Psalm of David

139:1 O Lord, you have tested me and known me.
2 You know my sitting down and my arising:
you understand my thoughts long before [I know them].
3 You have traced my path and my bed and have foreseen all my ways.
4 For there is no unrighteous word in my tongue:
behold, O Lord, you have known all things, 5 the last and the first:
you have fashioned me and laid your hand upon me.
6 The knowledge of you is too wonderful for me;
it is very difficult, I cannot attain to it.
7 Where shall I go from your Spirit?
And where shall I flee from my presence?
8 If I should go up to heaven, you are there:
if I should go down to hades, you are present.
9 If I should spread my wings to fly away
to sojourn at the extremity of the sea,
it would be vain, 10 for even there your hand would guide me
and your right hand would hold me.
11 When I said: Surely the darkness will cover me;
even the night was light in my luxury.
12 For darkness will not be darkness with you;
but night will be light as day: its darkness shall be as light to you.
13 For you, O Lord, have possessed my reins;
you have helped me from my mother's womb.
14 I will give you thanks; for you are fearfully wondrous;
wondrous are your works; and my soul knows it well.
15 My bones, which you made in secret were not hidden from you,
nor my substance, in the lowest parts of the earth.
16 Your eyes saw my unfinished being
and all men shall be written in your book;
they shall be formed by day,
though for a time there should be no one among them.
17 But your friends, O God, have been greatly honored by me;
their rule has been greatly strengthened.
18 I will number them and they shall be multiplied beyond the sand;
I awake and am still with you.
19 Oh that you would kill the wicked, O God;
depart from me, you men of blood.
20 For you will say concerning their thought,
that they shall take your cities in vain.
21 Have I not hated them, O Lord, those who hate you?
And wasted away because of your enemies?

[1] Brenton has "recompense them"

22 I have hated them with perfect hatred;
those who were counted as my enemies.
23 Prove me, O God and know my heart;
examine me and know my paths;
24 and see if there is any way of iniquity in me
and lead me in an everlasting way.

140 MT = 139 LXX

For the end, a Psalm of David

140:1 Rescue me, O Lord, from the evil man;
deliver me from the unjust man.
2 Who have devised injustice in their hearts;
all the day they prepared war.
3 They have sharpened their tongue as the tongue of a serpent;
the poison of vipers is under their lips.
4 Keep me, O Lord, from the hand of the sinner;
rescue me from unjust men; who have purposed to overthrow my goings.
5 The proud have hidden a snare for me,
they have stretched out ropes as snares for my feet;
they set a stumbling-block for me near the path.
6 I said to the Lord, You are my God;
hearken, O Lord, to the voice of my supplication.
7 O Lord God, the strength of my salvation;
you have protected my head in the day of battle.
8 Deliver me not, O Lord, to the sinner, according to my desire:
they have devised mischief against me;
forsake me not, for fear that they should be exalted.
9 As for the head of those who surround me,
the mischief of their lips shall cover them.
10 Coals of fire shall fall upon them on the earth;
and you shall cast them down in afflictions:
they shall not bear up under them.
11 A talkative man shall not prosper on the earth:
evils shall hunt the unrighteous man to destruction.
12 I know that the Lord will uphold
the cause of the poor and the right of the needy ones.
13 Surely the righteous shall give thanks to your name:
the upright shall dwell in your presence.

141 MT = 140 LXX

A Psalm of David

141:1 O Lord, I have cried to you;
hear me: attend to the voice of my supplication when I cry to you.
2 Let my prayer arise before you as incense;
the lifting up of my hands as an evening sacrifice.
3 Set a watch, O Lord, on my mouth
and a strong door about by lips.
4 Incline not my heart to evil things,
to find pretexts for sins,
with me who work iniquity let me not unite with their choice ones.
5 The righteous shall chasten me with mercy and reprove me:

but let not the oil of the sinner anoint my head:
for yet shall my prayer also be in their pleasures.
6 Their mighty ones have been swallowed up near the rock:
they shall hear my words, for they are sweet.
7 As a lump of earth is crushed upon the ground,
our bones have been scattered by the mouth of the grave.
8 For my eyes are to you, O Lord God:
I have hoped in you do not take away my life.
9 Keep me from the snare which they have set for me
and from the stumbling blocks of those who work iniquity.
10 Sinners shall fall by their own net:
I am alone until I shall escape.

142 MT = 141 LXX

A Psalm of instruction for David when he was in the cave, —a Prayer

142:1 I cried to the Lord with my voice;
with my voice I made supplication to the Lord.
2 I will pour out before him my supplication:
I will declare before him my affliction.
3 When my spirit was fainting within me,
then you knew my paths;
in the very way by which I was walking,
they hid a snare for me.
4 I looked on my right hand and behold,
for there was none that noticed me;
there was no refuge to be found;
and there was none that cared for my soul.
5 I cried to you, O Lord and said:
You are my hope, my portion in the land of the living.
6 Attend to my supplication, for I am brought very low;
deliver me from my persecutors for they are stronger than I.
7 Bring my soul out of prison, that I may give thanks to your name,
O Lord; the righteous shall wait for me,
until you recompense me.

143 MT = 142 LXX

A Psalm of David when his son pursued him

143:1 O Lord, attend to my prayer:
hearken to my supplication in your truth; hear me in your righteousness.
2 Do not enter into judgment with your servant,
for in your sight shall no man living be justified.
3 For the enemy has persecuted my soul;
he has brought my life down to the ground;
he has made me to dwell in a dark place,
as those who have been long dead.
4 Therefore my spirit was grieved in me;
my heart was troubled within me.
5 I remembered the days of old;
and I meditated on all your doings:
yes, I meditated on the works of your hands.
6 I spread forth my hands to you;

my soul thirsts for you, as a dry land. *Pause.*

7 Hear me speedily, O Lord; my spirit has failed;
turn not away your face from me,
else I shall be like to those who go down to the pit.
8 Cause me to hear your mercy in the morning;
for I have hoped in you;
make known to me, O Lord, the way by which I should walk;
for I have lifted up my soul to you.
9 Deliver me from my enemies, O Lord;
for I have fled to you for refuge.
10 Teach me to do your will; for you are my God;
your good Spirit shall guide me in the straight way.
11 You shall revive me, O Lord, for your name's sake;
in your righteousness you shall bring my soul out of affliction.
12 In your mercy you will destroy my enemies
and destroy all those who afflict my soul, for I am your servant.

144 MT = 143 LXX

A Psalm of David concerning Goliad

144:1 Blessed be the Lord my God,
who instructs my hands for battle and my fingers for war.
2 My mercy and my refuge; my helper and my deliverer;
my protector, in whom I have trusted; who subdues my people under me.
3 Lord, what is man, that you are made known to him?
Or the son of man, that you should take him into account?
4 Man is like vanity:
his days pass as a shadow.
5 O Lord, bow your heavens and come down:
touch the mountains and they shall smoke.
6 Send lightning and you shall scatter them:
send forth your arrows and you shall defeat them.
7 Send forth your hand from on high;
rescue me and deliver me out of great waters,
out of the hand of strange children;
8 whose mouth has spoken vanity and their right hand is a right hand of iniquity.
9 O God, I will sing a new song to you:
I will play to you on a psaltery of ten strings.
10 Even to him who gives salvation to kings:
who redeems his servant David from the hurtful sword.
11 Deliver me and rescue me from the hand of strange children,
whose mouth has spoken vanity and their right hand is a right hand of iniquity;
12 whose children are as plants, strengthened in their youth:
their daughters are beautiful, sumptuously adorned like a temple.
13 Their garners are full and bursting with every kind of good;
their sheep are prolific, multiplying in their streets.
14 Their oxen are fat: there is no falling down of a hedge,
nor going out, nor cry in their folds.
15 Men bless the people to whom this lot belongs,
but blessed is the people whose God is the Lord.

145 MT = 144 LXX

David's Psalm of praise

145:1 I will exalt you, my God, my king;
and I will bless your name unto ages of ages.
2 Every day will I bless you and praise your name
unto ages of ages.
3 The Lord is great and greatly to be praised;
and there is no end to his greatness.
4 Generation after generation shall praise your works
and tell of your power.
5 They shall speak of the glorious majesty of your holiness
and recount your wonders.
6 They shall speak of the power of your terrible acts;
and recount your greatness.
7 They shall utter the memory of your overflowing goodness
and shall exult in your righteousness.
8 The Lord is compassionate and merciful;
long suffering and abundant in mercy.
9 The Lord is good to those who wait on him;
and his compassions are over all his works.
10 Let all your works, O Lord, give thanks to you;
Let your saints bless you.
11 They shall speak of the glory of your kingdom
and talk of your dominion;
12 to make known to the sons of men
your power and the glorious majesty of your kingdom.
13 Your kingdom is an everlasting kingdom
and your dominion endures through all generations.
The Lord is faithful in his words
and holy in all his works.
14 The Lord supports all that are falling
and sets up all that are broken down.
15 The eyes of all wait upon you;
and you give them their food in due season.
16 You open your hands and fill every living thing with pleasure.
17 The Lord is righteous in all his ways and holy in all his works.
18 The Lord is near to all that call upon him,
to all that call upon him in truth.
19 He will perform the desire of those who fear him:
He will hear their supplication and save them.
20 The Lord preserves all that love him:
but all sinners he will utterly destroy.
21 My mouth shall speak the praise of the Lord:
Let all flesh bless his holy name unto ages of ages.

146 MT = 145 LXX

Alleluia, a Psalm of Aggaeus and Zacharias

146:1 My soul, praise the Lord.
2 While I live will I praise the Lord:
I will sing praises to my God as long as I exist.
3 Trust not in princes, nor in the children of men,

in whom there is no safety.
4 His breath shall go forth, He shall return to his earth;
in that day all his thoughts shall perish.
5 Blessed is he whose helper is the God of Jacob,
whose hope is in the Lord his God:
6 who made heaven and earth,
the sea and all things in them: who keeps truth for ever:
7 who executes judgment for those who have been wronged:
who gives food to the hungry.
The Lord gives freedom to those in chains:
8 the Lord gives wisdom to the blind:
The Lord sets up the broken down:
the Lord loves the righteous:
the Lord preserves the strangers;
9 he will relieve the orphan and widow:
but he will utterly remove the way of sinners.
10 The Lord shall reign for ever,
even your God, O Zion, to all generations.

147 MT (1-11 = 146 LXX)

Alleluia, a Psalm of Aggaeus and Zacharias

147:1 Praise the Lord: for psalmody is a good thing;
let praise be sweetly sung to our God.
2 The Lord builds up Jerusalem;
He will gather together the dispersed of Israel.
3 He heals the broken in heart
and binds up their wounds.
4 He numbers the multitudes of stars;
and calls them all by name.
5 Great is our Lord and great is his strength;
and his understanding is infinite.
6 The Lord lifts up the meek;
but brings sinners down to the ground.
7 Begin the song with thanksgiving to the Lord;
sing praises on the harp to our God:
8 who covers the heaven with clouds,
who prepares rain for the earth,
who causes grass to spring up on the mountains,
⌈and green herb for the service of men;⌉
9 and gives cattle their food
and to the young ravens that call upon him.
10 He will not take pleasure in the power of a horse;
neither is he well-pleased with the strength[1] of a man.
11 The Lord takes pleasure in those who fear him
and in all that hope in his mercy.

Alleluia, a Psalm of Aggaeus and Zacharias.

[1] Greek "legs"

147 LXX BEGINS

12 Praise the Lord, O Jerusalem;
praise your God, O Zion.
13 For he has strengthened the bars of your gates;
he has blessed your children within you.
14 He makes your borders peaceful
and fills you with the flour of wheat.
15 He sends his oracle to the earth:
his word will run swiftly.
16 He gives snow like wool:
he scatters the mist like ashes.
17 Casting forth his ice like morsels:
who shall stand before his cold?
18 He shall send out his word and melt them:
he shall blow with his wind and the waters shall flow.
19 He sends his word to Jacob,
his ordinances and judgments to Israel.
20 He has not done so to any other nation;
He has not shown them his judgments.

148

Alleluia, a Psalm of Aggaeus and Zacharias

148:1 Praise you the Lord from the heavens:
praise him in the highest.
2 Praise you him, all his angels:
praise you him, all his armies.
3 Praise him, sun and moon;
praise him, all you stars and light.
4 Praise him, you heavens of heavens
and the water that is above the heavens.
5 Let them praise the name of the Lord:
for he spoke and they were made;
he commanded and they were created.
6 He has established them for ever,
even unto ages of ages:
he has made an ordinance and it shall not pass away.
7 Praise the Lord from the earth, you serpents and all deeps.
8 Fire, hail, snow, ice, stormy wind;
the things that accomplish his word.
9 Mountains and all hills; fruitful trees and all cedars:
10 wild beasts and all cattle;
reptiles and winged birds:
11 kings of the earth and all peoples;
princes and all judges of the earth:
12 young men and virgins, old men with youths:
13 let them praise the name of the Lord:
for only his name is exalted;
his praise is above the earth and heaven,
14 He shall exalt the horn of his people,
there is a hymn for all his saints,
even of the children of Israel, a people who draw near to him.

149

Alleluia

149:1 Sing to the Lord a new song:
his praise is in the assembly of the saints.
2 Let Israel rejoice in the one that made him;
Let the children of Zion exult in their king.
3 Let them praise his name in the dance:
let them sings praises to him with timbrel and psaltery.
4 For the Lord takes pleasure in his people;
he will exalt the meek with salvation.
5 The saints shall rejoice in glory;
And they shall exult on their beds.
6 The high praises of God shall be in their throat
and two-edged swords in their hands;
7 to execute vengeance on the nations
and punishments among the peoples;
8 to bind their kings with fetters
and their nobles with handcuffs of iron;
9 to execute on them the judgment written:
this honor is reserved to all his saints.

150

Alleluia

150:1 Praise God in his holy places:
praise him in the firmament of his power.
2 Praise him on account of his mighty acts:
praise him according to his abundant greatness.
3 Praise him with the sound of a trumpet:
praise him with psaltery and harp.
4 Praise him with timbrel and dance:
praise him with stringed instruments and the organ.
5 Praise him with melodious cymbals:
praise him with loud cymbals.
6 Let every thing that has breath praise the Lord.

151 LXX ONLY

This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad.

151:1 I was small among my brothers and youngest in my father's house:
I tended my father's sheep.
2 My hands formed a musical instrument and my fingers tuned a psaltery.
3 Who shall tell my Lord? The Lord himself, he himself hears.
5 He sent forth his angel and took me from my father's sheep,
He anointed me with the oil of his anointing.
5 My brothers were handsome and tall;
but the Lord did not take pleasure in them.
6 I went forth to meet the Philistine, who cursed me by his idols.
7 But I drew his own sword and beheaded him,
I took away the shame from the children of Israel.

152

Prayer of Manasses

1:1 O Lord, Almighty God of our fathers,
Abra'am, Isaac and Jacob and of their righteous seed;
2 who made heaven and earth with all their ornament;
3 who bound the sea by the word of your command;
who shut up the abyss and sealed it by your awesome and glorious name;
4 whom all men fear and tremble before your power;
5 for the majesty of your glory cannot be borne
and your angry threatening toward sinners is unbearable:
6 but your merciful promise is unmeasurable and unsearchable;
7 for you are the Most High Lord, of great compassion,
longsuffering, very merciful and repent of the evils of men.
You O Lord, according to your great goodness
have promised repentance and forgiveness to those who have sinned against you:
in your infinite mercies you have appointed repentance to sinners,
so that they may be saved.
8 You therefore, O Lord, that are the God of the just,
have not appointed repentance to the just,
as to Abra'am and Isaac and Jacob, which have not sinned against you;
but you have appointed repentance to me that am a sinner:
9 for I have sinned above the number of the sands of the sea.
My transgressions, O Lord, are multiplied:
my transgressions are multiplied and I am not worthy
to behold and see the height of heaven because of my countless iniquities.
10 I am bowed down with many iron bands,
So that I cannot lift up my head or have any release:
for I have provoked your wrath and done evil before you:
I did not your will, neither kept I your commandments:
I have set up abominations and have multiplied offences.
11 Now, therefore I bow the knee of my heart,
beseeching you of grace.
12 I have sinned, O Lord, I have sinned and I acknowledge my iniquities:
13 why then, I humbly beseech you, forgive me, O Lord,
forgive me and destroy me not with my iniquities.
Be not angry with me for ever by reserving evil for me;
neither condemn me to the lower parts of the earth.
Indeed you are the God, even the God of those who repent;
14 and in me you will show all your goodness:
for you will save me though I am unworthy,
according to your great mercy.
15 Therefore I will praise you for ever
all the days of my life:
for all the powers of the heavens do praise you
and yours is the glory unto ages of ages. Amen.

PROVERBS
(ΠΑΡΟΙΜΙΑΙ)

1

1:1 The Proverbs of Solomon son of David, who reigned in Israel; 2 to know wisdom and instruction and to perceive words of understanding; 3 to receive also hard saying, to understand true justice and how to direct judgment; 4 that he might give subtlety to the simple and to the young man discernment and understanding. 5 For by the hearing of these, a wise man will be wiser and man of understanding will gain direction. 6 He will understand a parable and an obscure speech; the saying of the wise also and riddles.

7 The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practice it: and piety toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction. 8 Hear, my son, the instruction of your father and reject not the rules of your mother. 9 For you shall receive for your head a crown of graces and a chain of gold round your neck.

10 My son, let not ungodly men lead you astray, neither consent you to them. 11 If they should exhort you, saying: Come with us, partake in blood, Let us unjustly hide the just man in the earth: 12 Let us swallow him alive, as hades would and remove the memorial of him from the earth: 13 let us seize on his valuable property, Let us fill our houses with spoils: 14 but do you cast in your lot with us, Let us all provide a common purse, Let us have one pouch: 15 go not in the way with them, but turn aside your foot from their paths: 16 17 for nets are not without reason spread for birds. 18 Indeed, those who are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil. 19 These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

20 Wisdom sings aloud in passages and in the broad places she speaks boldly! 21 She makes proclamation on the top of the walls and sits by the gates of princes; and at the gates of the city boldly says, 22 As long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge and have become subject to reproofs. 23 Behold, I will bring forth to you the utterance of my breath and I will instruct you in my speech.

24 Since I called and you did not hearken; and I spoke at length and you gave no heed; 25 but you set at nought my counsels and disregarded my reproofs; 26 therefore I also will laugh at your destruction; and I will rejoice against you when ruin comes upon you: 27 Yes when dismay suddenly comes upon you and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you. 28 For it shall be that when you call upon me, I will not hearken to you: wicked men shall seek me, but shall not find me. 29 For they hated wisdom and did not choose the word of the Lord: 30 neither would they attend to my counsels, but derided my reproofs. 31 Therefore shall they eat the fruits of their own way and shall be filled with their own ungodliness. 32 For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. 33 But he that hearkens to me shall dwell in confidence and shall rest securely from all evil.

2

2:1 My son, if you will receive the utterance of my commandment and hide it with you; 2 your ear shall hearken to wisdom; you shall also apply

your heart to understanding and shall apply it to the instruction of your son.

3 Indeed, if you shall call to wisdom and utter your voice for understanding; 4 and if you shall seek it as silver and search diligently for it as for treasures; 5 then shall you understand the fear of the Lord and find the knowledge of God.

6 The Lord gives wisdom; and from his presence come knowledge and understanding, 7 He treasures up salvation for those who walk uprightly: he will protect their way; 8 that he may guard the righteous ways: He will preserve the way of those who fear him. 9 Then shall you understand righteousness and judgment; and shall direct all your course aright.

10 If wisdom shall come into your understanding and discernment shall seem pleasing to your soul, 11 good counsel shall guard you and holy understanding shall keep you; 12 to deliver you from the evil way and from the man that speaks nothing faithfully.

13 Alas for those who forsake right paths, to walk in ways of darkness; 14 who rejoice in evils and delight in wicked perverseness; 15 whose paths are crooked and their courses winding; 16 to remove you far from the straight way and to estrange you from a righteous purpose. My son, let not evil counsel overtake you, 17 of her who has forsaken the instruction of her youth and forgotten the covenant of God. 18 For she has fixed her house near death and guided her wheels near hades with the giants. 19 None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life. 20 For had they gone in good paths, they would have found the paths of righteousness easy. 21 For the upright shall dwell in the earth and the holy shall be left behind in it. 22 The paths of the ungodly shall perish out of the earth and transgressors shall be driven away from it.

3

3:1 My son, forget not my laws; but let your heart keep my words: 2 for length of existence and years of life and peace, shall they add to you. 3 Let not mercy and truth forsake you; but bind them about your neck: 4 so shall you find favor: and do you provide things honest in the sight of the Lord and of men.

5 Trust in God with all your heart; and be not exalted in your own wisdom. 6 In all your ways acquaint yourself with her, that she may rightly direct your paths. 7 Be not wise in your own conceit; but fear God and depart from all evil. 8 Then shall there be health to your body and good keeping to your bones.

9 Honor the Lord with your just labors and give him the first of your fruits of righteousness: 10 that your storehouses may be completely filled with corn and that your presses may burst forth with wine.

11 My son, do not despise the chastening of the Lord; nor faint when you are rebuked of him: 12 for whom the Lord loves, he rebukes and scourges every son whom he receives.

13 Blessed is the man who has found wisdom and the mortal who knows prudence. 14 For it is better to traffic for her, than for treasures of gold and silver. 15 And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her and no precious thing is equal to her in value. 16 For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds righteousness and she carries law and mercy upon her tongue. 17 Her ways are good ways and all her paths are peaceful. 18 She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord.

19 God by wisdom founded the earth and by prudence he prepared the

heavens. 20 By understanding were the depths broken up and the clouds dropped water.

21 My son, let them not pass from you, but keep my counsel and understanding: 22 that your soul may live and that there may be grace round your neck; and it shall be health to your flesh and safety to your bones: 23 that you may go confidently in peace in all your ways and that your foot may not stumble. 24 If you rest, you shall be undismayed; and if you sleep, you shall slumber sweetly. 25 You shall not be afraid of alarm coming upon you, neither of approaching attacks of ungodly men. 26 For the Lord shall be over all your ways and shall establish your foot that you be not moved.

27 Do not abstain from doing good to the poor, whenever your hand may have power to help him. 28 Say not, Come back another time, tomorrow I will give; while you are able to do him good: for you know not what the next day will bring forth. 29 Devise not evil against your friend, living near you and trusting in you.

30 Be not ready to quarrel with a man without a cause, for fear that he do you some harm.

31 Procure not the reproaches of bad men, neither do you covet their ways. 32 For every transgressor is unclean before the Lord; neither does he sit among the righteous. 33 The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. 34 The Lord resists the proud; but he gives grace to the humble[1]. 35 The wise shall inherit glory; but the ungodly have exalted their own dishonor.

4

4:1 Hear, you children, the instruction of a father and attend to know understanding. 2 For I give you a good gift; forsake you not my law. 3 For I also was a son obedient to my father and loved in the sight of my mother: 4 who spoke and instructed me, saying: Let our speech be fixed in your heart, keep our commandments, forget them not: 5 and do not neglect the speech of my mouth. 6 And forsake it not and it shall cleave to you: love it and it shall keep you. 7 8 Secure it and it shall exalt you: honor it, that it may embrace you; 9 that it may give to your head a crown of graces and may cover you with a crown of delight.

10 Hear, my son and receive my words; and the years of your life shall be increased, that the resources of your life may be many. 11 For I teach you the ways of wisdom; and I cause you to go in right paths. 12 For when you go, your steps shall not be straitened; and when you runnest, you shall not be distressed. 13 Take hold of my instruction; let it not go, —but keep it for yourself for your life.

14 Go not in the ways of the ungodly, neither covet the ways of transgressors. 15 In whatever place they shall pitch their camp, go not to that place; but turn from them and pass away. 16 For they cannot sleep, unless they have done evil: their sleep is taken away and they rest not. 17 For these live upon the bread of ungodliness and are drunk with wine of transgression. 18 But the ways of the righteous shine like light; they go on and shine, until the day be fully come. 19 But the ways of the ungodly are dark; they know not how they stumble.

20 My son, attend to my speech; and apply your ear to my words: 21 that your fountains may not fail you; keep them in your heart. 22 For they are life to those who find them and health to all their flesh. 23 Keep your heart with the utmost care; for out of these are the issues of life. 24 Remove from you a froward mouth and put far away from you unjust lips. 25 Let your eyes look right on, Let your eyelids assent to just things. 26 Make straight paths for your feet and order your ways aright. 27 Turn not aside to the right hand nor to the left, but turn away

[1] Quoted in James 4:6 and 1 Peter 5:5 – case where NT agrees with LXX against the sense of MT

your foot from an evil way: [for God knows the ways on the right hand, but those on the left are crooked:] He will make your ways straight and will guide your steps in peace.

5

5:1 My son, attend to my wisdom and apply your ear to my words; 2 so that you may keep good understanding and the discretion of my lips gives you a charge.

Give no heed to a worthless woman; 3 for honey drops from the lips of a harlot, who for a season pleases your palate: 4 but afterwards you will find her more bitter than gall and sharper than a two-edged sword. 5 For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established. 6 For she goes not upon the paths of life; but her ways are slippery and not easily known.

7 Now, then, my son, hear me and make not my words of none effect. 8 Remove your way far from her; draw not near to the doors of her house: 9 for fear that you give away your life to others and your substance to the merciless: 10 for fear that strangers be filled with your strength and your labors come into the houses of strangers; 11 You repent at last when the flesh of your body is consumed, 12 and you shall say, How have I hated instruction and my heart avoided reproofs! 13 I heard not the voice of him that instructed me and taught me, neither did I apply my ear. 14 I was almost in all evil in the midst of the congregation and assembly.

15 Drink waters out of your own vessels and out of your own springing wells. 16 Let not waters out of your fountain be spilt by you, but let your waters go into your streets. 17 Let them be only your own, Let no stranger partake with you. 18 Let your fountain of water be truly your own; and rejoice with the wife of your youth. 19 Let your loving deer and your graceful colt company with you, Let her be considered your own and be with you at all times; for ravished with her love you shall be greatly increased. 20 Be not intimate with a strange woman, neither fold yourself in the arms of a woman not your own. 21 For the ways of a man are before the eyes of God, He looks on all his paths. 22 Iniquities ensnare a man and every one is bound in the chains of his own sins. 23 Such a man dies with the uninstructed; He is cast forth from the abundance of his own substance and has perished through folly.

6

6:1 My son, if you become surety for your friend, you shall deliver your hand to an enemy. 2 For a man's own lips become a strong snare to him, He is caught with the lips of his own mouth. 3 My son, do what I command you and deliver yourself; for on your friend's account you have come into the power of evil men: faint not, but stir up even your friend for whom you have become surety. 4 Give not sleep to your eyes, nor slumber with your eyelids; 5 that you may deliver yourself as a doe out of the toils and as a bird out of a snare.

6 Go to the ant, O sluggard; and see and emulate his ways and become wiser than he. 7 For whereas he has no household, nor any one to compel him and is under no master, 8 he prepares food for himself in the summer and lays by abundant store in harvest. Or go to the bee and learn how diligent she is and how earnestly she is engaged in her work; whose labors kings and private men use for health and she is desired and respected by all: though weak in body, she is advanced by honoring wisdom. 9 How long will you lie, O sluggard? And when will you awake out of sleep? 10 You sleep a little and you rest a little and you slumber a short time and you fold your arms over your breast a little. 11 Then poverty comes upon you as an evil traveller and want as a swift

messenger: but if you be diligent, your harvest shall arrive as a fountain and poverty shall flee away as a bad messenger.

12 A foolish man and a transgressor goes in ways that are not good. 13 The same winks with the eye and makes a sign with his foot and teaches with the beckonings of his fingers. 14 His perverse heart devises evils: at all times such a one causes troubles to a city. 15 Therefore his destruction shall come suddenly; overthrow and irretrievable ruin.

16 For he rejoices in all things which God hates, He is ruined because of impurity of soul. 17 The eye of the haughty, a tongue unjust, hands shedding the blood of the just; 18 and a heart devising evil thoughts and feet hastening to do evil, —are hateful to God. 19 An unjust witness kindles falsehoods and brings on quarrels between brothers.

20 My son, keep the laws of your father and reject not the ordinances of your mother: 21 but bind them upon your soul continually and hang them as a chain about your neck. 22 Whenever you walk, lead this along Let it be with you; that it may talk with you when you wakest. 23 For the commandment of the law is a lamp and a light; a way of life; reproof also and correction: 24 to keep you continually from a married woman and from the calumny of a strange tongue.

25 Let not the desire of beauty overcome you, neither be caught by your eyes, neither be captivated with her eyelids. 26 For the value of a harlot is as much as of one loaf; and a woman hunts for the precious souls of men. 27 Shall any one bind fire in his bosom and not burn his garments? 28 or will any one walk on coals of fire and not burn his feet? 29 So is he that goes in to a married woman; he shall not be held guiltless, neither any one that touches her. 30 It is not to be wondered at if one should be taken stealing, for he steals that when hungry he may satisfy his soul: 31 but if he should be taken, he shall repay sevenfold and shall deliver himself by giving all his goods. 32 But the adulterer through want of sense acquires destruction to his soul. 33 He endures both pain and disgrace and his reproach shall never be wiped off. 34 For the soul of her husband is full of jealousy: he will not spare in the day of vengeance. 35 He will not forego his enmity for any ransom: neither will he be reconciled for many gifts.

7

7:1 My son, keep my words and hide with you my commandments. My son, honor the Lord and you shall be strong; and fear none but him: 2 keep my commandments and you shall live; and keep my words as the pupils of your eyes. 3 And bind them on your fingers and write them on the table of your heart.

4 Say that wisdom is your sister and gain prudence as an acquaintance for yourself; 5 that she may keep you from the strange and wicked woman, if she should assail you with flattering words.

6 For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man void of understanding, 7 passing by the corner in the passages near her house, 8 and speaking, in the dark of the evening, 9 when there happens to be the stillness of night and of darkness: 10 and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter. 11 And she is fickle and debauched and her feet abide not at home. 12 For at one time she wanders without and at another time she lies in wait in the streets, at every corner. 13 Then she caught him and kissed him and with an impudent face said to him: 14 I have a peace-offering; today I pay my vows: 15 therefore I came forth to meet you, desiring your face; and I have found you. 16 I have spread my bed with sheets and I have covered it with

double tapestry from Egypt. 17 I have sprinkled my couch with saffron and my house with cinnamon. 18 Come, Let us enjoy love until the morning; come, Let us embrace in love. 19 For my husband is not at home, but is gone on a long journey, 20 having taken in his hand a bundle of money: after many days he will return to his house.

21 So with much converse she prevailed on him to go astray and with the snares of her lips forced him from the right path. 22 He followed her, being gently led on and that as an ox is led to the slaughter and as a dog to bonds, or as a deer shot in the liver with an arrow: 23 He hastens as a bird into a snare, not knowing that he is running for his life.

24 Now, then, my son, hearken to me and attend to the words of my mouth. 25 Let not your heart turn aside to her ways: 26 for she has wounded and cast down many and those whom she has slain are innumerable. 27 Her house is the way of hades, leading down to the chambers of death.

8

8:1 You shall proclaim wisdom, that understanding may be obedient to you. 2 For she is on lofty eminences and stands in the midst of the ways. 3 For she sits by the gates of princes and sings in the entrances, saying: 4 You, O men, I exhort; and utter my voice to the sons of men. 5 O you simple, understand subtlety and you that are untaught, imbibe knowledge. 6 Hearken to me; for I will speak solemn truths; and will produce right sayings from my lips. 7 For my throat shall meditate truth; and false lips are an abomination before me. 8 All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. 9 They are all evident to those who understand and right to those who find knowledge. 10 Receive instruction and not silver; and knowledge rather than tried gold. 11 For wisdom is better than precious stones; and no valuable substance is of equal worth with it.

12 I wisdom have dwelt with counsel and knowledge and I have called upon understanding. 13 The fear of the Lord hates unrighteousness and insolence and pride and the ways of wicked men; and I hate the perverse ways of bad men. 14 Counsel and safety are mine; prudence is mine and strength is mine. 15 By me kings reign and princes decree justice. 16 By me nobles become great and monarchs by me rule over the earth. 17 I love those who love me; and those who seek me shall find me.

18 Wealth and glory belong to me; yes, abundant possessions and righteousness. 19 It is better to have my fruit than to have gold and precious stones; and my produce is better than choice silver. 20 I walk in ways of righteousness and am conversant with the paths of judgment; 21 that I may divide substance to those who love me and may fill their treasures with good things. If I declare to you the things that daily happen, I will remember also to recount the things of old.

22 The Lord made me the beginning of his ways for his works. 23 He established me before time was in the beginning, before he made the earth: 24 even before he made the depths; before the fountains of water came forth: 25 before the mountains were settled and before all hills, he begets me. 26 The Lord made countries and uninhabited tracks and the highest inhabited parts of the world. 27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds: 28 and when he strengthened the clouds above; and when he secured the fountains of the earth: 29 and when he strengthened the foundations of the earth: 30 I was by him, disposing creation. [1]I was that by which he took delight; and daily I rejoiced in his presence continually. 31 For he rejoiced when he had completed

[1] Brenton has “suiting myself to him.”

the world and rejoiced among the children of men.

32 Now, then, my son, hear me: blessed is the man who shall hearken to me and the mortal who shall keep my ways; 33 34 watching daily at my doors, waiting at the posts of my entrances. 35 For my outgoings are the outgoings of life and in them is prepared favor from the Lord. 36 But those who sin against me act wickedly against their own souls: and those who hate me love death.

9

9:1 Wisdom has built a house for herself and set up seven pillars. 2 She has killed her beasts; she has mingled her wine in a bowl and prepared her table. 3 She has sent forth her servants, calling with a loud proclamation to the feast, saying: 4 Whoever is foolish, let him turn aside to me: and to those who want understanding she says, 5 Come, eat of my bread and drink wine which I have mingled for you.

6 Leave folly, that you may reign for ever; and seek wisdom and improve understanding by knowledge. 7 He that reproves evil men shall get dishonor to himself; He that rebukes an ungodly man shall disgrace himself. 8 Rebuke not evil men, for fear that they should hate you: rebuke a wise man, He will love you. 9 Give an opportunity to a wise man, He will be wiser: instruct a just man, He will receive more instruction. 10 The fear of the Lord is the beginning of wisdom and the counsel of saints is understanding: for to know the law is the character of a sound mind. 11 For in this way you shall live long and years of your life shall be added to you.

12 Son, if you be wise for yourself, you shall also be wise for your neighbors; and if you should prove wicked, you alone will bear the evil. He that stays himself upon falsehoods, attempts to rule the winds and the same will pursue birds in their fight: for he has forsaken the ways of his own vineyard, He has caused the axles of his own household to go astray; He goes through a dry desert and a land appointed to drought, He gathers barrenness with his hands.

13 A foolish and bold woman, who knows not modesty, comes to want a morsel. 14 She sits at the doors of her house, on a seat openly in the streets, 15 calling to passers by and to those who are going right on their ways; 16 saying: Whoever is most senseless of you, let him turn aside to me; and I exhort those who want prudence, saying: 17 Take and enjoy secret bread and the sweet water of theft.

18 But he knows that mighty men die by her, He falls in with a snare of hell. But hasten away, delay not in the place, neither fix your eye upon her: for thus shall you go through strange water; but do you abstain from strange water and drink not of a strange fountain, that you may live long and years of life may be added to you.

10

10:1 A wise son makes his father glad: but a foolish son is a grief to his mother. 2 Treasures shall not profit the lawless: but righteousness shall deliver from death. 3 The Lord will not famish a righteous soul: but he will overthrow the life of the ungodly.

4 Poverty brings a man low: but the hands of the vigorous make rich. A son who is instructed shall be wise and shall use the fool for a servant. 5 A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.

6 The blessing of the Lord is upon the head of the just: but untimely grief shall cover the mouth of the ungodly. 7 The memory of the just is praised; but the name of the ungodly man is extinguished. 8 A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness. 9 He that walks simply, walks confidently; but he that s his ways shall be known. 10 He that winks with his eyes

deceitfully, acquires griefs for men; but he that reproves boldly is a peacemaker. 11 There is a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly.

12 Hatred stirs up strife; but affection covers all that do not love strife. 13 He that brings forth wisdom from his lips strikes the fool with a rod. 14 The wise will hide discretion; but the mouth of the hasty draws near to ruin. 15 The wealth of rich men is a strong city; but poverty is the ruin of the ungodly. 16 The works of the righteous produce life; but the fruits of the ungodly produce sins. 17 Instruction keeps the right ways of life; but instruction unchastened goes astray.

18 Righteous lips cover enmity; but those who utter railings are most foolish. 19 By a multitude of words you shall not escape sin; but if you refrain your lips you will be prudent. 20 The tongue of the just is tried silver; but the heart of the ungodly shall fail. 21 The lips of the righteous know sublime truths: but the foolish die in want. 22 The blessing of the Lord is upon the head of the righteous; it enriches him and grief of heart shall not be added to it.

23 A fool does mischief in sport; but wisdom brings forth prudence for a man.

24 The ungodly is engulphed in destruction; but the desire of the righteous is acceptable. 25 When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever. 26 As a sour grape is hurtful to the teeth and smoke to the eyes, so iniquity hurts those who practice it. 27 The fear of the Lord adds length of days: but the years of the ungodly shall be shortened. 28 Joy rests long with the righteous: but the hope of the ungodly shall perish. 29 The fear of the Lord is a strong hold of the saints: but ruin comes to those who work wickedness.

30 The righteous shall never fail: but the ungodly shall not dwell in the earth. 31 The mouth of the righteous drops wisdom: but the tongue of the unjust shall perish. 32 The lips of just men drop grace: but the mouth of the ungodly is perverse.

11

11:1 False balances are an abomination before the Lord: but a just weight is acceptable to him. 2 Wherever pride enters, there will be also disgrace: but the mouth of the lowly meditates wisdom. 3 When a just man dies he leaves regret: but the destruction of the ungodly is speedy and causes joy. 4 5 Righteousness traces out blameless paths: but ungodliness encounters unjust dealing.

6 The righteousness of upright men delivers them: but transgressors are caught in their own destruction. 7 At the death of a just man his hope does not perish: but the boast of the ungodly perishes. 8 A righteous man escapes from a snare and the ungodly man is delivered up in his place. 9 In the mouth of ungodly men is a snare to citizens: but the understanding of righteous men is prosperous. 10 In the prosperity of righteous men a city prospers: 11 but by the mouth of ungodly men it is overthrown.

12 A man void of understanding sneers at his fellow citizens: but a sensible man is quiet. 13 A double-tongued man discloses the secret counsels of an assembly: but he that is faithful in spirit conceals matters. 14 Those who have no guidance fall like leaves: but in much counsel there is safety.

15 A bad man does harm wherever he meets a just man: He hates the sound of safety. 16 A gracious wife brings glory to her husband: but a woman hating righteousness is a theme of dishonor. The slothful come to want: but the diligent support themselves with wealth. 17 A merciful man does

good to his own soul: but the merciless destroys his own body.

18 An ungodly man performs unrighteous works: but the seed of the righteous is a reward of truth. 19 A righteous son is born for life: but the persecution of the ungodly ends in death. 20 Perverse ways are an abomination to the Lord: but all those who are blameless in their ways are acceptable to him. 21 He that unjustly strikes hands shall not be unpunished: but he that sows righteousness he shall receive a faithful reward. 22 As an ornament in a swine's snout, so is beauty to an ill-minded women. 23 All the desire of the righteous is good: but the hope of the ungodly shall perish.

24 There are some who scatter their own and make it more: and there are some also who gather, yet have less. 25 Every sincere soul is blessed: but a passionate man is not graceful. 26 May he that hoards corn leave it to the nation: but blessing be on the head of him that gives it. 27 He that devises good counsels seeks good favor: but as for him that seeks after evil, evil shall overtake him. 28 He that trusts in wealth shall fall; but he that helps righteous men shall rise. 29 He that deals not graciously with his own house shall inherit the wind; and the fool shall be servant to the wise man. 30 Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time. 31 If the righteous scarcely be saved, where shall the ungodly and the sinner appear[1]?

12

12:1 He that loves instruction loves sense, but he that hates reproofs is a fool. 2 He that has found favor with the Lord is made better; but a transgressor shall be passed over in silence. 3 A man shall not prosper by wickedness; but the roots of the righteous shall not be taken up. 4 A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband.

5 The thoughts of the righteous are true judgments; but ungodly men devise deceits.

6 The words of ungodly men are crafty; but the mouth of the upright shall deliver them. 7 When the ungodly is overthrown, he vanishes away; but the houses of the just remain. 8 The mouth of an understanding man is praised by a man; but he that is dull of heart is had in derision. 9 Better is a man in dishonor serving himself, than one honoring himself and wanting bread.

10 A righteous man has pity for the lives of his cattle; but the bowels of the ungodly are unmerciful. 11 He that tills his own land shall be satisfied with bread; but those who pursue vanities are void of understanding. He that enjoys himself in banquets of wine, shall leave dishonor in his own strong holds.

12 The desires of the ungodly are evil; but the roots of the godly are firmly set. 13 For the sin of his lips a sinner falls into snare; but a righteous man escapes from them. He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls. 14 The soul of a man shall be filled with good from the fruits of his mouth; and the recompence of his lips shall be given to him. 15 The ways of fools are right in their own eyes; but a wise man hearkens to counsels. 16 A fool declares his wrath the same day; but a prudent man hides his own disgrace. 17 A righteous man declares the open truth; but an unjust witness is deceitful.

18 Some wound as they speak, like swords; but the tongues of the wise heal. 19 True lips establish testimony; but a hasty witness has an unjust tongue. 20 There is deceit in the heart of him that imagines evil; but those who love peace shall rejoice. 21 No injustice will please a just man; but the ungodly will be filled with mischief. 22

[1] Quoted in 1 Peter 4:18 – case where NT agrees with LXX against the sense of MT

Lying lips are a abomination to the Lord; but he that deals faithfully is accepted with him. 23 An understanding man is a throne of wisdom; but the heart of fools shall meet with curses.

24 The hand of chosen men shall easily obtain rule; but the deceitful shall be for a prey. 25 A terrible word troubles the heart of a righteous man; but a good message rejoices him. 26 A just arbitrator shall be his own friend; but mischief shall pursue sinners; and the way of ungodly men shall lead them astray. 27 A deceitful man shall catch no game; but a blameless man is a precious possession. 28 In the ways of righteousness is life; but the ways of those who remember injuries lead to death.

13

13:1 A wise son is obedient to his father: but a disobedient son will be destroyed. 2 A good man shall eat of the fruits of righteousness: but the lives of transgressors shall perish before their time. 3 He that keeps his own mouth keeps his own life: but he that is hasty with his lips shall bring terror upon himself. 4 Every slothful man desires, but the hands of the active are diligent. 5 A righteous man hates an unjust word: but an ungodly man is ashamed and will have no confidence. 6 7 There are some who, having nothing, enrich themselves: and there are some who bring themselves down in the midst of much wealth.

8 A man's own wealth is the ransom of his life: but the poor endures not threatening. 9 The righteous always have light: but the light of the ungodly is quenched. Crafty souls go astray in sins: but just men pity and are merciful. 10 A bad man does evil with insolence: but those who are judges of themselves are wise. 11 Wealth obtained hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful and lends. 12 Better is he that begins to help heartily, than he that promises and leads another to hope: for a good desire is a tree of life. 13 He that slights a matter shall be slighted of it: but he that fears the commandment has health of soul. To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings and his way shall be directed aright.

14 The law of the wise is fountain of life: but the man void of understanding shall die by a snare. 15 Sound discretion gives favor and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.

16 Every prudent man acts with knowledge: but the fool displays his own mischief. 17 A rash king shall fall into mischief: but a wise messenger shall deliver him. 18 Instruction removes poverty and disgrace: but he that attends to reproofs shall be honored. 19 The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge. 20 If you walk with wise men you shall be wise: but he that walks with fools shall be known. 21 Evil shall pursue sinners; but good shall overtake the righteous. 22 A good man shall inherit children's children; and the wealth of ungodly men is laid up for the just. 23 The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

24 He that spares the rod hates his son: but he that loves, carefully chastens him. 25 A just man eats and satisfies his soul: but the souls of the ungodly are in want.

14

14:1 Wise women build houses: but a foolish one digs hers down with her hands. 2 He that walks uprightly fears the Lord; but he that is perverse in his ways shall be dishonored. 3 Out of the mouth of fools comes a rod of pride; but the lips of the wise preserve them. 4 Where no oxen are, the cribs are clean;

but where there is abundant produce, the strength of the ox is apparent. 5 A faithful witness does not lie; but an unjust witness kindles falsehoods. 6 You shall seek wisdom with bad men and shall not find it; but discretion is easily available with the prudent.

7 All things are adverse to a foolish man; but wise lips are the weapons of discretion. 8 The wisdom of the prudent will understand their ways; but the folly of fools leads astray. 9 The houses of transgressors will need purification; but the houses of the just are acceptable.

10 If a man's mind is intelligent, his soul is sorrowful; and when he rejoices, he has no fellowship with pride. 11 The houses of ungodly men shall be utterly destroyed; but the tabernacles of those who walk uprightly shall stand. 12 There is a way which seems to be right with men, but the ends of it reach to the depths of hell. 13 Grief mingles not with mirth; and joy in the end comes to grief. 14 A stout-hearted man shall be filled with his own ways; and a good man with his own thoughts. 15 The simple believes every word: but the prudent man betakes himself to after-thought. 16 A wise man fears and departs from evil; but the fool trusts in himself and joins himself with the transgressor. 17 A passionate man acts inconsiderately; but a sensible man bears up under many things.

18 Fools shall have mischief for their portion; but the prudent shall take fast hold of understanding. 19 Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous. 20 Friends will hate poor friends; but the friends of the rich are many. 21 He that dishonors the needy sins: but he that has pity on the poor is most blessed. 22 Those who go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth: but compassion and faithfulness are with the framers of good. 23 With every one who is careful there is abundance: but the pleasure-taking and indolent shall be in want. 24 A prudent man is the crown of the wise: but the occupation of fools is evil.

25 A faithful witness shall deliver a soul from evil: but a deceitful man kindles falsehoods. 26 In the fear of the Lord is strong confidence: He leaves his children a support. 27 The commandment of the Lord is a fountain of life; and it causes men to turn aside from the snare of death. 28 In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince. 29 A man slow to wrath abounds in wisdom: but a man of impatient spirit is very foolish. 30 A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones. 31 He that oppresses the needy provokes his Maker: but he that honors him has pity upon the poor. 32 The ungodly shall be driven away in his wickedness: but he who is secure in his own holiness is just.

33 There is wisdom in the good heart of a man: but in the heart of fools it is not discerned. 34 Righteousness exalts a nation: but sins diminish tribes. 35 An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace.

15

15:1 Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger. 2 The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things.

3 The eyes of the Lord behold both the evil and the good in every place. 4 The wholesome tongue is a tree of life, He that keeps it shall be filled with understanding. 5 A fool scorns his father's instruction; but he that keeps his commandments is more prudent. In abounding righteousness is great strength: but the ungodly shall utterly perish from the earth.

6 In the houses of the righteous is much strength: but the fruits of the ungodly shall perish. 7 The lips of the

wise are bound by discretion: but the hearts of the foolish are not safe. 8 The sacrifices of the ungodly are an abomination to the Lord; but the prayers of those who walk honestly are acceptable with him. 9 The ways of an ungodly man are an abomination to the Lord; but he loves those who follow after righteousness. 10 The instruction of the simple is known by those who pass by; but those who hate reproofs die disgracefully.

11 hades and destruction are manifest to the Lord; how shall not also be the hearts of men? 12 An uninstructed person will not love those who reprove him; neither will he associate with the wise. 13 When the heart rejoices the countenance is cheerful; but when it is in sorrow, the countenance is sad. 14 An upright heart seeks discretion; but the mouth of the uninstructed will experience evils.

15 The eyes of the wicked are always looking for evil things; but the good are always quiet. 16 Better is a small portion with the fear of the Lord, than great treasures without the fear of the Lord. 17 Better is an entertainment of herbs with friendliness and kindness, than a feast of calves, with enmity. 18 A passionate man stirs up strife; but he that is slow to anger appeases even a rising one. A man slow to anger will extinguish quarrels; but an ungodly man rather stirs them up. 19 The ways of sluggards are strewn with thorns; but those of the diligent are made smooth. 20 A wise son gladdens his father; but a foolish son sneers at his mother. 21 The ways of a foolish man are void of sense; but a wise man proceeds on his way aright. 22 Those who honor not councils put off deliberation; but counsel abides in the hearts of counsellors.

23 A bad man will by no means attend to counsel; neither will he say anything seasonable, or good for the common weal.

24 The thoughts of the wise are ways of life, that he may turn aside and escape from hell. 25 The Lord pulls down the houses of scorners; but he establishes the border of the widow. 26 An unrighteous thought is abomination to the Lord; but the sayings of the pure are held in honor. 27 A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe. [By alms and by faithful dealings sins are purged away;] but by the fear of the Lord every one departs from evil.

28 The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things. The ways of righteous men are acceptable with the Lord; and through them even enemies become friends. 29 God is far from the ungodly; but he hearkens to the prayers of the righteous. Better are small receipts with righteousness, than abundant fruits with unrighteousness.

16

16:1 Let the heart of a man think justly, that his steps may be rightly ordered of God. The eye that sees rightly rejoices the heart; and a good report fattens the bones. 31 32 He that rejects instruction hates himself; but he that mind reproofs loves his soul. 33 The fear of the Lord is instruction and wisdom; and the highest honor will correspond with it. All the works of the humble man are manifest with God; but the ungodly shall perish in an evil day. 5 Every one that is proud in heart is unclean before God, He that unjustly strikes hands with hand shall not be held guiltless. The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices. He that seeks the Lord shall find knowledge with righteousness: and those who rightly seek him shall find peace. All of the works of the Lord are done with righteousness; and the ungodly man is kept for the evil day.

10 There is an oracle upon the lips of a king; and his mouth shall not err in judgment. 11 The poise of the balance is righteousness with the Lord; and his works are righteous measures. 12 An evil-doer is an abomination to a king;

for the throne of rule is established by righteousness. 13 Righteous lips are acceptable to a king; He loves right words. 14 The anger of a king is a messenger of death; but a wise man will pacify him. 15 The son of a king is in the light of life; and those who are in favor with him are as a cloud of latter rain. 16 The brood of wisdom is more to be chosen than gold and the brood of prudence more to be chosen than silver. 17 The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; He that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; He that loves his life will spare his mouth.

18 Pride goes before destruction and folly before a fall. 19 Better is a meek-spirited man with lowliness, than one who divides spoils with the proud. 20 He who is skillful in business finds good: but he that trusts in God is most blessed. 21 Men call the wise and understanding evil: but those who are pleasing in speech shall hear more. 22 Understanding is a fountain of life to its possessors; but the instruction of fools is evil.

23 The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge. 24 Good words are honeycombs and their sweetness is a healing of the soul. 25 There are ways that seem to be right to a man, but the end of them looks to the depth of hell. 26 A man who labors, labors for himself and drives from him his own ruin. 27 But the perverse bears destruction upon his own mouth: a foolish man digs up evil for himself and treasures fire on his own lips. 28 A perverse man spreads mischief and will kindle a torch of deceit with mischiefs; He separates friends. 29 A transgressor tries to ensnare friends and leads them in ways that are not good.

30 The man that fixes his eyes devises perverse things and marks out with his lips all evil: he is a furnace of wickedness. 31 Old age is a crown of honor, but it is found in the ways of righteousness. 32 A man slow to anger is better than a strong man; He that governs his temper better than he that takes a city. 33 All evils come upon the ungodly into their bosoms; but all righteous things come of the Lord.

17

17:1 Better is a morsel with pleasure in peace, than a house full of many good things and unjust sacrifices, with strife. 2 A wise servant shall have rule over foolish masters and shall divide portions among brothers. 3 As silver and gold are tried in a furnace, so are choice hearts with the Lord. 4 A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips. 5 He that laughs at the poor provokes him that made him; He that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy.

6 Children's children are the crown of old men; and their fathers are the glory of children. The faithful has the whole world full of wealth; but the faithless not even a farthing. 7 Faithful lips will not suit a fool; nor lying lips a just man. 8 Instruction is to those who use it a gracious reward; and whereever it may turn, it shall prosper. 9 He that conceals injuries seeks love; but he that hates to hide them separates friends and kindred. 10 A threat breaks down the heart of a wise man; but a fool, though scourged, understands not. 11 Every bad man stirs up strifes: but the Lord will send out against him an unmerciful messenger.

12 Care may befall a man of understanding; but fools will meditate evils. 13 Whoever rewards evil for good, evil shall not be removed from his house. 14 Rightful rule gives power to words; but sedition and strife precede poverty. 15 He that pronounces the unjust just and the just unjust, is unclean and abominable with God. 16 Why has the fool wealth? For

a senseless man will not be able to purchase wisdom. He that exalts his own house seeks ruin; He that turns aside from instruction shall fall into mischief. 17 Have you a friend for every time, Let brothers be useful in distress; for on this account are they born. 18 A foolish man applauds and rejoices over himself, as he also that becomes surety would make himself responsible for his own friends.

19 A lover of sin rejoices in strifes; 20 and the hard-hearted man comes not in for good. A man of a changeful tongue will fall into mischiefs; 21 and the heart of a fool is grief to its possessor. A father rejoices not over an uninstructed son; but a wise son gladdens his mother. 22 A glad heart promotes health; but the bones of a sorrowful man dry up. 23 The ways of a man who unjustly receives gifts in his bosom do not prosper; and an ungodly man s the ways of righteousness. 24 The countenance of a wise man is sensible; but the eyes of a fool go to the ends of the earth. 25 A foolish son is a cause of anger to his father and grief to her that bore him.

26 It is not right to punish a righteous man, nor is it holy to plot against righteous princes. 27 He that abstains to utter a hard word is discreet and a patient man is wise. 28 Wisdom shall be imputed to a fool who asks after wisdom: He who holds his peace shall seem to be sensible.

18

18:1 A man who wishes to separate from friends seeks excuses; but at all times he will be liable to reproach. 2 A senseless man feels no need of wisdom, for he is rather led by folly. 3 When an ungodly man comes into a depth of evils, he despises;[1] but dishonor and reproach come upon him. 4 A word in the heart of a man is a deep water and a river and fountain of life spring forth. 5 It is not good to accept the person of the ungodly, nor is it holy to justice in judgment.

6 The lips of a fool bring him into troubles and his bold mouth calls for death. 7 A fool's mouth is ruin to him and his lips are a snare to his soul. 8 Fear casts down the slothful; and the souls of the effeminate shall hunger. 9 A man who helps not himself by his labor is brother of him that ruins himself. 10 The name of the Lord is of great strength; and the righteous running to it are exalted. 11 The wealth of a rich man is a strong city; and its glory casts a broad shadow. 12 Before ruin a man's heart is exalted and before honor it is humble. 13 Whoever answers a word before he hears a cause, it is folly and reproach to him. 14 A wise servant calms a man's anger; but who can endure a faint-hearted man? 15 The heart of the sensible man purchases discretion; and the ears of the wise seek understanding. 16 A man's gift enlarges him and seats him among princes. 17 A righteous man accuses himself at the beginning of his speech, but when he has entered upon the attack, the adversary is reproved.

18 A silent man quells strifes and determines between great powers. 19 A brother helped by a brother is as a strong and high city; and is as strong as a well-founded palace. 20 A man fills his belly with the fruits of his mouth; He shall be satisfied with the fruits of his lips. 21 Life and death are in the power of the tongue; and those who rule it shall eat their fruits. 22 He that has found a good wife has found favors and has received gladness from God. [He that puts away a good wife, puts away a good thing, He that keeps an adulteress is foolish and ungodly.]

19

19:1 2 3 The folly of a man spoils his ways: He blames God in his heart.

4 Wealth acquires many friends; but the poor is deserted even of the friend he has. 5 A false witness shall not be unpunished, He that accuses

[1] Brenton has "despitheth them"

unjustly shall not escape. 6 Many court the favor of kings; but every bad man becomes a reproach to another man. 7 Every one who hates his poor brother shall also be far from friendship. Good understanding will draw near to those who know it and a sensible man will find it. He that does much harm perfects mischief; He that used provoking words shall not escape.

8 He that acquires wisdom loves himself; He that keeps wisdom shall find good. 9 A false witness shall not be unpunished; and whoever shall kindle mischief shall perish by it. 10 Delight does not suit a fool, nor is it fitting if a servant should begin to rule with haughtiness. 11 A merciful man is long-suffering; and his triumph overtakes transgressors. 12 The threatening of a king is like the roaring of a lion; but as dew on the grass, so is his favor.

13 A foolish son is a disgrace to his father: vows paid out of the hire of a harlot are not pure. 14 Fathers divide house and substance to their children: but a wife is suited to a man by the Lord. 15 Cowardice possesses the effeminate man; and the soul of the sluggard shall hunger. 16 He that keeps the commandment keeps his own soul; but he that despises his ways shall perish. 17 He that has pity on the poor lends to the Lord; He will recompense to him according to his gift. 18 Chasten your son, for so he shall be hopeful; and be not exalted in your soul to haughtiness. 19 A malicious man shall be severely punished and if he commit injury, he shall also lose his life.

20 Hear, son, the instruction of your father, that you may be wise at your latter end. 21 There are many thoughts in a man's heart; but the counsel of the Lord abides for ever. 22 Mercy is a fruit to a man: and a poor man is better than a rich liar. 23 The fear of the Lord is life to a man: He shall dwell without fear in places where knowledge is not seen. 24 He that unjustly hides his hands in his bosom, will not even bring them up to his mouth. 25 When a repulsive character is scourged, a simple man is made wiser: and if you reprove a wise man, he will understand discretion.

26 He that dishonors his father and drives away his mother, shall be disgraced and shall be exposed to reproach. 27 A son who ceases to attend to the instruction of a father will cherish evil designs. 28 He that becomes surety for a foolish child will despise the ordinance: and the mouth of ungodly men shall drink down judgment. 29 Scourges are preparing for the intemperate and punishments likewise for fools.

20

20:1 Wine is an intemperate thing and strong drink full of violence: but every fool is entangled with them. 2 The threat of a king differs not from the rage of a lion; He that provokes him sins against his own soul. 3 It is a glory to a man to turn aside from railing; but every fool is entangled with such matters. 4 A sluggard when reproached is not ashamed: so also he who borrows corn in harvest.

5 Counsel in a man's heart is deep water; but a prudent man will draw it out. 6 A man is valuable and a merciful man precious: but it is hard to find a faithful man. 7 He that walks blameless in justice, shall leave his children blessed. 8 Whenever a righteous king sits on the throne, no evil thing can stand before his presence. 9 Who will boast that he has a pure heart? Or who will boldly say that he is pure from sins? 14 15 16 17 18 19 20 The lamp of him that reviles father or mother shall be put out and his eyeballs shall see darkness.

21 A portion hastily obtained at first shall not be blessed in the end. 22 Say not, I will avenge myself on my enemy; but wait on the Lord, that he may help you.

10 A large and small weight and various measures, are even both of them unclean before the Lord; and so is he that makes them. 11 A youth when

in company with a godly man, will be restrained in his devices and then his way will be straight. 12 The ear hears and the eye sees: even both of them are the Lord's work. 13 Love not to speak ill, for fear that you be cut off: open your eyes and be filled with bread.

23 A double weight is an abomination to the Lord; and a deceitful balance is not good in his sight. 24 A man's goings are directed of the Lord: how then can a mortal understand his ways? 25 It is a snare to a man hastily to consecrate some of his own property: for in that case repentance comes after vowing. 26 A wise king utterly crushes the ungodly and will bring a wheel upon them.

27 The spirit of man is a light of the Lord, who searches the inmost parts of the belly. 28 Mercy and truth are a guard to a king and will surround his throne with righteousness. 29 Wisdom is an ornament to young men; and grey hairs are the glory of old men. 30 Bruises and contusions befall bad men; and plagues shall come in the inward parts of their belly.

21

21:1 As a rush of water, so is the king's heart in God's hand: he turns it whereever he may desire to point out. 2 Every man seems to himself righteous; but the Lord directs the hearts. 3 To do justly and to speak truth, are more pleasing to God than the blood of sacrifices. 4 A high-minded man is stout-hearted in his pride; and the lamp of the wicked is sin. 5 6 He that gathers treasures with a lying tongue pursues vanity on to the snares of death. 7 Destruction shall dwell with the ungodly; for they refuse to do justly. 8 To the froward God sends froward ways; for his works are pure and right. 9 It is better to dwell in a corner on the house-top, than in plastered rooms with unrighteousness and in an open house. 10 The soul of the ungodly shall not be pitied by any man. 11 When an intemperate man is punished the simple becomes wiser: and a wise man understanding will receive knowledge. 12 A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness.

13 He that stops his ears from hearing the poor, himself also shall cry and there shall be none to hear him. 14 A secret gift calms anger: but he that abstains from giving stirs up strong wrath. 15 It is the joy of the righteous to do judgment: but a holy man is abominable with evil-doers. 16 A man that wanders out of the way of righteousness, shall rest in the congregation of giants. 17 A poor man loves mirth, loving wine and oil in abundance; 18 and a transgressor is the abomination of a righteous man. 19 It is better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman. 20 A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. 21 The way of righteousness and mercy will find life and glory. 22 A wise man assaults strong cities and demolishes the fortress in which the ungodly trusted. 23 He that keeps his mouth and his tongue keeps his soul from trouble.

24 A bold and self-willed and insolent man is called a pest: He that remembers injuries is a transgressor. 25 Desires kill the sluggard; for his hands do not choose to do anything. 26 An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate. 27 The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly. 28 A false witness shall perish; but an obedient man will speak cautiously. 29 An ungodly man impudently withstands with his face; but the upright man himself understands his ways. 30 There is no wisdom, there is no courage, there is no counsel against the ungodly. 31 A horse is prepared for the day of battle; but help is of the Lord.

22

22:1 A fair name is better than
much wealth and good favor is above
silver and gold. 2 The rich and the poor
meet together; but the Lord made them
both. 3 An intelligent man seeing a bad
man severely punished is himself
instructed, but fools pass by and are
punished. 4 The fear of the Lord is the
offspring of wisdom and wealth and
glory and life. 5 Thistles and snares are
in perverse ways; but he that keeps his
soul will refrain from them. 6 7 The
rich will rule over the poor and
servants will lend to their own masters.

8 He that sows wickedness shall
reap troubles; and shall fully receive
the punishment of his deeds. God loves
a cheerful and liberal man; but a man
shall fully prove the folly of his works.
9 He that has pity on the poor shall
himself be maintained; for he has given
of his own bread to the poor. He that
gives liberally secures victory an
honor; but he takes away the life of
those who posses them. 10 Cast out a
repulsive person from the council and
strife shall go out with him; for when
he sits in the council he dishonors all.

11 The Lord loves holy hearts and
all blameless persons are acceptable
with him: a king rules with his lips. 12
But the eyes of the Lord preserve
discretion; but the transgressor
despises wise words. 13 The sluggard
makes excuses and says, There is a lion
in the ways and murderers in the
streets. 14 The mouth of a transgressor
is a deep pit; He that is hated of the
Lord shall fall into it. Evil ways are
before a man, He does not like to turn
away from them; but it is needful to
turn aside from a perverse and bad
way. 15 Folly is attached to the heart of
a child, but the rod and instruction are
then far from him.

16 He that oppresses the poor,
increases his own substance, yet gives
to the rich so as to make it less.

17 Incline your ear to the words of
wise men: hear also my word and apply
your heart, 18 that you may know that
they are good: and if you lay them to
heart, they shall also gladden you on
your lips. 19 That your hope may be in
the Lord, He may make your way
known to you. 20 And do you too
repeatedly record them for yourself on
the table of your heart, for counsel and
knowledge. 21 I therefore teach you
truth and knowledge good to hear; that
you may answer words of truth to
those who question you.

22 Do no violence to the poor, for
he is needy: neither dishonor the
helpless man in the gates. 23 For the
Lord will plead his cause and you shall
deliver your soul in safety.

24 Be not companion to a furious
man; neither dwell with a passionate
man: 25 for fear that you learn of his
ways and get snares to your soul.

26 Do not become a collateral out
of respect of a man's person. 27 If those
have not from where to give
compensation, they will take the bed
that is under you. 28 Remove not the
old landmarks, which your fathers
placed.

29 It is fit that an observant man
and one diligent in his business should
attend on kings and not attend on
slothful men.

23

23:1 If you sit to sup at the table of
a prince, consider attentively the things
set before you: 2 and apply your hand,
knowing that it behoves you to prepare
such meats: but if you are very
insatiable, 3 desire not his provisions;
for these belong to a false life.

4 If you are poor, measure not
yourself with a rich man; but refrain
yourself in your wisdom. 5 If you
should fix your eye upon him, he will
disappear; for wings like an eagle's are
prepared for him, He returns to the
house of his master. 6 Sup not with an
envious man, neither desire you his
meats: 7 so he eats and drinks as if any
one should swallow a hair and do not
bring him in to yourself, nor eat your

morsel with him: 8 for he will vomit it up and spoil your fair words.

9 Say nothing in the ears of a fool, for fear that at any time he sneer at your wise words. 10 Remove not the ancient landmarks; and enter not upon the possession of the fatherless: 11 for the Lord is their redeemer; he is mighty and will plead their cause with you. 12 Apply your heart to instruction and prepare your ears for words of discretion.

13 Refrain not from chastening a child; for if you beat him with the rod, he shall not die. 14 For you shall beat him with the rod and shall deliver his soul from death.

15 Son, if your heart be wise, you shall also gladden my heart; 16 and your lips shall converse with my lips, if they be right. 17 Let not your heart envy sinners: but be in the fear of the Lord all the day. 18 If you should keep these things, you shall have posterity; and your hope shall not be removed.

19 Hear, my son and be wise and rightly direct the thoughts of your heart. 20 Be not a wine-bibber, neither continue long at feasts and purchases of flesh: 21 for every drunkard and whoremonger shall be poor; and every sluggard shall clothe himself with tatters and ragged garments.

22 Hearken, my son, to your father which begot you and do not despise your mother because she is grown old. 23 24 A righteous father brings up his children well; and his soul rejoices over a wise son. 25 Let your father and your mother rejoice over you, Let her that bore you be glad.

26 My son, give me your heart, Let your eyes observe my ways. 27 For a strange house is a vessel full of holes; and a strange well is narrow. 28 For such a one shall perish suddenly; and every transgressor shall be cut off.

29 Who has woe? Who trouble? Who has quarrels? And who has vexations and disputes? Who has bruises without a cause? Whose eyes are livid? 30 Are not those of those who stay long at wine? Are not those of those who haunt the places where banquets are? Be not drunk with wine; but converse with just men and converse with them openly. 31 If you should set your eyes on bowls and cups, you shall afterwards go more naked than a pestle. 32 But at last such a one stretches himself out as one stricken by a serpent and venom is diffused through him as by a horned serpent.

33 Whenever your eyes shall behold a strange woman, then your mouth shall speak perverse things. 34 You shall lie as in the midst of the sea and as a pilot in a great storm. 35 You shall say, They stroke me and I was not pained; and they mocked me and I knew it not: when will it be morning, that I may go and seek those with whom I may go in company?

24

24:1 My son, envy not bad men, nor desire to be with them. 2 For their heart meditates falsehoods and their lips speak mischiefs. 3 A house is built by wisdom and is set up by understanding. 4 By discretion the chambers are filled with all precious and excellent wealth. 5 A wise man is better than a strong man; and a man who has prudence than a large estate. 6 War is carried on with generalship and aid is supplied to the heart of a counsellor.

7 Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of the Lord, 8 but deliberate in council. Death befalls uninstructed men. 9 The fools also dies in sins; and uncleanness attaches to a repulsive man. 10 He shall be defiled in the evil day and in the day of affliction, until he be utterly consumed.

11 Deliver those who are led away to death and redeem those who are appointed to be slain; spare not your help. 12 But if you should say, I know not this man; know that the Lord knows the hearts of all; He that formed

breath for all, he knows all things, who renders to every man according to his works.

13 My son, eat honey, for the honeycomb is good, that your throat may be sweetened. 14 Thus shall you perceive wisdom in your soul: for if you find it, your end shall be good and hope shall not fail you.

15 Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly. 16 For a righteous man will fall seven times and rise again: but the ungodly shall be without strength in troubles. 17 If your enemy should fall, rejoice not over him, neither be elated at his overthrow. 18 For the Lord will see it and it will not please him, He will turn away his wrath from him. 19 Rejoice not in evil-doers, neither be envious of sinners. 20 For the evil man shall have no posterity: and the light of the wicked shall be put out.

21 My son, fear God and the king; and do not disobey either of them. 22 For they will suddenly punish the ungodly and who can know the vengeance inflicted by both?

[A son that keeps the commandment shall escape destruction; for such an one has fully received it. Let no falsehood be spoken by the king from the tongue; yes, let no falsehood proceed from his tongue. The king's tongue is a sword and not one of flesh; and whoever shall be given up to it shall be destroyed: for if his wrath should be provoked, he destroys men with cords and devours men's bones and burns them up as a flame, so that they are not even fit to be eaten by the young eagles. My son, reverence my words and receive them and repent.]

25

25:1 These things says the man to those who trust in God; and I cease.

2 For I am the most simple of all men and there is not in me the wisdom of men. 3 God has taught me wisdom and I know the knowledge of the holy. 4 Who has gone up to heaven and come down? Who has gathered the winds in his bosom? Who has wrapped up the waters in a garment? Who has dominion of all the ends of the earth? What is his name? Or what is the name of his children? 5 For all the words of God are tried in the fire, He defends those who reverence him. 6 Add not to his words, for fear that he reprove you and you be made a liar.

7 Two things I ask of you; take not favor from me before I die. 8 Remove far from me vanity and falsehood: and give me not wealth or poverty; but appoint me what is needful and sufficient: 9 for fear that I be filled and become false and say, Who sees me? Or be poor and steal and swear vainly by the name of God.

10 Deliver not a servant into the hands of his master, for fear that he curse you and you be utterly destroyed. 11 A wicked generation curse their father and do not bless their mother. 12 A wicked generation judge themselves to be just, but do not cleanse their way. 13 A wicked generation have lofty eyes and exalt themselves with their eyelids. 14 A wicked generation have swords for teeth and jaw-teeth as knives, so as to destroy and devour the lowly from the earth and the poor of them from among men.

23 And this thing I say to you that are wise for you to learn: It is not good to have respect of persons in judgment. 24 He that says of the ungodly, He is righteous, shall be cursed by peoples and hateful among the nations. 25 But those who reprove him shall appear more excellent and blessing shall come upon them; 26 and men will kiss lips that answer well. 27 Prepare your works for your going forth and prepare yourself for the field; and come after me and you shall rebuild your house. 28 Be not a false witness against your fellow citizen, neither exaggerate with your lips. 29 Say not, As he has treated me, so will I treat him and I will avenge myself on him for that by which he has injured me. 30 A foolish man is like a

farm and a senseless man is like a vineyard. 31 If you let him alone, he will altogether remain barren and covered with weeds; He becomes destitute and his stone walls are broken down. 32 Afterwards I repented,[1] I looked that I might receive instruction. 33 The sluggard says,I slumber a little and I sleep a little and for a little while I fold my arms across my breast. 34 But if you do this, your poverty will come speedily; and your want like a swift messenger.

15 The horse-leech had three dearly-beloved daughters: and these three did not satisfy her; and the fourth was not contented so as to say, Enough. 16 The grave and the love of a woman and the earth not filled with water; water also and fire will not say, It is enough.

17 The eye that laughs to scorn a father and dishonors the old age of a mother, let the ravens of the valleys pick it out, Let the young eagles devour it. 18 Moreover, there are three things impossible for me to comprehend and the fourth I know not: 19 the track of a flying eagle; and the ways of a serpent on a rock; and the paths of a ship passing through the sea; and the ways of a man in youth. 20 Such is the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing amiss.

21 By three thing the earth is troubled and the fourth it cannot bear: 22 if a servant reign; or a fool be filled with food; 23 or if a maid-servant should cast out her own mistress; and if a hateful woman should marry a good man.

24 And there are four very little things upon the earth, but these are wiser than the wise: 25 the ants which are weak and yet prepare their food in summer; 26 the rabbits also are a feeble race, who make their houses in the rocks. 27 The locusts have no king and yet march orderly at one command. 28 The eft, which supports itself by its hands and is easily taken, dwells in the fortresses of kings.

29 And there are three things which go well and a fourth which passes along finely. 30 A young lion, stronger than all other beasts, which turns not away, nor fears any beast; 31 and a cock walking in boldly among the hens and the goat leading the herd; and a king publicly speaking before a nation.

32 If you abandon yourself to mirth and stretch forth your hand in a quarrel, you shall be disgraced. 33 Milk out milk and there shall be butter and if you wing one's nostrils there shall come out blood: so if you extort words, there will come forth quarrels and strifes.

26

26:1 My words have been spoken by God—the oracular answer of a king, whom his mother instructed.

2 What will you keep, my son, what? The words of God. My firstborn son, I speak to you: what? Son of my womb? What? Son of my vows? 3 Give not your wealth to women, nor your mind and living to remorse. Do all things with counsel: drink wine with counsel. 4 Princes are prone to anger: let them then not drink wine: 5 for fear that they drink and forget wisdom and be not able to judge the poor rightly. 6 Give strong drink to those who are in sorrow and the wine to drink to those in pain: 7 that they may forget their poverty and may not remember their troubles any more. 8 Open your mouth with the word of God and judge all fairly. 9 Open your mouth and judge justly and plead the cause of the poor and weak.

27

27:1 These are the miscellaneous instructions of Solomon, which the friends of Ezekias king of Judea copied out.

[1] Brenton has "reflected"

2 The glory of God conceals a matter: but the glory of a king honors business. 3 Heaven is high and earth is deep and a king's heart is unsearchable. 4 Beat the drossy silver and it shall be made entirely pure. 5 kill the ungodly from before the king and his throne shall prosper in righteousness.

6 Be not boastful in the presence of the king and remain not in the places of princes; 7 for it is better for you that it should be said: Come up to me, than that one should humble you in the presence of the prince; speak of that which your eyes have seen.

8 Get not suddenly into a quarrel, for fear that you repent at last. 9 Whenever your friend shall reproach you, retreat backward, despise him not; 10 for fear that your friend continue to reproach you, so your quarrel and enmity shall not depart, but shall be to you like death. favor and friendship set a man free, which do you keep for yourself, for fear that you be made liable to reproach; but take heed to your ways peaceably.

11 As a golden apple in a necklace of sardius, so is it to speak a wise word. 12 In an ear-ring of gold a precious sardius is also set; so is a wise word to an obedient ear. 13 As a fall of snow in the time of harvest is good against heat, so a faithful messenger refreshes those who send him; for he helps the souls of his employers.

14 As winds and clouds and rains are most evident objects, so is he that boasts of a false gift. 15 In long-suffering is prosperity to kings and a soft tongue breaks the bones. 16 Having found honey, eat only what is enough, for fear that haply you be filled and vomit it up. 17 Enter sparingly into your friend's house, for fear that he be satiated with your company and hate you. 18 As a club and a dagger and a pointed arrow, so also is a man who bears false witness against his friend. 19 The way of the wicked and the foot of the transgressor shall perish in an evil day.

20 As vinegar is bad for a sore, so trouble befalling the body afflicts the heart. As a moth in a garment and a worm in wood, so the grief of a man hurts the heart.

21 If your enemy hunger, feed him; if he thirst, give him drink; 22 for so doing you shall heap coals of fire upon his head and the Lord shall reward you with good. 23 The north wind raises clouds; so an impudent face provokes the tongue. 24 It is better to dwell on a corner of the roof, than with a railing woman in an open house. 25 As cold water is agreeable to a thirsting soul, so is a good message from a land far off. 26 As if one should stop a well and corrupt a spring of water, so is it unseemly for a righteous man to fall before an ungodly man. 27 It is not good to eat much honey; but it is right to honor venerable sayings. 28 As a city whose walls are broken down and which is unfortified, so is a man who does anything without counsel.

28

28:1 As dew in harvest and as rain in summer, so honor is not fitting for a fool. 2 As birds and sparrows fly, so a curse shall not come upon any one without a cause. 3 As a whip for a horse and a goad for an ass, so is a rod for a simple nation. 4 Answer not a fool according to his folly, for fear that you become like him. 5 Yet answer a fool according to his folly, for fear that he seem wise in his own conceit. 6 He that sends a message by a foolish messenger acquires for himself a reproach from his own ways. 7 As well take away the motion of the legs, as transgression from the mouth of fools. 8 He that binds up a stone in a sling, is like one that gives glory to a fool. 9 Thorns grow in the hand of a drunkard and servitude in the hand of fools. 10 All the flesh of fools endures much hardship; for their fury is brought to nought. 11 As when a dog goes to his own vomit and becomes abominable, so is fool who returns in his wickedness to his own sin. [There is a shame that

brings sin: and there is a shame that is glory and grace.] 12 I have seen a man who seemed to himself to be wise; but a fool had more hope than he. 13 A sluggard when sent on a journey says, There is a lion in the ways and there are murderers in the streets.

14 As a door turns on the hinge, so does a sluggard on his bed. 15 A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth. 16 A sluggard seems to himself wiser than one who most satisfactorily brings back a message.

17 As he that lays hold of a dog's tail, so is he that makes himself the champion of another's cause. 18 As those who need correction put forth fair words to men, He that first falls in with the proposal will be overthrown; 19 so are all that lay wait for their own friends and when they are discovered, say, I did it in jest. 20 With much wood fire increases; but where there is not a double-minded man, strife ceases. 21 A hearth for coals and wood for fire; and railing man for the tumult of strife. 22 The words of cunning knaves are soft; but they strike even to the inmost parts of the bowels.

23 Silver dishonestly given is to be considered as a potsherd: smooth lips cover a grievous heart. 24 A weeping enemy promises all things with his lips, but in his heart he contrives deceit. 25 Though your enemy entreat you with a loud voice, consent not: for there are seven abominations in his heart. 26 He that hides enmity frames deceit: but being easily discerned, exposes his own sins in the public assemblies. 27 He that digs a pit for his neighbor shall fall into it: He that rolls a stone, rolls it upon himself. 28 A lying tongue hates the truth; and an unguarded mouth causes tumults.

29

29:1 Boast not of tomorrow; for you know not what the next day shall bring forth. 2 Let your neighbor and not your own mouth, praise you; a stranger and not your own lips. 3 A stone is heavy and sand cumbersome; but a fool's wrath is heavier than both. 4 Wrath is merciless and anger sharp: but envy can bear nothing. 5 Open reproofs are better than secret love. 6 The wounds of a friend are more to be trusted than the spontaneous kisses of an enemy.

7 A full soul scorns honeycombs; but to a hungry soul even bitter things appear sweet. 8 As when a bird flies down from its own nest, so a man is brought into whenever he estranges himself from his own place. 9 The heart delights in ointments and wines and perfumes: but the soul is broken by calamities.

10 your own friend and your father's friend, forsake not; and when you are in distress go not into your brother's house: better is a friend that is near than a brother living far off. 11 Son, be wise, that your heart may rejoice; and remove you from yourself reproachful words. 12 A wise man when evils are approaching, hides himself; but fools pass on and will be punished. 13 Take away the man's garment, (for a scorner has passed by) whoever lays waste another's goods. 14 whoever shall bless a friend in the morning with a loud voice, shall seem to differ nothing from one who curses him.

15 On a stormy day drops of rain drive a man out of his house; so also does a railing woman drive a man out of his own house. 16 The north wind is sharp, but it is called by name propitious. 17 Iron sharpens iron; and a man sharpens his friend's countenance. 18 He that plants a fig-tree shall eat the fruits of it: so he that waits on his own master shall be honored. 19 As faces are not like other faces, so neither are the thoughts of men. 20 hades and destruction are not filled; so also are the eyes of men insatiable. [He that fixes his eye is an abomination to the Lord; and the uninstructed do not restrain their tongue.] 21 Fire is the trial for silver and gold; and a man is tried by the mouth of those who praise

him. The heart of the transgressor seeks after mischiefs; but an upright heart seeks knowledge. 22 Though you scourge a fool, disgracing him in the midst of the council, you will still in no way remove his folly from him.

23 Do you thoroughly know the number of your flock and pay attention to your herds. 24 For a man has not strength and power for ever; neither does he transmit it from generation to generation. 25 Take care of the herbage in the field and you shall cut grass and gather the mountain hay; 26 that you may have wool of sheep for clothing: pay attention to the land, that you may have lambs. 27 My son, you have from me words very useful for your life and for the life of your servants.

30

30:1 The ungodly man flees when no one pursues: but the righteous is confident as a lion. 2 Because of the sins of ungodly men quarrels arise; but a wise man will quell them. 3 A bold man oppresses the poor by ungodly deeds. As an impetuous and profitable rain, 4 so those who forsake the law praise ungodliness; but those who love the law fortify themselves with a wall. 5 Evil men will not understand judgment: but those who seek the Lord will understand everything.

6 A poor man walking in truth is better than a rich liar. 7 A wise son keeps the law: but he that keeps up debauchery dishonors his father. 8 He that increases his wealth by usuries and unjust gains, gathers it for him that pities the poor. 9 He that turns away his ear from hearing the law, even he has made his prayer abominable.

10 He that causes upright men to err in an evil way, himself shall fall into destruction: transgressor also shall pass by prosperity, but shall not enter into it. 11 A rich man is wise in his own conceit; but an intelligent poor man will condemn him. 12 Because of the help of righteous men great glory arises: but in the places of the ungodly men are caught.

13 He that covers his own ungodliness shall not prosper: but he that blames himself shall be loved. 14 Blessed is the man who religiously fears always: but the hard of heart shall fall into mischiefs. 15 A hungry lion and a thirsty wolf is he, who, being poor, rules over a poor nation.

16 A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time.

17 He that becomes surety for a man charged with murder shall be an exile and not in safety. Chasten your son, He shall love you and give honor to your soul: he shall not obey a sinful nation. 18 He that walks justly is assisted: but he that walks in crooked ways shall be entangled in it. 19 He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.

20 A man worthy of credit shall be much blessed: but the wicked shall not be unpunished. 21 He that reverences not the persons of the just is not good: such a one will sell a man for a morsel of bread. 22 An envious man makes haste to be rich and knows not that the merciful man will have the mastery over him.

23 He that reproves a man's ways shall have more favor than he that flatters with the tongue. 24 He that casts off father or mother and thinks he sins not; the same is partaker with an ungodly man. 25 An unbelieving man judges rashly: but he that trusts in the Lord will act carefully. 26 He that trusts to a bold heart, such an one is a fool: but he that walks in wisdom shall be safe. 27 He that gives to the poor shall not be in want: but he that turns away his eye from him shall be in great distress. 28 In the places of ungodly men the righteous mourn: but in their destruction the righteous shall be multiplied.

31

31:1 A reprover is better than a
stiff-necked man: for when the latter is
suddenly set on fire, there shall be no
remedy. 2 When the righteous are
praised, the people will rejoice: but
when the ungodly rule, men mourn. 3
When a man loves wisdom, his father
rejoices: but he that keeps harlots will
waste wealth. 4 A righteous king
establishes a country: but a
transgressor destroys it. 5 He that
prepares a net in the way of his own
friend, entangles his own feet in it. 6 A
great snare is spread for a sinner: but
the righteous shall be in joy and
gladness. 7 A righteous man knows
how to judge for the poor: but the
ungodly understands not knowledge;
and the poor man has not an
understanding mind.

8 Lawless men burn down a city:
but wise men turn away wrath. 9 A
wise man shall judge nations: but a
worthless man being angry laughs and
fears not. 10 Bloody men hate a holy
person, but the upright will seek his
soul. 11 A fool utters all is mind: but
the wise reserves his in part. 12 When
a king hearkens to unjust language, all
his subjects are transgressors. 13
When the creditor and debtor meet
together, the Lord oversees them both.
14 When a king judges the poor in
truth, his throne shall be established
for a testimony. 15 Stripes and reproofs
give wisdom: but an erring child
disgraces his parents. 16 When the
ungodly abound, sins abound: but when
they fall, the righteous are warned.

17 Chasten your son, He shall give
you rest; He shall give honor to your
soul. 18 There shall be no interpreter
to a sinful nation: but he that observes
the law is blessed. 19 A stubborn
servant will not be reproved by words:
for even if he understands, still he will
not obey. 20 If you see a man hasty in
his words, know that the fool has hope
rather than he. 21 He that lives
wantonly from a child, shall be a
servant and in the end shall grieve over
himself. 22 A furious man stirs up strife
and a passionate man digs up sin. 23
Pride brings a man low, but the Lord
upholds the humble-minded with
honor.

24 He that shares with a thief,
hates his own soul: and if any having
heard an oath uttered tell not of it, 25
they fearing and reverencing men
unreasonably have been overthrown,
but he that trusts in the Lord shall
rejoice. Ungodliness causes a man to
stumble: but he that trusts in his
master shall be safe. 26 Many wait on
the favor of rulers; but justice comes to
a man from the Lord. 27 A righteous
man is an abomination to an
unrighteous man and the direct way is
an abomination to the sinner.

10 Who shall find a virtuous
woman? For such a one is more
valuable than precious stones. 11 The
heart of her husband trusts in her: such
a one shall stand in no need of fine
spoils. 12 For she employs all her
living for her husband's good. 13
Gathering wool and flax, she makes it
serviceable with her hands. 14 She is
like a ship trading from a distance: so
she acquires her livelihood. 15 And she
rises by night and gives food to her
household and appointed tasks to her
maidens. 16 She views a farm and buys
it: and with the fruit of her hands she
plants and a possession. 17 She
strongly girds her loins and
strengthens her arms for work. 18 And
she finds by experience that working is
good; and her candle goes not out all
night. 19 She reaches forth her arms to
needful works and applies her hands to
the spindle. 20 And she opens her
hands to the needy and reaches out
fruit to the poor.

21 Her husband is not anxious
about those at home when he tarries
anywhere abroad: for all her household
are clothed. 22 She makes for her
husband clothes of double texture and
garments for herself of fine linen and
scarlet. 23 And her husband becomes a
distinguished person in the gates when
he sits in council with the old
inhabitants of the land. 24 She makes

fine linens and sells girdles to the C'anaanites: she opens her mouth heedfully and with propriety and controls her tongue. 25 She puts on strength and honor; and rejoices in the last days. 26 But she opens her mouth wisely and according to law. 27 The ways of her household are careful and she eats not the bread of idleness. 28 And her kindness to them sets up her children for them and they grow rich and her husband praises her. 29 Many daughters have obtained wealth, many have accomplished valiantly; but you have exceeded, you have surpassed all. 30 Charms are false and woman's beauty is vain: for it is a wise woman that is blessed, Let her praise the fear the Lord. 31 Give her of the fruit of her lips; Let her husband be praised in the gates.

ECCLESIASTES
(ΕΚΚΑΗΣΙΑΣΤΗΣ)

1

1:1 The words of the Preacher, the
son of David, king of Israel in
Jerusalem. 2 Vanity of vanities, said the
Preacher, vanity of vanities; all is
vanity.

3 What advantage is there to a man
in all his labor that he takes under the
sun? 4 A generation goes and a
generation comes: but the earth stands
for ever. 5 The sun arises and the sun
goes down and draws toward its place;
6 arising there it proceeds southward
and goes round toward the north. The
wind goes round and round and the
wind returns to its circuits. 7 All the
rivers run into the sea; and yet the sea
is not filled: to the place from where the
rivers come, to that place they return
again. 8 All things are full of labor; a
man will not be able to speak of them:
neither shall the eye be satisfied with
seeing, neither shall the ear be filled
with hearing.

9 What is that which has been?
The very thing which shall be: and
what is that which has been done? The
very thing which shall be done: and
there is no new thing under the sun. 10
Who is he that shall speak and say,
Behold, this is new? It has already been
in the ages that have passed before us.
11 There is no memorial to the first
things; neither to the things that have
been last shall their memorial be with
those who shall at the last time.

12 I the Preacher was king over
Israel in Jerusalem. 13 I applied my
heart to seek out and examine by
wisdom concerning all things that are
done under heaven, for God has given
to the sons of men an evil trouble to be
troubled with it.

14 I beheld all the works that were
accomplished under the sun; and,
beheld, all were vanity and
waywardness of spirit. 15 That which
is crooked cannot be made straight: and
deficiency cannot be numbered. 16 I
spoke in my heart, saying: Behold, I am
increased and have acquired wisdom
beyond all who were before me in
Jerusalem: also I applied my heart to
know wisdom and knowledge. 17 And
my heart knew much—wisdom and
knowledge, parables and
understanding: I perceived that this
also is waywardness of spirit. 18 For in
the abundance of wisdom is abundance
of knowledge; He that increases
knowledge will increase sorrow.

2

2:1 I said in my heart, Come now, I
will prove you with mirth and behold
you good: and, behold, this is also
vanity. 2 I said to laughter, Madness:
and to mirth, Why do you this:

3 I examined whether my heart
would excite my flesh as with wine,
(though my heart guided me in
wisdom,) and I desired to lay hold of
mirth, until I should see of what kind is
the good to the sons of men, which
they should do under the sun all the
days of their life. 4 I enlarged my work;
I built me houses; I planted me
vineyards. 5 I made me gardens and
orchards and planted in them every
kind of fruit-tree. 6 I made me pools of
water, to water from them the timber-
bearing wood. 7 I obtained servants
and maidens and servants were born to
me in the house: also I had abundant
possession of flocks and herds, beyond
all who were before me in Jerusalem. 8
Moreover, I collected for myself both
silver and gold also and the peculiar
treasures of kings and provinces: I
procured me singing men and singing
women and delights of the sons of men,
a butler and female cupbearers.

9 So I became great and advanced
beyond all that were before in
Jerusalem: also my wisdom was

established to me. 10 And whatever my eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labor; and this was my portion of all my labor. 11 I looked on all my works which my hands had accomplished and on my labor which I labored to perform: and behold, all was vanity and waywardness of spirit and there is no advantage under the sun.

12 Then I looked on to see wisdom and madness and folly: for who is the man who will follow after counsel, in all things where in he employs it? 13 I saw that wisdom excels folly, as much as light excels darkness. 14 The wise man's eyes are in his head; but the fool walks in darkness: and I perceived, even I, that one event shall happen to them all.

15 I said in my heart, As the event of the fool is, so shall it be to me, even to me: and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaks of his abundance. 16 For there is no remembrance of the wise man with the fool for ever; since now in the coming days all things are forgotten: and how shall the wise man die with the fool?

17 So I hated life; because the work that was accomplished under the sun was evil before me: for all is vanity and waywardness of spirit. 18 I hated the whole of my labor which I took under the sun; because I must leave it to the man who will come after me. 19 Who knows whether he will be a wise man or a fool? And whether he will have power over all my labor in which I labored and by which I grew wise under the sun? This is also vanity. 20 so I went about to dismiss from my heart all my labor by which I had labored under the sun. 21 For there is such a man that his labor is in wisdom and in knowledge and in fortitude; yet this man shall give his portion to one who has not labored in it. This is also vanity and great evil. 22 For it happens to a man in all his labor and in the purpose of his heart by which he labors under the sun. 23 For all his days are days of sorrows and vexation of spirit is his; in the night also his heart rests not. This is also vanity.

24 A man has nothing really good to eat and to drink and to show his soul as good in his trouble. This also I saw, that it is from the hand of God. 25 For who shall eat, or who shall drink, without him? 26 For God has given to the man who is good in his sight, wisdom and knowledge and joy: but he has given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.

3

3:1 To all things there is a time and a season for every matter under heaven. 2 A time of birth and a time to die; a time to plant and a time to pluck up what has been planted; 3 a time to kill and a time to heal; a time to pull down and a time to build up; 4 a time to weep and a time to laugh; a time to lament and a time to dance; 5 a time to throw stones and a time to gather stones together; a time to embrace and a time to abstain from embracing; 6 a time to seek and a time to lose; a time to keep and a time to cast away; 7 a time to rend and a time to sew; a time to be silent and a time to speak; 8 a time to love and a time to hate; a time of war and a time of peace.

9 What advantage has he that works in those things by which he labors?

10 I have seen all the trouble, which God has given to the sons of men to be troubled with. 11 All the things which he has made are beautiful in his time: he has also set the whole world in their heart, that man might not find out the work which God has accomplished from the beginning even to the end. 12 I know that there is no good in them, except for a man to rejoice and to do good in his life.

13 Also in the case of every man who shall eat and drink and see good in

all his labor, this is a gift of God. 14 I know that whatsoever things God has done, they shall be for ever: it is impossible to add to it and it is impossible to take away from it: and God has done it, that men may fear before him. 15 That which has been is now; and whatever things are appointed to be have already been; and God will seek out that which is past.

16 And moreover I saw under the sun the place of judgment, there was the ungodly one; and the place of righteousness, there was the godly one. 17 I said in my heart, God will judge the righteous and the ungodly: for there is a time there for every action and for every work.

18 I said in my heart, concerning the speech of the sons of man, God will judge them and that to show that they are breasts. 19 Also to them is the event of the sons of man and the event of the brute; one event befalls them: as is the death of the one, so also the death of the other; and there is one breath to all: and what has the man more than the brute? Nothing; for all is vanity. 20 All go to one place; all were formed of the dust and all will return to dust. 21 Who has seen the spirit of the sons of man, whether it goes upward? And the spirit of the beast, whether it goes downward to the earth? 22 I saw that there was no good, but that by which a man shall rejoice in his works, for it is his portion, for who shall bring him to see any thing of that which shall be after him?

4

4:1 So I returned and saw all the oppressions that were done under the sun: and behold the tear of the oppressed and they had no comforter; and on the side of those who oppressed them was power; but they had no comforter: 2 and I praised all the dead that had already died more than the living, as many as are alive until now. 3 Better also than both these is he who has not yet been, who has not seen all the evil work that is done under the sun.

4 I saw all labor and all the diligent work, that this is a man's envy from his neighbor. This is also vanity and waywardness of spirit. 5 The fool folds his hands together and eats his own flesh. 6 Better is a handful of rest than two handfuls of trouble and waywardness of spirit.

7 So I returned and saw vanity under the sun. 8 There is one alone and there is not a second; yes, he has neither son nor brother: yet there is no end to all his labor; neither is his eye satisfied with wealth; and for whom do I labor and deprive my soul of good? This is also vanity and an evil trouble. 9 Two are better than one, seeing they have a good reward for their labor. 10 If they fall, the one will lift up his fellow: but woe to him that is alone when he falls and there is not a second to lift him up. 11 Also if two should lie together, they also get heat: but how shall one be warmed alone? 12 If one should prevail against him, the two shall withstand him; and a threefold cord shall not be quickly broken.

13 Better is a poor and wise child than an old and foolish king, who knows not how to take heed any longer. 14 For he shall come forth out of the house of the prisoners to reign, because he also that was in his kingdom has become poor. 15 I beheld all the living who were walking under the sun, with the second youth who shall stand up in each one's place. 16 There is no end to all the people, to all who were before them: and the last shall not rejoice in him: for this also is vanity and waywardness of spirit.

17 Keep your foot, whenever you go to the house of God; and when you are near to hear, let your sacrifice be better than the gift of fools: for they know not that they are doing evil.

5

5:1 Be not hasty with your mouth, Let not your heart be swift to utter

anything before God; for God is in heaven above and you upon earth: therefore let your words be few. 2 For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.

3 Whenever you shall vow a vow to God, defer not to pay it; for he has no pleasure in fools: pay you therefore whatsoever you shall have vowed. 4 It is better that you should not vow, than that you should vow and not pay. 5 Suffer not your mouth to lead your flesh to sin; and say not in the presence of God, It was an error: for fear that God be angry at your voice and destroy the works of your hands. 6 For there is evil in a multitude of dreams and vanities and many words: but fear you God.

7 If you should see the oppression of the poor and the extorting of judgment and of justice in the land, wonder not at the matter: for there is a high one to watch over him that is high and high ones over them. 8 Also the abundance of the earth is for every one: the king is dependent on the tilled field.

9 He that loves silver shall not be satisfied with silver: and who has loved gain, in the abundance of gain? This is also vanity. 10 In the multitude of good they are increased that eat it: and what virtue has the owner, but the right of beholding it with his eyes? 11 The sleep of a servant is sweet, whether he eat little or much: but to one who is satiated with wealth, there is none that suffers him to sleep.

12 There is an infirmity which I have seen under the sun, namely, wealth kept for its owner to his hurt. 13 And that wealth shall perish in an evil trouble: and the man begets a son and there is nothing in his hand. 14 As he came forth naked from his mother's womb, he shall return back as he came, He shall receive nothing for his labor, that it should go with him in his hand. 15 And this is also an evil infirmity: for as he came, so also shall he return: and what is his gain, for which he vainly labors? 16 Yes, all his days are in darkness and in mourning and much sorrow and infirmity and wrath.

17 Behold, I have seen good, that it is a fine thing for a man to eat and to drink and to see good in all his labor in which he may labor under the sun, all the number of the days of his life which God has given to him: for it is his portion. 18 Yes and as for every man to whom God has given wealth and possessions and has given him power to eat from it and to receive his portion and to rejoice in his labor; this is the gift of God. 19 For he shall not much remember the days of his life; for God troubles him in the mirth of his heart.

6

6:1 There is an evil which I have seen under the sun and it is abundant with man: 2 a man to whom God shall give wealth and substance and honor, He wants nothing for his soul of all things that he shall desire, yet God shall not give him power to eat of it, for a stranger shall devour it: this is vanity and an evil infirmity.

3 If a man beget a hundred children and live many years, yes, however abundant the days of his years shall be, yet if his soul shall not be satisfied with good and also he has no burial; I said: An untimely birth is better than he. 4 For he came in vanity and departs in darkness and his name shall be covered in darkness. 5 Moreover, he has not seen the sun, nor known rest: there is no more rest to this one than another. 6 Though he has lived to the return of a thousand years, yet he has seen no good: do not all go to one place?

7 All the labor of a man is for his mouth and yet the appetite shall not be satisfied. 8 For what advantage has the wise man over the fool, since even the poor knows how to walk in the direction of life? 9 The sight of the eyes is better than that which wanders in soul: this is also vanity and waywardness of spirit.

10 If anything has been, its name has already been called: and it is known

what man is; neither can he contend with him who is stronger than he. 11 For there are many things which increase vanity.

7

7:1 What advantage has a man? For who knows what is good for a man in his life, during the number of the life of the days of his vanity? He has spent them as a shadow; for who shall tell a man what shall be after him under the sun?

2 A good name is better than good oil; and the day of death than the day of birth. 3 It is better to go to the house of mourning, than to go to the banquet house: since this is the end of every man; and the living man will apply good warning to his heart. 4 Sorrow is better than laughter: for by the sadness of the countenance the heart will be made better. 5 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

6 It is better to hear a reproof of a wise man, than for a man to hear the song of fools. 7 As the sound of thorns under a caldron, so is the laughter of fools: this is also vanity.

8 for oppression makes a wise man mad and destroys his noble heart. 9 The end of a matter is better than its beginning: the patient is better than the high-minded. 10 Be not hasty in your spirit to be angry: for anger will rest in the bosom of fools. 11 Say not, What has happened, that the former days were better than these? For you do not enquire in wisdom concerning this.

12 Wisdom is good with an inheritance: and there is an advantage by it to those who see the sun. 13 For wisdom in its shadow is as the shadow of silver: and the excellence of the knowledge of wisdom will give life to him that has it.

14 Behold the works of God: for who shall be able to straighten him whom God has made crooked? 15 In the day of prosperity live joyfully and consider in the day of adversity: consider, I say, God also has caused the one to agree with the other for this reason, that man should find nothing after him.

16 I have seen all things in the days of my vanity: there is a just man perishing in his justice and there is an ungodly man remaining in his wickedness. 17 Be not very just; neither be very wise: for fear that you be confounded. 18 Be not very wicked; and be not stubborn: for fear that you should die before your time. 19 It is well for you to hold fast by this; also by this defile not your hand: for to those who fear God all things shall come forth well.

20 Wisdom will help the wise man more than ten mighty men which are in the city. 21 For there is not a righteous man in the earth, who will do good and not sin 22 Also take no heed to all the words which ungodly men shall speak; for fear that you hear your servant cursing you. 23 For many times he shall trespass against you and repeatedly shall he afflict your heart; for thus also have you cursed others.

24All these things have I proved in wisdom: I said: I will be wise; but it was far from me. 25 That which is far beyond what was and a great depth, who shall find it out?

26 I and my heart went around to know and to examine and to seek wisdom and the account of things and to know the folly and trouble and madness of the ungodly man.

27 I find her to be and I will pronounce to be more bitter than death the woman which is a snare and her heart nets, who has a band in her hands: he that is good in the sight of God shall be delivered from her; but the sinner shall be caught by her. 28 Behold, this have I found, said the Preacher, seeking by one at a time to find out the account, 29 which my soul sought after, but I found not: for I have found one man of a thousand; but a woman in all these I have not found. 30 But, behold, this have I found, that God

made man upright; but they have sought out many devices.

8

8:1 Who knows the wise? And who knows the interpretation of a saying?

A man's wisdom will lighten his countenance; but a man of shameless countenance will be hated.

2 Observe the commandment of the king and that because of the word of the oath of God. 3 Be not hasty; you shall go forth out of his presence: stand not in an evil matter; for he will do whatsoever he shall please, 4 even as a king having power: and who will say to him, What do you?

5 He that keeps the commandment shall not know an evil thing: and the heart of the wise knows the time of judgment. 6 For to every thing there is time and judgment; for the knowledge of a man is great to him. 7 For there is no one that knows what is going to be: for who shall tell him how it shall be?

8 There is no man that has power over the spirit to retain the spirit; and there is no power in the day of death: and there is no discharge in the day of the battle; neither shall ungodliness save her votary.

9 So I saw all this and I applied my heart to every work that has been done under the sun; all the things by which man has power over man to afflict him. 10 And then I saw the ungodly carried into the tombs and that out of the holy place: and they departed and were praised in the city, because they had done thus: this also is vanity.

11 Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men is fully determined in them to do evil. 12 He that has sinned has done evil from that time and long from beforehand: nevertheless I know, that it is well with those who fear God, that they may fear before him: 13 but it shall not be well with the ungodly, He shall not prolong his days, which are as a shadow; since he fears not before God.

14 There is a vanity which is done upon the earth; that there are righteous persons to whom it happens according to the doing of the ungodly; and there are ungodly men, to whom it happens according to the doing of the just: I said: This is also vanity. 15 Then I praised mirth, because there is no good for a man under the sun, but to eat and drink and be merry: and this shall attend him in his labor all the days of his life, which God has given him under the sun.

16 After this, I set my heart to know wisdom and to perceive the trouble that was accomplished upon the earth: for there is that neither by day nor night sees sleep with his eyes. 17 I beheld all the works of God, that a man shall not be able to discover the work which is accomplished under the sun; whatsoever things a man shall endeavour to seek, however a man may labor to seek it, yet he shall not find it; yes, however much a wise man may speak of knowing it, he shall not be able to find it: for I applied all this to my heart and my heart has seen all this.

9

9:1 I saw that the righteous and the wise and their works, are in the hand of God: yes, there is no man that knows either love or hatred, though all are before their face. 2 Vanity is in all: there is one event to the righteous and to the wicked; to the good and to the bad; both to the pure and to the impure; both to him that sacrifices and to him that sacrifice not: as is the good, so is the sinner: as is the swearer, even so is he that fears an oath.

3 There is this evil in all that is done under the sun, that there is one event to all: yes, the heart of the sons of men is filled with evil and madness is in their heart during their life and after that they go to the dead. 4 For who is he that has fellowship with all the living? There is hope of him: for a

living dog is better than a dead lion. 5 For the living will know that they shall die: but the dead know nothing and there is no longer any reward to them; for their memory is lost. 6 Also their love and their hatred and their envy, have now perished; yes, there is no portion for them any more for ever in all that is done under the sun.

7 Go, eat your bread with mirth and drink your wine with a joyful heart; for now God has favorably accepted your works. 8 Let your garments be always white; Let not oil be wanting on your head. 9 And see life with the wife whom you love all the days of the life of your vanity, which are given you under the sun: for that is your portion in your life and in your labor by which you labore under the sun.

10 Whatsoever your hand shall find to do, do with all your might; for there is no work, nor device, nor knowledge, nor wisdom, in hades where you go.

11 I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet wealth to men of understanding, nor yet favor to men of knowledge; for time and chance will happen to them all. 12 For surely man also knows not his time: as fish that are taken in an evil net and as birds that are caught in a snare; even thus the sons of men are snared at an evil time when it falls suddenly upon them.

13 This I also saw to be wisdom under the sun and it is great before me: 14 suppose there were a little city and few men in it; and there should come against it a great king and surround it and build great mounds against it; 15 and should find in it a poor wise man, He should save the city through his wisdom: yet no man would remember that poor man. 16 I said Wisdom is better than power: yet the wisdom of the poor man is set at nought and his words not listened to.

17 The words of the wise are heard in quiet more than the cry of those who rule in folly.

18 Wisdom is better than weapons of war: and one sinner will destroy much good.

10

10:1 Repulsive flies will corrupt a preparation of sweet ointment: and a little wisdom is more precious than great glory of folly.

2 A wise man's heart is at his right hand; but a fool's heart at his left. 3 Yes and whenever a fool walks by the way, his heart will fail him and all that he thinks of is folly.

4 If the spirit of the ruler rise up against you, leave not your place; for soothing will put an end to great offences. 5 There is an evil which I have seen under the sun, by which an error has proceeded from the ruler. 6 The fool has been set in very high places, while rich men would sit in a low one. 7 I have seen servants upon horses and princes walking as servants on the earth.

8 He that digs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

9 He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby.

10 If the axe-head should fall off, then the man troubles his countenance, He must put forth more strength: and in that case skill is of no advantage to a man.

11 If a serpent bite when there is no charmer's whisper, then there is no advantage to the charmer.

12 The words of a wise mouth are gracious: but the lips of a fool will swallow him up. 13 The beginning of the words of his mouth is folly: and the end of his talk mischievous madness. 14 A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will

come after him? 15 The labor of fools will afflict them, as that of one who knows not to go to the city.

16 Woe to you, O city, whose king is young and your princes eat in the morning! 17 Blessed are you, O land, whose king is a son of nobles and whose princes shall eat seasonably, for strength and shall not be ashamed.

18 By slothful neglect a building will be brought low: and by idleness of the hands the house will fall to pieces.

19 Men prepare bread for laughter and wine and oil that the living should rejoice: but to money all things will humbly yield obedience.

20 Even in your conscience, curse not the king; and curse not the rich in your bedchamber: for a bird of the air shall carry your voice and that which has wings shall report your speech.

11

11:1 Send forth your bread upon the face of the water: for you shall find it after many days. 2 Give a portion to seven and also to eight; for you know not what evil there shall be upon the earth. 3 If the clouds be filled with rain, they pour it out upon the earth: and if a tree fall southward, or if it fall northward, in the place where the tree shall fall, there it shall be. 4 He that observes the wind sows not; He that looks at the clouds will not reap. 5 Among whom none knows what is the way of the wind: as the bones are hid in the womb of a pregnant woman, so you shall not know the works of God, even all things whatsoever he shall do. 6 In the morning sow your seed and in the evening let not your hand be slack: for you know not what sort shall prosper, whether this or that, or whether both shall be good alike.

7 Moreover, the light is sweet and it is good for the eyes to see the sun. 8 For even if a man should live many years and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

9 Rejoice, O young man, in your youth; Let your heart cheer you in the days of your youth and walk in the ways of your heart blameless, but not in the sight of your eyes: yet know that for all these things God will bring you into judgment. 10 Therefore remove sorrow from your heart and put away evil from your flesh: for youth and folly are vanity.

12

12:1 And remember your Creator in the days of your youth, before the days of evil come and the years overtake you in which you shall say, I have no pleasure in them. 2 While the sun and light are not darkened, nor the moon and the stars; nor the clouds return after the rain: 3 in the day by which the keepers of the house shall tremble and the mighty men shall become bent and the grinding women cease because they have become few and the women looking out at the windows be dark; 4 and they shall shut the doors in the market-place, because of the weakness of the voice of her that grinds at the mill; He shall rise up at the voice of the sparrow and all the daughters of song shall be brought low; 5 and they shall look up and fears shall be in the way and the almond tree shall blossom and the locust shall increase and the caper shall be scattered: because man has gone to his eternal home and the mourners have gone about the market: 6 before the silver cord be let go, or the choice gold be broken, or the pitcher be broken at the fountain, or the wheel run down to the cistern; 7 before the dust also return to the earth as it was and the spirit return to God who gave it. 8 Vanity of vanities, said the Preacher; all is vanity. 9 And because the Preacher was wise above others, so it was that he taught man excellent knowledge and the ear will trace out the parables. 10 The Preacher sought diligently to find out acceptable words and a correct writing,

even words of truth. 11 The words of
the wise are as goads and as nails
firmly fastened, which have been given
from one shepherd by agreement. 12
And moreover, my son, guard yourself
by means of them: of making many
books there is no end; and much study
is a weariness of the flesh.

13 Hear the end of the matter, the
sun: Fear God and keep his
commandments: for this is the whole
man. 14 For God will bring every work
into judgment, with everything that
has been overlooked, whether it be
good, or whether it be evil.

SONG OF SONGS
(ΑΣΜΑ)

1

1:1 The Song of songs, which is Solomon's. 2 Let him kiss me with the kisses of his mouth: for your breasts are better than wine. 3 The smell of your ointments is better than all spices: your name is ointment poured forth; therefore do the young maidens love you. 4 They have drawn you: we will run after you, for the smell of your ointments: the king has brought me into closet: let us rejoice and be glad in you; we will love your breasts more than wine: righteousness loves you.

5 I am black, but beautiful, you daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother's sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

7 Tell me, you whom my soul loves, where you tend your flock, where you cause them to rest at noon, for fear that I become as one that is veiled by the flocks of your companions.

8 If you know not yourself, you fair one among women, go you forth by the footsteps of the flocks and feed your kids by the shepherd's tents. 9 I have likened you, my companion, to my horses in the chariots of Pharaoh. 10 How are your cheeks beautiful as those of a dove, your neck as chains! 11 We will make you figures of gold with studs of silver.

12 So long as the king was at table, my spikenard gave forth its smell. 13 My kinsman is to me a bundle of myrrh; he shall lie between my breasts. 14 My kinsman is to me a cluster of camphor in the vineyards of Engaddi.

15 Behold, you are fair, my companion; behold, you are fair; your eyes are doves. 16 Behold, you are fair, my kinsman, yes, beautiful, overshadowing our bed. 17 The beams of our house are cedars, our ceilings are of cypress.

2

2:1 I am a flower of the plain, a lily of the valleys.

2 As a lily among thorns, so is my companion among the daughters.

3 As the apple among the trees of the wood, so is my kinsman among the sons. I desired his shadow and sat down and his fruit was sweet in my throat. 4 Bring me into the wine house; set love before me. 5 Strengthen me with perfumes, stay me with apples: for I am wounded with love. 6 His left hand shall be under my head and his right hand shall embrace me.

7 I have charged you, you daughters of Jerusalem, by the powers and by the virtues of the field, that you do not rouse or wake my love, until he please.

8 The voice of my kinsman! behold, he comes leaping over the mountains, bounding over the hills.

9 My kinsman is like a roe or a young deer on the mountains of Baethel: behold, he is behind our wall, looking through the windows, peeping through the lattices. 10 My kinsman answers and says to me, Rise up, come, my companion, my fair one, my dove. 11 For, behold, the winter is past, the rain is gone, it has departed. 12 The flowers are seen in the land; the time of pruning has arrived; the voice of the turtle-dove has been heard in our land. 13 The fig-tree has put forth its young figs, the vines put forth the tender grape, they yield a smell: arise, come, my companion, my fair one, my dove; yes, come.

14 You are my dove, in the shelter of the rock, near the wall: show me your face and cause me to hear your

voice; for your voice is sweet and your countenance is beautiful.

15 Take us the little foxes that spoil the vines: for our vines put forth tender grapes.

16 My kinsman is mine and I am his: he feeds his flock among the lilies.

17 Until the day dawn and the shadows depart, turn, my kinsman, be like to a roe or young deer on the mountains of the ravines.

3

3:1 By night on my bed I sought him whom my soul loves: I sought him, but found him not; I called him, but he hearkened not to me. 2 I will rise now and go about in the city, in the market-places and in the streets and I will seek him whom my soul loves: I sought him, but I found him not. 3 The watchmen who go their rounds in the city found me. I said: Have you seen him whom my soul loves? 4 It was as a little while after I parted from them, that I found him whom my soul loves: I held him and did not let him go, until I brought him into my mother's house and into the chamber of her that conceived me.

5 I have charged you, O daughters of Jerusalem, by the powers and by the virtues of the field, that you rouse not nor awake my love, until he please.

6 Who is this that comes up from the wilderness as pillars of smoke, perfumed with myrrh and frankincense, with all powders of the perfumer? 7 Behold Solomon's bed; sixty mighty men of the mighty ones of Israel are around it. 8 They all hold a sword, being expert in war: every man has his sword upon his thigh because of fear by night.

9 King Solomon made himself a litter of woods of Lebanon. 10 He made the pillars of it silver, the bottom of it gold, the covering of it scarlet, in the midst of it a pavement of love, for the daughters of Jerusalem. 11 Go forth, you daughters of Zion and behold king Solomon, with the crown by which his mother crowned him, in the day of his espousals and in the day of the gladness of his heart.

4

4:1 Behold, you are fair, my companion; behold, you are fair; your eyes are doves, beside your veil: your hair is as flocks of goats, that have appeared from Galaad. 2 Your teeth are as flocks of shorn sheep, that have gone up from the washing; all of them bearing twins and there is not a barren one among them. 3 Your lips are as a thread of scarlet and your speech has comely: like the rind of a pomegranate is your cheek without your veil. 4 Your neck is as the tower of David, that was built for an armory: a thousand shields hang upon it and all darts of mighty men. 5 Your two breasts are as two twin fawns, that feed among the lilies. 6 Until the day dawn and the shadows depart, I will betake me to the mountain of myrrh and to the hill of frankincense. 7 You are all fair, my companion and there is no spot in you.

8 Come from Lebanon, my bride, come from Lebanon: you shall come and pass from the top of Faith, from the top of Sanir and Hermon, from the lions' dens, from the mountains of the leopards. 9 My sister, my spouse, you have ravished my heart; you have ravished my heart with one of your eyes, with one chain of your neck. 10 How beautiful are your breasts, my sister, my spouse! how much more beautiful are your breasts than wine and the smell of your garments than all spices! 11 your lips drop honeycomb, my spouse: honey and milk are under your tongue; and the smell of your garments is as the smell of Lebanon. 12 My sister, my spouse is a garden enclosed; a garden enclosed, a fountain sealed. 13 Your shoots are a garden of pomegranates, with the fruit of choice berries; camphor, with spikenard: 14 spikenard and saffron, calamus and cinnamon; with all woods of Lebanon, myrrh, aloes, with all chief spices: 15 a

fountain of a garden and a well of water springing and gurgling from Lebanon.

16 Awake, O north wind; and come, O south; and blow through my garden, Let my spices flow out.

5

5:1 Let my kinsman come down into his garden and eat the fruit of his choice berries. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends and drink; yes, brothers, drink abundantly.

2 I sleep, but my heart is awake: the voice of my kinsman knocks at the door, saying: Open, open to me, my companion, my sister, my dove, my perfect one: for my head is filled with dew and my locks with the drops of the night. 3 I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them? 4 My kinsman put forth his hand by the hole of the door and my belly moved for him. 5 I rose up to open to my kinsman; my hands dropped myrrh, my fingers choice myrrh, on the handles of the lock. 6 I opened to my kinsman; my kinsman was gone: my soul failed at his speech: I sought him, but found him not; I called him, but he answered me not. 7 The watchman that go their rounds in the city found me, they stroke me, they wounded me; the keepers of the walls took away my veil from me. 8 I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if you should find my kinsman, what are you to say to him? That I am wounded with love.

9 What is your kinsman more than another kinsman, O you beautiful among women? What is your kinsman more than another kinsman, that you have so charged us? 10 My kinsman is white and ruddy, chosen out from myriads. 11 His head is as very fine gold, his locks are flowing, black as a raven. 12 His eyes are as doves, by the pools of waters, washed with milk, sitting by the pools. 13 His cheeks are as bowls of spices pouring forth perfumes: his lips are lilies, dropping choice myrrh. 14 His hands are as turned gold set with beryl: his belly is an ivory tablet on a sapphire stone. 15 His legs are marble pillars set on golden sockets: his form is as Lebanon, choice as the cedars. 16 His throat is most sweet and altogether desirable. This is my kinsman and this is my companion, O daughters of Jerusalem.

17 Where is your kinsman gone, you beautiful among women? Where has your kinsman turned aside? Tell us and we will seek him with you.

6

6:1 My kinsman is gone down to his garden, to the beds of spice, to feed his flock in the gardens and to gather lilies. 2 I am my kinsman's and my kinsman is mine, who feeds among the lilies.

3 You are fair, my companion, as Pleasure, beautiful as Jerusalem, terrible as armies set in array. 4 Turn away your eyes from before me, for they have ravished me: your hair is as flocks of goats which have appeared from Galaad. 5 Your teeth are as flocks of shorn sheep, that have gone up from the washing, all of them bearing twins and there is none barren among them: your lips are as a thread of scarlet and your speech has comely. 6 Your cheek is like the rind of a pomegranate, being seen without your veil. 7 There are sixty queens and eighty concubines and maidens without number. 8 My dove, my perfect one is one; she is the only one of her mother; she is the choice of her that bore her. The daughters saw her and the queens will pronounce her blessed, yes and the concubines and they will praise her. 9 Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as armies set in array?

10 I went down to the garden of nuts, to look at the fruits of the valley, to see if the vine flowered, if the pomegranates blossomed. 11 There I will give you my breasts: my soul knew it not: it made me as the chariots of Aminadab.

12 Return, return, O Sunamite; return, return and we will look at you. What will you see in the Sunamite? She comes as bands of armies.

7

7:1 your steps are beautiful in shoes, O daughter of the prince: the joints of your thighs are like chains, the work of the craftsman. 2 Your navel is as a turned bowl, not wanting liquor; your belly is as a heap of wheat set about with lilies. 3 Your two breasts are as two twin fawns. 4 Your neck is as an ivory tower; your eyes are as pools in Esebon, by the gates of the daughter of many: your nose is as the tower of Lebanon, looking toward Damascus. 5 Your head upon you is as Carmel and the curls of your hair like scarlet; the king is bound in the galleries. 6 How beautiful are you and how sweet are you, my love! 7 This is your greatness in your delights: you were made like a palm tree and your breasts to cluster. 8 I said: I will go up to the palm tree, I will take hold of its high boughs: and now shall your breasts be as clusters of the vine and the smell of your nose of apples; 9 and your throat as good wine, going well with my kinsman, suiting my lips and teeth.

10 I am my kinsman's and his desire is toward me. 11 Come, my kinsman, let us go forth into the field; let us dwell in the villages. 12 Let us go early into the vineyards; let us see if the vine has flowered, if the blossoms have appeared, if the pomegranates have blossomed; there will I give you my breasts. 13 The mandrakes have given a smell and at our doors are all kinds of choice fruits, new and old. O my kinsman, I have kept them for you.

8

8:1 I would that you, O my kinsman, were he that sucked the breasts of my mother; when I found you without, I would kiss you; yes, they should not despise me. 2 I would take you, I would bring you into my mother's house and into the chamber of her that conceived me; I would make you to drink of spiced wine, of the juice of my pomegranates.

3 His left hand should be under my head and his right hand should embrace me.

4 I have charged you, you daughters of Jerusalem, by the virtues of the field, that you stir not up, nor awake my love, until he please.

5 Who is this that comes up all white, leaning on her kinsman? I raised you up under an apple-tree; there your mother brought you forth; there she that bore you brought you forth.

6 Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, even its flames.

7 Much water will not be able to quench love and rivers shall not drown it; if a man would give all his substance for love, men would utterly despise it.

8 Our sister is little and has no breasts; what shall we do for our sister, in the day by which she shall be spoken for? 9 If she is a wall, let us build upon her silver bulwarks; and if she is a door, let us carve for her cedar panels. 10 I am a wall and my breasts are as towers; I was in their eyes as one that found peace. 11 Solomon had a vineyard in Beelamon; he let his vineyard to keepers; every one was to bring for its fruit a thousand pieces of silver. 12 My vineyard, even mine, is before me; Solomon shall have a thousand and those who keep its fruit two hundred.

13 You that dwell in the gardens, the companions hearken to your voice: make me hear it.

14 Away, my kinsman and be like a
doe or a fawn on the mountains of
spices.

WISDOM OF SOLOMON
(ΣΟΦΙΑ ΣΑΛΩΜΩΝ)

1

1:1 Love righteousness, you that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. 2 For he will be found of those who tempt him not; and shows himself to such as do not distrust him. 3 For bold thoughts separate from God: and his power when it is tried, reproves the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject to sin. 5 For the holy spirit of discipline will flee deceit and remove from thoughts that are without understanding and will not abide when unrighteousness comes in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins and a true beholder of his heart and a hearer of his tongue. 7 For the Spirit of the Lord fills the world: and that which contains all things has knowledge of the voice.

8 Therefore he that speaks unrighteous things cannot be hid: neither shall vengeance when it punishes, pass by him. 9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come to the Lord for the manifestation of his wicked deeds. 10 For the ear of jealousy hears all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that lies slays the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. 13 For God made not death: neither has he pleasure in the destruction of the living. 14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: 15 (For righteousness is immortal:) 16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought and made a covenant with it, because they are worthy to take part with it.

2

2:1 For the ungodly said: reasoning with themselves, but not aright, Our life is short and tedious and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. 2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke and a little spark in the moving of our heart. 3 When it is extinguished, our body shall be turned into ashes and our spirit shall vanish as the soft air, 4 And our name shall be forgotten in time and no man shall have our works in remembrance and our life shall pass away as the trace of a cloud and shall be dispersed as a mist, that is driven away with the beams of the sun and overcome with the heat.

5 For our time is a very shadow that passes away; and after our end there is no returning: for it is fast sealed, so that no one comes again.

6 Come on therefore, let us enjoy the good things that are present: Let us speedily use the creatures like as in youth. 7 Let us fill ourselves with costly wine and ointments: Let no flower of the spring pass by us: 8 Let us crown ourselves with rosebuds, before they be gone: 9 Let none of us go

without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. 11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, He is clean contrary to our doings: he upbraids us with our offending the law and objects to our infamy the transgressions of our education. 13 He professes to have the knowledge of God: He calls himself the child of the Lord. 14 He was made to reprove our thoughts. 15 He is grievous to us even to behold: for his life is not like other men's, his ways are of another fashion. 16 We are esteemed of him as counterfeits: he abstains from our ways as from filthiness: he pronounces the end of the just to be blessed and makes his boast that God is his Father[1].

17 Let us see if his words be true: Let us prove what shall happen in the end of him. 18 If the just man be the son of God, he will help him and deliver him from the hand of his enemies. 19 Let us examine him with insult and torture, that we may know his meekness and prove his patience. 20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine and were deceived: for their own wickedness has blinded them. 22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal and made him to be an image of his own eternity. 24 Nevertheless through envy of the devil came death into the world: and those who do hold of his side do find it.

3

3:1 But the souls of the righteous are in the hand of God and there shall no torment touch them. 2 In the sight of the unwise they seemed to die: and their departure is taken for misery, 3 And their going from us to be utter destruction: but they are in peace. 4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them and found them worthy for himself. 6 As gold in the furnace has he tried them and received them as a burnt offering.

7 And in the time of their visitation they shall shine and run to and fro like sparks among the stubble. 8 They shall judge the nations and have dominion over the people and their Lord shall reign for ever. 9 Those who put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, He has care for his elect. 10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous and forsaken the Lord.

11 For those who despise wisdom and instruction are miserable and their hope is vain; their labors unfruitful and their works unprofitable: 12 Their wives are foolish and their children wicked: 13 Their offspring is cursed. Why then blessed is the barren that is undefiled, which has not known the sinful bed: she shall have fruit in the visitation of souls.

14 Blessed is the eunuch, which with his hands has accomplished no iniquity, nor imagined wicked things against God: for to him shall be given the special gift of faith and an inheritance in the temple of the Lord more acceptable to his mind. 15 For

[1] This entire passage (verses 10 – 22) can be read as a striking Messianic prophecy. It may be alluded to in Matthew 27:40-43

glorious is the fruit of good labors: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection and the seed of an unrighteous bed shall be rooted out. 17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honor. 18 Or, if they die quickly, they have no hope, neither comfort in the day of trial. 19 For horrible is the end of the unrighteous generation.

4

4:1 Better it is to have no children and to have virtue: for the memorial of virtue is immortal: because it is known with God and with men. 2 When it is present, men take example at it; and when it is gone, they desire it: it wears a crown and triumphs for ever, having obtained the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from slips, nor lay any fast foundation. 4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind and through the force of winds they shall be rooted out. 5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yes, meet for nothing. 6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. 7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honorable age is not that which stands in length of time, nor that is measured by number of years. 9 But wisdom is the gray hair to men and an unspotted life is old age. 10 He pleased God and was beloved of him: so that living among sinners he was translated. 11 Yes, speedily was he taken away, for fear that that wickedness should altar his understanding, or deceit corrupt his soul. 12 For the bewitching of naughtiness does obscure things that are honest; and the wandering of concupiscence does undermine the simple mind. 13 He, being made perfect in a short time, fulfilled a long time: 14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked. 15 This the people saw and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints and that he has respect to his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. 17 For they shall see the end of the wise and shall not understand what God in his counsel has decreed of him and to what end the Lord has set him in safety. 18 They shall see him and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcass and a reproach among the dead unto ages of ages. 19 For he shall destroy them and cast them down headlong, that they shall be speechless; He shall shake them from the foundation; and they shall be utterly laid waste and be in sorrow; and their memorial shall perish. 20 When they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

5

5:1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him and made no account of his labors. 2 When they see it, they shall be troubled with terrible fear and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. 3 They repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision and a proverb of reproach: 4 We fools accounted his life madness and his end to be without honor: 5 How is he numbered among

the children of God and his lot is among the saints! 6 Therefore have we erred from the way of truth and the light of righteousness has not shined to us and the sun of righteousness rose not upon us. 7 We wearied ourselves in the way of wickedness and destruction: yes, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What has pride profited us? Or what good has riches with our vaunting brought us? 9 All those things are passed away like a shadow and as a post that hasted by; 10 And as a ship that passes over the waves of the water, which when it is gone by, its trace cannot be found, neither the pathway of the keel in the waves; 11 Or as when a bird has flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through and afterwards no sign where she went is to be found; 12 Or like as when an arrow is shot at a mark, it parts the air, which immediately comes together again, so that a man cannot know where it went through: 13 Even so we in like manner, as soon as we were born, began to draw to our end and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest and passes away as the remembrance of a guest that tarries but a day.

15 But the righteous live unto ages of ages; their reward also is with the Lord and the care of them is with the Most High. 16 Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand: for with his right hand shall he cover them and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armor and make the creature his weapon for the revenge of his enemies. 18 He shall put on righteousness as a breastplate and true judgment instead of a helmet. 19 He shall take holiness for an invincible shield. 20 His severe wrath shall he sharpen for a sword and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. 22 And hailstones full of wrath shall be cast as out of a stone bow and the water of the sea shall rage against them and the floods shall cruelly drown them.

23 Yes, a mighty wind shall stand up against them and like a storm shall blow them away: thus iniquity shall lay waste the whole earth and ill dealing shall overthrow the thrones of the mighty.

6

6:1 Hear therefore, O you kings and understand; learn, you that be judges of the ends of the earth. 2 Give ear, you that rule the people and glory in the multitude of nations. 3 For power is given you of the Lord and sovereignty from the Highest, who shall try your works and search out your counsels. 4 Because, being ministers of his kingdom, you have not judged aright, nor kept the law, nor walked after the counsel of God; 5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to those who be in high places. 6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. 7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he has made the small and great and cares for all alike. 8 But a sore trial shall come upon the mighty.

9 to you therefore, O kings, do I speak, that you may learn wisdom and not fall away. 10 For those who keep

holiness holily shall be judged holy: and those who have learned such things shall find what to answer. 11 Why then set your affection upon my words; desire them and you shall be instructed.

12 Wisdom is glorious and never fades away: yes, she is easily seen of those who love her and found of such as seek her.

13 She prevents those who desire her, in making herself first known to them. 14 Whoever seeks her early shall have no great labor: for he shall find her sitting at his doors. 15 To think therefore upon her is perfection of wisdom: and Whoever watches for her shall quickly be without care. 16 For she goes about seeking such as are worthy of her, shows herself favorably to them in the ways and meets them in every thought. 17 For the very true beginning of her is the desire of discipline; and the care of discipline is love; 18 And love is the keeping of her laws; and the giving heed to her laws is the assurance of incorruption; 19 And incorruption makes us near to God: 20 Therefore the desire of wisdom brings to a kingdom.

21 If your delight be then in thrones and sceptres, O you kings of the people, honor wisdom, that you may reign unto ages of ages. 22 As for wisdom, what she is and how she came up, I will tell you and will not hide mysteries from you: but will seek her out from the beginning of her nativity and bring the knowledge of her into light and will not pass over the truth. 23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. 24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. 25 Receive therefore instruction through my words and it shall do you good.

7

7:1 I myself also am a mortal man, like to all and the offspring of him that was first made of the earth, 2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man and the pleasure that came with sleep. 3 When I was born, I drew in the common air and fell upon the earth, which is of like nature and the first voice which I uttered was crying, as all others do. 4 I was nursed in swaddling clothes and that with cares. 5 For there is no king that had any other beginning of birth. 6 For all men have one entrance into life and the like going out.

7 Why then I prayed and understanding was given me: I called upon God and the spirit of wisdom came to me. 8 I preferred her before sceptres and thrones and esteemed riches nothing in comparison of her. 9 Neither compared I to her any precious stone, because all gold in respect of her is as a little sand and silver shall be counted as clay before her. 10 I loved her above health and beauty and chose to have her instead of light: for the light that comes from her never goes out.

11 All good things together came to me with her and innumerable riches in her hands. 12 I rejoiced in them all, because wisdom goes before them: and I knew not that she was the mother of them.

13 I learned diligently and do communicate her liberally: I do not hide her riches. 14 For she is a treasure to men that never faileth: which those who use become the friends of God, being commended for the gifts that come from learning.

15 God has granted me to speak as I would and to conceive as is meet for the things that are given me: because it is he that leads to wisdom and directs the wise. 16 For in his hand are both we and our words; all wisdom also and knowledge of workmanship. 17 For he has given me certain knowledge of the things that are, namely, to know how the world was made and the operation of the elements: 18 The beginning,

ending and midst of the times: the alterations of the turning of the sun and the change of seasons: 19 The circuits of years and the positions of stars: 20 The natures of living creatures and the furies of wild beasts: the violence of winds and the reasonings of men: the diversities of plants and the virtues of roots: 21 All such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good, 23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things and going through all understanding, pure and most subtil, spirits.

24 For wisdom is more moving than any motion: she passes and goes through all things because of her pureness. 25 For she is the breath of the power of God and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God and the image of his goodness. 27 And being but one, she can do all things: and remaining in herself, she makes all things new: and in all ages entering into holy souls, she makes them friends of God and prophets.

28 For God loves none but him that dwells with wisdom. 29 For she is more beautiful than the sun and above all the order of stars: being compared with the light, she is found before it. 30 For after this comes night: but vice shall not prevail against wisdom.

8

8:1 Wisdom reaches from one end to another mightily: and sweetly does she order all things.

2 I loved her and sought her out from my youth, I desired to make her my spouse and I was a lover of her beauty. 3 In that she is conversant with God, she magnifies her nobility: yes, the Lord of all things himself loved her. 4 For she has priviledged access to the mysteries of the knowledge of God and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that works all things? 6 If prudence work; who of all that are is a more cunning workman than she? 7 If a man love righteousness her labors are virtues: for she teaches temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. 8 If a man desire much experience, she knows things of old and conjectures aright what is to come: she knows the subtilties of speeches and can expound dark sentences: she foresees signs and wonders and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things and a comfort in cares and grief. 10 For her sake I shall have estimation among the multitude and honor with the elders, though I be young. 11 I shall be found of a quick conceit in judgment and shall be admired in the sight of great men. 12 When I hold my tongue, they shall bide my leisure and when I speak, they shall give good ear to me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover, by the means of her I shall obtain immortality and leave behind me an everlasting memorial to those who come after me. 14 I shall set the people in order and the nations shall be subject to me. 15 Horrible tyrants shall be afraid when they do but hear of me; I shall be found good among the multitude and valiant in war. 16 After I am come into my house, I will repose myself with her: for her conversation has no bitterness; and to live with her has no sorrow, but mirth and joy.

17 Now, when I considered these things in myself and pondered them in my heart, how that to be allied to wisdom is immortality; 18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child and had a good spirit. 20 Yes rather, being good, I came into a body undefiled. 21 Nevertheless when I perceived that I do you think not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed to the Lord and besought him and with my whole heart I said:

9

9:1 O God of my fathers and Lord of mercy, who have made all things with your word, 2 And ordained man through your wisdom, that he should have dominion over the creatures which you have made, 3 And order the world according to equity and righteousness and execute judgment with an upright heart: 4 Give me wisdom, that sits by your throne; and reject me not from among your children: 5 For I your servant and son of your handmaid am a feeble person and of a short time and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if your wisdom be not with him, he shall be nothing regarded.

7 You have chosen me to be a king of your people and a judge of your sons and daughters: 8 You have commanded me to build a temple upon your holy mount and an altar in the city by which you dwell, a resemblance of the holy tabernacle, which you have prepared from the beginning. 9 And wisdom was with you: which knows your works and was present when you made the world and knew what was acceptable in your sight and right in your commandments. 10 O send her out of your holy heavens and from the throne of your glory, that being present she may labor with me, that I may know what is pleasing to you. 11 For she knows and understandsall things and she shall lead me soberly in my doings and preserve me in her power. 12 So shall my works be acceptable and then shall I judge your people righteously and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? Or who can think what the will of the Lord is? 14 For the thoughts of mortal men are miserable and our devices are but uncertain. 15 For the corruptible body presses down the soul and the earthy tabernacle weighs down the mind that muses upon many things. 16 And hardly do we guess aright at things that are upon earth and with labor do we find the things that are before us: but the things that are in heaven who has searched out? 17 And your counsel who has known, except you give wisdom and send your Holy Spirit from above? 18 For so the ways of them which lived on the earth were reformed and men were taught the things that are pleasing to you and were saved through wisdom.

10

10:1 She preserved the first formed father of the world, that was created alone and brought him out of his fall, 2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury by which he murdered his brother. 4 For whose cause the earth being drowned with the flood, wisdom again preserved it and directed the course of the righteous in a piece of wood of small value. 5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous and preserved him blameless

to God and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. 7 Of whose wickedness even to this day the waste land that smokes is a testimony and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul. 8 Disregarding wisdom, they were injured by not knowing the things which were good; but they also left behind them to the world a memorial of their foolishness: so that in the things by which they offended, they do you think not so much as be hid. 9 Rut wisdom delivered from pain those who attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, showed him the kingdom of God and gave him knowledge of holy things, made him rich in his travels and multiplied the fruit of his labors. 11 In the covetousness of such as oppressed him she stood by him and made him rich. 12 She defended him from his enemies and kept him safe from those who lay in wait and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, 14 And left him not in bonds, till she brought him the sceptre of the kingdom and power against those who oppressed him: as for those who had accused him, she showed them to be liars and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord and withstood dreadful kings in wonders and signs; 17 Rendered to the righteous a reward of their labors, guided them in a marvellous way and was to them for a cover by day and a light of stars in the night season; 18 Brought them through the Red sea and led them through much water: 19 But she drowned their enemies and cast them up out of the bottom of the deep. 20 Therefore the righteous spoiled the ungodly and praised your holy name, O Lord and magnified with one accord your hand, that fought for them. 21 For wisdom opened the mouth of the speechless and made the tongues of those who cannot speak eloquent.

11

11:1 She prospered their works in the hand of the holy prophet. 2 They went through the wilderness that was not inhabited and pitched tents in places where there lay no way. 3 They stood against their enemies and were avenged of their adversaries. 4 When they were thirsty, they called upon you and water was given them out of the flinty rock and their thirst was quenched out of the hard stone. 5 For by what things their enemies were punished, by the same they in their need were blessed. 6 For instead of a fountain of a perpetual running river troubled with foul blood, 7 For a manifest reproof of that commandment, by which means the infants were slain, you gave to them abundance of water by a means which they hoped not for: 8 Declaring by that thirst then how you have punished their adversaries.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just. 10 For these you did admonish and try, as a father: but the other, as a severe king, you did condemn and punish. 11 Whether they were absent or present, they were vexed alike. 12 For a double grief came upon them and a groaning for the remembrance of things past. 13 For when they heard by their own punishments the other to be blessed, they had some feeling of the Lord. 14 For whom they respected with scorn when he was long before thrown out at

the casting forth of the infants, him in the end when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, by which being deceived they worshiped serpents void of reason and vile beasts, you did send a multitude of unreasonable beasts upon them for vengeance; 16 That they might know, that by whatever means a man sins, by the same also shall he be punished.

17 For your Almighty hand, that made the world of matter without form, lacked no means to send among them a multitude of bears, fierce lions, 18 or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes: 19 By this means, not only the harm might dispatch them at once, but also the terrible sight utterly destroy them. 20 Yes, and without these might they have fallen down with one blast, being persecuted of vengeance and scattered abroad through the breath of your power: but you have ordered all things in measure and number and weight. 21 For you can show your great strength at all times when you will; and who may withstand the power of your arm? 22 For the whole world before you is as a little grain of the balance, yes, as a drop of the morning dew that falls down upon the earth.

23 But you have mercy upon all; for you can do all things and looks with horror at the sins of men, because they should amend. 24 For you love all the things that are and abhorr nothing which you have made: for never would you have made any thing, if you have hated it. 25 And how do you think any thing have endured, if it had not been your will? Or been preserved, if not called by you? 26 But you spare all: for they are yours, O Lord, you lover of souls.

12

12:1 For your incorruptible Spirit is in all things. 2 Therefore discipline you them by little and little that offend and warn them by putting them in remembrance by which they have offended, that leaving their wickedness they may believe on you, O Lord. 3 For it was your will to destroy by the hands of our fathers both those old inhabitants of your holy land, 4 Whom you hated for doing most odious works of witchcrafts and wicked sacrifices; 5 And also those merciless murderers of children and devourers of man's flesh and the feasts of blood, 6 With their priests out of the midst of their idolatrous crew and the parents, that killed with their own hands souls destitute of help: 7 That the land, which you esteemed above all other, might receive a worthy colony of God's children.

8 Nevertheless even those you spared as men and did send wasps, forerunners of your host, to destroy them by little and little. 9 Not that you were unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: 10 But executing your judgments upon them by little and little, you gave them place of repentance, not being ignorant that they were a naughty generation and that their malice was bred in them and that their cogitation would never be changed. 11 For it was a cursed seed from the beginning; neither did you for fear of any man give them pardon for those things by which they sinned. 12 For who shall say, What have you done? Or who shall withstand your judgment? Or who shall accuse you for the nations that perish, whom you made? Or who shall come to stand against you, to be revenged for the unrighteous men? 13 For neither is there any God but you that cares for all, to whom you might show that your judgment is not unright.

14 Neither shall king or tyrant be able to set his face against you for any whom you have punished. 15 Forsomuch then as you are righteous yourself, you order all things righteously: thinking it not agreeable with your power to condemn him that has not deserved to be punished. 16 For your power is the beginning of righteousness and because you are the Lord of all, it makes you to be gracious to all. 17 For when men will not believe that you are of a full power, you show your strength and among those who know it you make their boldness manifest. 18 But you, mastering your power, judge with equity and order us with great favor: for you may use power when you wilt.

19 But by such works have you taught your people that the just man should be merciful and have made your children to be of a good hope that you give repentance for sins. 20 If you did punish the enemies of your children and the condemned to death, with such deliberation, giving them time and place, by which means they might be delivered from their malice: 21 With how great circumspection did you judge your own sons, to whose fathers you have sworn and made covenants of good promises? 22 Therefore, whereas you do chasten us, you scourg our enemies a thousand times more, to the intent that when we judge, we should carefully think of your goodness and when we ourselves are judged, we should look for mercy.

23 Why then, whereas men have lived dissolutely and unrighteously, you have tormented them with their own abominations. 24 For they went astray very far in the ways of error and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. 25 Therefore to them, as to children without the use of reason, you did send a judgment to mock them. 26 But those who would not be reformed by that correction, by which he dallied with them, shall feel a judgment worthy of God. 27 For, look, for what things they grudged when they were punished, that is, for them whom they thought to be gods; now being punished in them when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

13

13:1 Surely vain are all men by nature, who are ignorant of God and do you think not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster; 2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. 3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty has created them. 4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen. 6 But yet for this they are the less to be blamed: for they perhaps err, seeking God and desirous to find him. 7 For being conversant in his works they search him diligently and believe their sight: because the things are beautiful that are seen. 8 However, neither are they to be pardoned. 9 If they were able to know so much, that they do you think aim at the world; how did they not sooner find out the Lord?

10 But miserable are they and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to show are in and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. 11 Now, a carpenter that cuts timber, after he has sawn down a tree fitting for the purpose and taken off all the bark skilfully around and has

accomplished it handsomely and made a vessel from it fit for the service of man's life; 12 And after spending the refuse of his work to dress his meat, has filled himself; 13 And taking the very refuse among those which served to no use, being a crooked piece of wood and full of knots, has carved it diligently when he had nothing else to do and formed it by the skill of his understanding and fashioned it to the image of a man; 14 Or made it like some vile beast, laying it over with vermilion and with paint coloring it red and covering every spot. 15 When he had made a convenient room for it, set it in a wall and made it fast with iron: 16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image and has need of help:

17 Then makes he prayer for his goods, for his wife and children and is not ashamed to speak to that which has no life. 18 For health he calls upon that which is weak: for life prays to that which is dead; for aid humbly beseeches that which has least means to help: and for a good journey he asks of that which cannot set a foot forward: 19 And for gaining and getting and for good success of his hands, asks ability to do of him, that is most unable to do any thing.

14

14:1 Again, one preparing himself to sail and about to pass through the raging waves, calls upon a piece of wood more rotten than the vessel that carries him. 2 For truly desire of gain devised that and the workman built it by his skill. 3 But your providence, O Father, governs it: for you have made a way in the sea and a safe path in the waves; 4 Shewing that you can save from all danger: yes, though a man went to sea without art. 5 Nevertheless you would not that the works of your wisdom should be idle and therefore do men commit their lives to a small piece of wood and passing the rough sea in a weak vessel are saved.

6 For in the old time also when the proud giants perished, the hope of the world governed by your hand escaped in a weak vessel and left to all ages a seed of generation. 7 For blessed is the wood by which means righteousness comes.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god. 9 For the ungodly and his ungodliness are both alike hateful to God. 10 For that which is made shall be punished together with him that made it. 11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they have become an abomination and stumblingblocks to the souls of men and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication and the invention of them the corruption of life. 13 For neither were they from the beginning, neither shall they be for ever. 14 For by the vain glory of men they entered into the world and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning when he has made an image of his child soon taken away, now honored him as a god, which was then a dead man and delivered to those who were under him ceremonies and sacrifices. 16 Thus in process of time an ungodly custom grown strong was kept as a law and graven images were worshiped by the commandments of kings. 17 Whom men do you think not honor in presence, because they dwelt far off, they took the counterfeit of his visage from far and made an express image of a king whom they honored, to the end that by this their forwardness they might flatter him that was absent, as if he were present. 18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. 19 For he, perhaps willing to please one in authority, forced all his skill to make the

resemblance of the best fashion. 20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honored. 21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe to stones and stocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. 23 For while they killed their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; 24 They kept neither lives nor marriages any longer undefiled: but either one killed another traitorously, or grieved him by adultery. 25 So that there reigned in all men without exception blood, manslaughter, theft and dissimulation, corruption, unfaithfulness, tumults, perjury, 26 Disquieting of good men, forgetfullness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery and shameless uncleanness. 27 For the worshiping of idols not to be named is the beginning, the cause and the end, of all evil. 28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. 29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 However, for both causes shall they be justly punished: both because they thought not well of God, giving heed to idols and also unjustly swore in deceit, despising holiness. 31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punishes always the offence of the ungodly.

15

15:1 But you, O God, are gracious and true, longsuffering and in mercy ordering all things, 2 If we sin, we are yours, knowing your power: but we will not sin, knowing that we are counted yours. 3 For to do you know is perfect righteousness: yes, to know your power is the root of immortality. 4 For neither did the mischievous invention of men deceive us, nor an image spotted with various colors, the painter's fruitless labor; 5 Their sight entices fools to lust after it and so they desire the form of a dead image, that has no breath.

6 Both those who make them, those who desire them and those who worship them, are lovers of evil things and are worthy to have such things to trust upon. 7 For the potter, tempering soft earth, fashions every vessel with much labor for our service: yes, of the same clay he makes both the vessels that serve for clean uses and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. 8 And employing his labors lewdly, he makes a vain god of the same clay, even he which a little before was made of earth himself and within a little while after returns to the same, out when his life which was lent him shall be demanded.

9 In spite of this, his care is, not that he shall have much labor, nor that his life is short: but strives to excel goldsmiths and silversmiths and endeavours to do like the workers in brass and counts it his glory to make counterfeit things. 10 His heart is ashes, his hope is more vile than earth and his life of less value than clay: 11 Since he knew not his Maker and him that inspired into him an active soul and breathed in a living spirit. 12 But they counted our life a pastime and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means. 13 For this man, that of earthly matter makes brittle vessels and graven images, knows himself to offend above all others.

14 All the enemies of your people, that hold them in subjection, are most foolish and are more miserable than

infants. 15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go. 16 For man made them, He that borrowed his own spirit fashioned them: but no man can make a god like to himself. 17 For being mortal, he works a dead thing with wicked hands: for he himself is better than the things which he worshipeth: whereas he lived once, but they never. 18 Yes, they worshiped those beasts also that are most hateful: for being compared together, some are worse than others. 19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

16

16:1 Therefore by the like were they punished worthily and by the multitude of beasts tormented. 2 Instead of which punishment, dealing graciously with your own people, you prepared for them meat of a strange taste, even quails to stir up their appetite: 3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. 4 For it was requisite, that upon them exercising tyranny should come penury, which they do you think not avoid: but to these it should only be showed how their enemies were tormented. 5 For when the horrible fierceness of beasts came upon these and they perished with the stings of crooked serpents, your wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of your law. 7 For he that turned himself toward it was not saved by the thing that he saw, but by you, that are the Savior of all. 8 And in this you made your enemies confess, that it is you who deliver from all evil: 9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. 10 But your sons not the very teeth of venomous dragons overcame: for your mercy was ever by them and healed them. 11 For they were pricked, that they should remember your words; and were quickly saved, that not falling into deep forgetfullness, they might be continually mindful of your goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but your word, O Lord, which heals all things. 13 For you have power of life and death: you lead to the gates of hades and bring up again. 14 A man indeed kills through his malice: and the spirit when it is gone forth, returns not; neither the soul received up comes again. 15 But it is not possible to escape your hand.

16 For the ungodly, that denied to do you know, were scourged by the strength of your arm: with strange rains, hails and showers, were they persecuted, that they do you think not avoid and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quenches all things: for the world fights for the righteous. 18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God. 19 And at another time it burns even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land. 20 Instead of this, you fed your own people with angels' food and did send them from heaven bread prepared without their labor, able to content every man's delight and agreeing to every taste. 21 For your sustenance declared your sweetness to your children and serving to the appetite of

the eater, tempered itself to every man's liking. 22 But snow and ice endured the fire and melted not, that they might know that fire burning in the hail and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished. 24 For the creature that serves you, who are the Maker increases his strength against the unrighteous for their punishment and abates his strength for the benefit of such as put their trust in you.

25 Therefore even then was it altered into all fashions and was obedient to your grace, that nourishes all things, according to the desire of those who had need: 26 That your children, O Lord, whom you lovest, might know, that it is not the growing of fruits that nourishes man: but that it is your word, which preserves those who put their trust in you.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away: 28 That it might be known, that we must prevent the sun to give you thanks and at the dayspring pray to you. 29 For the hope of the unthankful shall melt away as the winter's hoar frost and shall run away as unprofitable water.

17

17:1 For great are your judgments and cannot be expressed: therefore uninstructed souls have erred. 2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness and fettered with the bonds of a long night, lay there exiled from the eternal providence. 3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfullness, being horribly astonished and troubled with strange apparitions. 4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them and sad visions appeared to them with heavy countenances.

5 No power of the fire might give them light: neither do you think the bright flames of the stars endure to lighten that horrible night. 6 Only there appeared to them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not. 7 As for the illusions of are magick, they were put down and their vaunting in wisdom was reproved with disgrace. 8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by and hissing of serpents, 10 They died for fear, denying that they saw the air, which do you think of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous and being pressed with conscience, always forecasts grievous things. 12 For fear is nothing else but a betraying of the helps which reason offereth. 13 The expectation from within, being less, counts the ignorance more than the cause which brings the torment. 14 But they sleeping the same sleep that night, which was indeed intolerable and which came upon them out of the bottoms of inevitable hades, 15 Were partly vexed with monstrous apparitions and partly fainted, their heart failing them: for a sudden fear and not looked for, came upon them. 16 So then whoever there fell down was straitly kept, shut up in a prison without iron bars, 17 For whether he were husbandman, or shepherd, or a laborer in the field, he was overtaken and endured that necessity, which do you think not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a

pleasing fall of water running violently, 19 Or a terrible sound of stones cast down, or a running that do you think not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear. 20 For the whole world shined with clear light and none were hindered in their labor: 21 Over them only was spread a heavy night, an image of that darkness which should afterward receive them: but yet were they to themselves more grievous than the darkness.

18

18:1 Nevertheless your saints had a very great light, whose voice they hearing and not seeing their shape, because they also had not suffered the same things, they counted them happy. 2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them and besought them pardon for that they had been enemies. 3 Instead of this, you gave them a burning pillar of fire, both to be a guide of the unknown journey and a harmless sun to entertain them honorably. 4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept your sons shut up, by whom the uncorrupt light of the law was to be given to the world.

5 When they had determined to kill the infants of the saints, one child being cast forth and saved, to reprove them, you took away the multitude of their children and destroyed them altogether in a mighty water. 6 Of that night were our fathers certified before, that assuredly knowing to what oaths they had given credence, they might afterwards be of good cheer.

7 So of your people was accepted both the salvation of the righteous and destruction of the enemies. 8 For by which you did punish our adversaries, by the same you did glorify us, whom you have called. 9 For the righteous children of good men did sacrifice secretly and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies and a lamentable noise was carried abroad for children that were bewailed. 11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblessed offspring of them was destroyed. 13 For whereas they would not believe any thing because of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. 14 For while all things were in quiet silence and that night was in the midst of her swift course, 15 your Almighty word leaped down from heaven out of your royal throne, as a fierce man of war into the midst of a land of destruction, 16 And brought your unfeigned commandment as a sharp sword and standing up filled all things with death; and it touched the heaven, but it stood upon the earth. 17 Then suddenly visions of horrible dreams troubled them sore and terrors came upon them unlooked for. 18 And one thrown here and another there, half dead, showed the cause of his death. 19 For the dreams that troubled them did foreshow this, for fear that they should perish and not know why they were afflicted.

20 Yes, the tasting of death touched the righteous also and there was a destruction of the multitude in the wilderness: but the wrath endured not long. 21 For then the blameless man made haste and stood forth to defend them; and bringing the shield of his proper ministry, even prayer and the propitiation of incense, set himself against the wrath and so brought the

calamity to an end, declaring that he was your servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. 23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath and parted the way to the living. 24 For in the long garment was the whole world and in the four rows of the stones was the glory of the fathers graven and your Majesty upon the diadem of his head. 25 To these the destroyer gave place and was afraid of them: for it was enough that they only tasted of the wrath.

19

19:1 As for the ungodly, wrath came upon them without mercy to the end: for he knew before what they would do; 2 How that having given them leave to depart and sent them hastily away, they would repent and pursue them. 3 For while they were yet mourning and making lamentation at the graves of the dead, they added another foolish device and pursued them as fugitives, whom they had entreated to be gone. 4 For the destiny, of which they were worthy, drew them to this end and made them forget the things that had already happened, that they might fulfill the punishment which was wanting to their torments: 5 And that your people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given to them, that your children might be kept without hurt: 7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: 8 Where through all the people went that were defended with your hand, seeing your marvellous strange wonders. 9 For they went at large like horses and leaped like lambs, praising you, O Lord, who have delivered them. 10 For they were yet mindful of the things that were done while they sojourned in the foreign land, how the ground brought forth flies instead of cattle and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. 12 For quails came up to them from the sea for their contentment. 13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. 14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into , that had well deserved of them. 15 And not only so, but perhaps some respect shall be had of those, because they used strangers not friendly: 16 But these very grievously afflicted them, whom they had received with feastings and were already made partakers of the same laws with them. 17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being surrounded with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune and yet are always sounds; which may well be perceived by the sight of the things that have been done. 19 For earthly things were turned into watery and the things, that before swam in the water, now went upon the ground. 20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. 21 On the other side, the flames wasted not the flesh of the

corruptible living things, though they walked in it; neither melted they the icy kind of heavenly meat that was of nature apt to melt. 22 For in all things,

O Lord, you did magnify your people and glorify them, neither did you lightly regard them: but did assist them in every time and place.

WISDOM OF SIRACH
(ΣΟΦΙΑ ΣΕΙΡΑΞ)

PROLOGUE

Whereas many and great things have been delivered to us by the law and the prophets and by others that have followed their steps, for which things Israel ought to be commended for learning and wisdom. Of this things, not only the readers must needs become skilful themselves, but also those who desire to learn be able to profit them which are without, both by speaking and writing. My grandfather Jesus when he had much given himself to the reading of the law and the prophets and other books of our fathers and had obtained good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn and are addicted to these things, might profit much more in living according to the law.

Why then let me entreat you to read it with favor and attention and to pardon us, by which we may seem to come short of some words, which we have labored to interpret. For the same things uttered in Hebrew and translated into another tongue, have not the same force in them: and not only these things, but the law itself and the prophets and the rest of the books, have no small difference when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt when Euergetes was king and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and labor to interpret it; using great watchfulness and skill in that space to bring the book to an end and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

1

1:1 All wisdom comes from the Lord and is with him for ever. 2 Who can number the sand of the sea and the drops of rain and the days of eternity? 3 Who can find out the height of heaven and the breadth of the earth and the deep and wisdom?

4 Wisdom has been created before all things and the understanding of prudence from everlasting. 5 The word of God Most High is the fountain of wisdom; and her ways are everlasting commandments. 6 To whom has the root of wisdom been revealed? Or who has known her wise counsels? 7 To whom has the knowledge of wisdom been made manifest? And who has understood her great experience? 8 There is one wise and greatly to be feared, the Lord sitting upon his throne. 9 He created her and saw her and numbered her and poured her out upon all his works. 10 She is with all flesh according to his gift, He has given her to those who love him.

11 The fear of the Lord is honor and glory and gladness and a crown of rejoicing. 12 The fear of the Lord makes a merry heart and gives joy and gladness and a long life. 13 Whoever fears the Lord, it shall go well with him at the last, He shall find favor in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. 15 She has built an everlasting foundation with men and she shall continue with their seed. 16 To fear the Lord is fullness of wisdom and fills men with her fruits. 17 She fills all their house with things desirable and the garners with her increase. 18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlarges their rejoicing that love him. 19 Wisdom rains down skill

and knowledge of understanding standing and exalts them to honor that hold her fast.

20 The root of wisdom is to fear the Lord and its branches are long life. 21 The fear of the Lord drives away sins: and where it is present, it turns away wrath. 22 A furious man cannot be justified; for the sway of his fury shall be his destruction. 23 A patient man will tear for a time and afterward joy shall spring up to him. 24 He will hide his words for a time and the lips of many shall declare his wisdom. 25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. 26 If you desire wisdom, keep the commandments and the Lord shall give her to you.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight. 28 Distrust not the fear of the Lord when you are poor: and do not come to him with a double heart. 29 Be not a hypocrite in the sight of men and take good heed what you speak. 30 Exalt not yourself, for fear that you fall and bring dishonor upon your soul and so God discover your secrets and cast you down in the midst of the congregation, because you came not in truth to the fear of the Lord, but your heart is full of deceit.

2

2:1 My son, if you come to serve the Lord, prepare your soul for temptation. 2 Set your heart aright and constantly endure and make not haste in time of trouble. 3 Cleave to him and depart not away, that you may be increased at your last end. 4 Whatsoever is brought upon you take cheerfully and be patient when you are changed to a low estate. 5 For gold is tried in the fire and acceptable men in the furnace of adversity. 6 Believe in him, He will help you; order your way aright and trust in him. 7 You that fear the Lord, wait for his mercy; and go not aside, for fear that you fall. 8 You that fear the Lord, believe him; and your reward shall not fail. 9 You that fear the Lord, hope for good and for everlasting joy and mercy.

10 Look at the generations of old and see; did ever any trust in the Lord and was confounded? Or did any abide in his fear and was forsaken? Or whom did he ever despise, that called upon him? 11 For the Lord is full of compassion and mercy, longsuffering and very merciful and forgives sins and saves in time of affliction. 12 Woe be to fearful hearts and faint hands and the sinner that goes two ways!

13 Woe to him that is fainthearted! for he believes not; therefore shall he not be defended. 14 Woe to you that have lost patience! and what will you do when the Lord shall visit you?

15 Those who fear the Lord will not disobey his Word; and those who love him will keep his ways. 16 Those who fear the Lord will seek that which is well, pleasing to him; and those who love him shall be filled with the law. 17 Those who fear the Lord will prepare their hearts and humble their souls in his sight, 18 Saying: We will fall into the hands of the Lord and not into the hands of men: for as his majesty is, so is his mercy.

3

3:1 Hear me your father, O children and do thereafter, that you may be safe. 2 For the Lord has given the father honor over the children and has confirmed the authority of the mother over the sons. 3 Whoever honors his father makes an atonement for his sins: 4 He that honors his mother is as one that lays up treasure.

5 Whoever honors his father shall have joy of his own children; and when he makes his prayer, he shall be heard. 6 He that honors his father shall have a long life; He that is obedient to the Lord shall be a comfort to his mother. 7 He that fears the Lord will honor his father and will do service to his parents, as to his masters.

8 Honor your father and mother both in word and deed, that a blessing may come upon you from them. 9 For the blessing of the father establishes the houses of children; but the curse of the mother roots out foundations. 10 Glory not in the dishonor of your father; for your father's dishonor is no glory to you. 11 For the glory of a man is from the honor of his father; and a mother in dishonor is a reproach to the children.

12 My son, help your father in his age and grieve him not as long as he lives. 13 If his understanding fail, have patience with him; and despise him not when you are in your full strength. 14 For the relieving of your father shall not be forgotten: and instead of sins it shall be added to build you up. 15 In the day of your affliction it shall be remembered; your sins also shall melt away, as the ice in the fair warm weather.

16 He that forsakes his father is as a blasphemer; He that angers his mother is cursed: of God.

17 My son, go on with your business in meekness; so shall you be beloved of him that is approved. 18 The greater You are, the more humble yourself and you shall find favor before the Lord. 19 Many are in high place and of renown: but mysteries are revealed to the meek. 20 For the power of the Lord is great, He is honored of the lowly.

21 Seek not out things that are too hard for you, neither search the things that are above your strength. 22 But what is commanded you, think after this, with reverence, for it is not needful for you to see with your eyes the things that are in secret. 23 Be not curious in unnecessary matters: for more things are showed to you than men understand. 24 For many are deceived by their own vain opinion; and an evil suspicion has overthrown their judgment. 25 Without eyes you shall want light: profess not the knowledge therefore that you have not.

26 A stubborn heart shall fare evil at the last; He that loves danger shall perish in it. 27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. 28 In the punishment of the proud there is no remedy; for the plant of wickedness has taken root in him. 29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms makes an atonement for sins. 31 He that returns good turns is mindful of that which may come hereafter; and when he falls, he shall find a stay.

4

4:1 My son, defraud not the poor of his living and make not the needy eyes to wait long. 2 Make not a hungry soul sorrowful; neither provoke a man in his distress. 3 Add not more trouble to a heart that is vexed; and defer not to give to him that is in need. 4 Reject not the supplication of the afflicted; neither turn away your face from a poor man. 5 Turn not away your eye from the needy and give him none occasion to curse you: 6 If he curse you in the bitterness of his soul, his prayer shall be heard of him that made him. 7 Get yourself the love of the congregation and bow your head to a great man. 8 Let it not grieve you to bow down your ear to the poor and give him a friendly answer with meekness.

9 Deliver him that suffers wrong from the hand of the oppressor; and be not fainthearted when you sit in judgment. 10 Be as a father to the fatherless and instead of a husband to their mother: so shall you be as the son of the Most High, He shall love you more than your mother does.

11 Wisdom exalts her children and lays hold of those who seek her. 12 He that loves her loves life; and those who seek to her early shall be filled with joy.

13 He that holds her fast shall inherit glory; and wheresoever she

enters, the Lord will bless. 14 Those who serve her shall minister to the Holy One: and those who love her the Lord does love. 15 Whoever gives ear to her shall judge the nations: He that attends to her shall dwell securely. 16 If a man commit himself to her, he shall inherit her; and his generation shall hold her in possession. 17 For at the first she will walk with him by crooked ways and bring fear and dread upon him and torment him with her discipline, until she may trust his soul and try him by her laws. 18 Then will she return the straight way to him and comfort him and show him her secrets. 19 But if he go wrong, she will forsake him and give him over to his own ruin.

20 Observe the opportunity and beware of evil; and be not ashamed when it concerns your soul. 21 For there is a shame that brings sin; and there is a shame which is glory and grace. 22 Accept no person against your soul, Let not the reverence of any man cause you to fall. 23 And refrain not to speak when there is occasion to do good and hide not your wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue. 25 In no way speak against the truth; but be abashed of the error of your ignorance. 26 Be not ashamed to confess your sins; and force not the course of the river. 27 Make not yourself an underling to a foolish man; neither accept the person of the mighty. 28 Strive for the truth to death and the Lord shall fight for you.

29 Be not hasty in your tongue and in your deeds slack and remiss. 30 Be not as a lion in your house, nor frantic among your servants. 31 Let not your hand be stretched out to receive and shut when you should repay.

5

5:1 Set your heart upon your goods; and say not, I have enough for my life. 2 Follow not your own mind and your strength, to walk in the ways of your heart: 3 And say not, Who shall control me for my works? For the Lord will surely revenge your pride. 4 Say not, I have sinned and what harm has happened to me? For the Lord is longsuffering, he will in no way let you go. 5 Concerning propitiation, be not without fear to add sin to sin: 6 And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him and his indignation rests upon sinners.

7 Make no delay to turn to the Lord and put not off from day to day: for suddenly shall the wrath of the Lord come forth and in your security you shall be destroyed and perish in the day of vengeance. 8 Set not your heart upon goods unjustly gotten, for they shall not profit you in the day of calamity.

9 Winnow not with every wind and go not into every way: for so does the sinner that has a double tongue. 10 Be steadfast in your understanding; Let your word be the same. 11 Be swift to hear; Let your life be sincere; and with patience give answer. 12 If you have understanding, answer your neighbor; if not, lay your hand upon your mouth. 13 Honor and shame is in talk: and the tongue of man is his fall. 14 Be not called a whisperer and lie not in wait with your tongue: for a foul shame is upon the thief and an evil condemnation upon the double tongue. 15 Be not ignorant of any thing in a great matter or a small.

6

6:1 Instead of a friend do not become an enemy; for thereby you shall inherit an ill name, shame and reproach: even so shall a sinner that has a double tongue. 2 Extol not yourself in the counsel of your own heart; that your soul be not torn in pieces as a bull straying alone. 3 You shall eat up your leaves and lose your fruit and leave yourself as a dry tree.

4 A wicked soul shall destroy him that has it and shall make him to be

laughed to scorn of his enemies. 5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. 6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If you would get a friend, prove him first and be not hasty to credit him. 8 For some man is a friend for his own occasion and will not abide in the day of your trouble. 9 And there is a friend, who being turned to enmity and strife will discover your reproach. 10 Again, some friend is a companion at the table and will not continue in the day of your affliction. 11 But in your prosperity he will be as yourself and will be bold over your servants. 12 If you be brought low, he will be against you and will hide himself from your face.

13 Separate yourself from your enemies and take heed of your friends. 14 A faithful friend is a strong defence: He that has found such an one has found a treasure. 15 Nothing does countervail a faithful friend and his excellency is invaluable. 16 A faithful friend is the medicine of life; and those who fear the Lord shall find him. 17 Whoever fears the Lord shall direct his friendship aright: for as he is, so shall his neighbor be also.

18 My son, gather instruction from your youth up: so shall you find wisdom till your old age. 19 Come to her as one that plows and sows and wait for her good fruits: for you shall not toil much in laboring about her, but you shall eat of her fruits right soon. 20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her. 21 She will lie upon him as a mighty stone of trial; He will cast her from him ere it be long. 22 For wisdom is according to her name and she is not manifest to many.

23 Give ear, my son, receive my advice and refuse not my counsel, 24 And put your feet into her fetters and your neck into her chain. 25 Bow down your shoulder and bear her and be not grieved with her bonds. 26 Come to her with your whole heart and keep her ways with all your power. 27 Search and seek and she shall be made known to you: and when you have obtained hold of her, let her not go. 28 For at the last you shall find her rest and that shall be turned to your joy. 29 Then shall her fetters be a strong defence for you and her chains a robe of glory. 30 For there is a golden ornament upon her and her bands are purple lace. 31 You shall put her on as a robe of honor and shall put her about you as a crown of joy.

32 My son, if you will, you shall be taught: and if you will apply your mind, you shall be prudent. 33 If you love to hear, you shall receive understanding: and if you bow your ear, you shall be wise, 34 Stand in the multitude of the elders; and cleave to him that is wise. 35 Be willing to hear every godly discourse; Let not the parables of understanding escape you. 36 If you see a man of understanding, get you early to him, Let your foot wear the steps of his door. 37 Let your mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish your heart and give you wisdom at your owns desire.

7

7:1 Do no evil, so shall no harm come to you. 2 Depart from the unjust and iniquity shall turn away from you.

3 My son, sow not upon the furrows of unrighteousness and you shall not reap them sevenfold. 4 Seek not of the Lord preeminence, neither of the king the seat of honor. 5 Justify not yourself before the Lord; and boast not of your wisdom before the king. 6 Seek not to be judge, being not able to take away iniquity; for fear that at any time you fear the person of the mighty, an stumblingblock in the way of your uprightness. 7 Offend not against the multitude of a city and then you shall not cast yourself down among the people. 8 Bind not one sin upon another; for in one you shall not be

unpunished. 9 Say not, God will look upon the multitude of my oblations and when I offer to the Most High God, he will accept it. 10 Be not fainthearted when you make your prayer and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbles and exalts. 12 Devise not a lie against your brother; neither do the like to your friend. 13 Use not to make any manner of lie: for this habit is not good. 14 Use not many words in a multitude of elders and make not much babbling when you pray. 15 Hate not laborious work, neither household, which the Most High has ordained. 16 Number not yourself among the multitude of sinners, but remember that wrath will not delay long. 17 Humble yourself greatly: for the vengeance of the ungodly is fire and worms. 18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir. 19 Forego not a wise and good woman: for her grace is above gold. 20 Whereas your servant works truly, entreat him not evil. nor the hireling that bestows himself wholly for you.

21 Let your soul love a good servant and defraud him not of liberty. 22 Have you cattle? Have an eye to them: and if they be for your profit, keep them with you. 23 Have you children? Instruct them and bow down their neck from their youth. 24 Have you daughters? Have a care of their body and show not yourself cheerful toward them. 25 Marry your daughter and so shall you have performed a weighty matter: but give her to a man of understanding. 26 Have you a wife after your mind? Forsake her not: but give not yourself over to a light woman.

27 Honor your father with your whole heart and forget not the sorrows of your mother. 28 Remember that you were begotten of them; and how can you recompense them the things that they have done for you? 29 Fear the Lord with all your soul and reverence his priests. 30 Love him that made you with all your strength and forsake not his ministers. 31 Fear the Lord and honor the priest; and give him his portion, as it is commanded you; the firstfruits and the trespass offering and the gift of the shoulders and the sacrifice of sanctification and the firstfruits of the holy things. 32 And stretch your hand to the poor, that your blessing may be perfected. 33 A gift has grace in the sight of every man living; and for the dead detain it not. 34 Fail not to be with those who weep and mourn with those who mourn. 35 Be not slow to visit the sick: fir that shall make you to be beloved. 36 Whatsoever you takein hand, remember the end and you shall never do amiss.

8

8:1 Strive not with a mighty man' for fear that you fall into his hands. 2 Be not at variance with a rich man, for fear that he overweigh you: for gold has destroyed many and perverted the hearts of kings. 3 Strive not with a man that is full of tongue and heap not wood upon his fire. 4 Jest not with a rude man, for fear that your ancestors be disgraced. 5 Reproach not a man that turns from sin, but remember that we are all worthy of punishment. 6 Dishonor not a man in his old age: for even some of us become old. 7 Rejoice not over your greatest enemy being dead, but remember that we die all. 8 Despise not the discourse of the wise, but acquaint yourself with their proverbs: for of them you shall learn instruction and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers and of them you shall learn understanding and to give answer as need requireth. 10 Kindle not the coals of a sinner, for fear that you be burnt with the flame of his fire. 11 Rise not up in anger at the presence of an injurious person, for fear that he lie in wait to entrap you in your words 12 Lend not to him that is mightier than

yourself; for if you lend him, count it but lost. 13 Be not surety above your power: for if you be surety, take care to pay it. 14 Go not to law with a judge; for they will judge for him according to his honor. 15 Travel not by the way with a bold fellow, for fear that he become grievous to you: for he will do according to his own will and you shall perish with him through his folly.

16 Strive not with an angry man and go not with him into a solitary place: for blood is as nothing in his sight and where there is no help, he will overthrow you. 17 Consult not with a fool; for he cannot keep counsel. 18 Do no secret thing before a stranger; for you know not what he will bring forth. 19 Open not your heart to every man, for fear that he requite you with a shrewd turn.

9

9:1 Be not jealous over the wife of your bosom and teach her not an evil lesson against yourself. 2 Give not your soul to a woman to set her foot upon your substance. 3 Meet not with A harlot, for fear that you fall into her snares. 4 Use not much the company of a woman that is a singer, for fear that you be taken with her attempts. 5 Gaze not on a maid, that you fall not by those things that are precious in her. 6 Give not your soul to harlots, that you lose not your inheritance. 7 Look not around you in the streets of the city, neither wander you in its isolated places. 8 Turn away your eye from a beautiful woman and look not upon another's beauty; for many have been deceived by the beauty of a woman; for by this means love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in your arms and spend not your money with her at the wine; for fear that your heart incline to her and so through your desire you fall into destruction. 10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, you shall drink it with pleasure. 11 Envy not the glory of a sinner: for you know not what shall be his end. 12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished to their grave. 13 Keep you far from the man that has power to kill; so shall you not doubt the fear of death: and if you come to him, make no fault, for fear that he take away your life presently: remember that you go in the midst of snares and that you walk upon the battlements of the city.

14 As near as you can, guess at your neighbor and consult with the wise. 15 Let your talk be with the wise and all your communication in the law of the Most High. 16 Let just men eat and drink with you; Let your glorying be in the fear of the Lord. 17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech. 18 A man of an ill tongue is dangerous in his city; He that is rash in his talk shall be hated.

10

10:1 A wise judge will instruct his people; and the government of a prudent man is well ordered. 2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all those who dwell in it. 3 An unwise king destroys his people; but through the prudence of them which are in authority the city shall be inhabited. 4 The power of the earth is in the hand of the Lord and in due time he will set over it one that is profitable. 5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honor.

6 Bear not hatred to your neighbor for every wrong; and do nothing at all by injurious practices. 7 Pride is hateful before God and man: and by both does one commit iniquity. 8 Because of unrighteous dealings, injuries and riches obtained by deceit, the kingdom

is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one sets his own soul to sale; because while he lives he casts away his bowels. 10 The physician custs off a long disease; He that is to day a king to morrow shall die. 11 For when a man is dead, he shall inherit creeping things, beasts and worms. 12 The beginning of pride is when one departs from God and his heart is turned away from his Maker. 13 For pride is the beginning of sin, He that has it shall pour out abomination: and therefore the Lord brought upon them strange calamities and overthrew them utterly.

14 The Lord has cast down the thrones of proud princes and set up the meek in their stead. 15 The Lord has plucked up the roots of the proud nations and planted the lowly in their place. 16 The Lord overthrew countries of the heathen and destroyed them to the foundations of the earth. 17 He took some of them away and destroyed them and has made their memorial to cease from the earth. 18 Pride was not made for men, nor furious anger for those who are born of a woman. 19 Those who fear the Lord are a sure seed and those who love him an honorable plant: those who regard not the law are a dishonorable seed; those who transgress the commandments are a deceivable seed. 20 Among brothers he that is chief is honorably; so are those who fear the Lord in his eyes. 21 The fear of the Lord goes before the obtaining of authority: but roughness and pride is the losing of this fear. 22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that has understanding; neither is it convenient to magnify a sinful man. 24 Great men and judges and potentates, shall be honored; yet is there none of them greater than he that fears the Lord. 25 To the servant that is wise shall those who are free do service: He that has knowledge will not grudge when he is reformed. 26 Be not overwise in doing your business; and boast not yourself in the time of your distress. 27 Better is he that labors and abounds in all things, than he that boasts himself and wants bread.

28 My son, glorify your soul in meekness and give it honor according to its dignity. 29 Who will justify him that sins against his own soul? And who will honor him that dishonors his own life? 30 The poor man is honored for his skill and the rich man is honored for his riches. 31 He that is honored in poverty, how much more in riches? He that is dishonorable in riches, how much more in poverty?

11

11:1 Wisdom lifts up the head of him that is of low degree and makes him to sit among great men. 2 Commend not a man for his beauty; neither abhor a man for his outward appearance. 3 The bee is little among such as fly; but her fruit is the chief of sweet things. 4 Boast not of your clothing and raiment and exalt not yourself in the day of honor: for the works of the Lord are wonderful and his works among men are hidden. 5 Many kings have sat down upon the ground; and one that was never thought of has worn the crown. 6 Many mighty men have been greatly disgraced; and the honorable delivered into other men's hands. 7 Blame not before you have examined the truth: understand first and then rebuke. 8 Answer not before you have heard the cause: neither interrupt men in the midst of their talk. 9 Strive not in a matter that concerns you not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if meddle much, you shall not be innocent; and if you follow after, you shall not obtain, neither shall you escape by fleeing. 11 There is one that labors and takes pains and makes haste and is so much the more behind. 12 Again, there is another that is slow and

has need of help, wanting ability and full of poverty; yet the eye of the Lord looked upon him for good and set him up from his low estate, 13 And lifted up his head from misery; so that many that saw from him is peace over all the

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord. 15 Wisdom, knowledge and understanding of the law, are of the Lord: love and the way of good works, are from him. 16 Error and darkness had their beginning together with sinners: and evil shall become old with those who glory in it. 17 The gift of the Lord remains with the ungodly and his favor brings prosperity for ever. 18 There is one that becomes rich by his wariness and pinching and this his the portion of his reward: 19 Whereas he says, I have found rest and now will eat continually of my goods; and yet he knows not what time shall come upon him and that he must leave those things to others and die. 20 Be steadfast in your covenant and be conversant in it and become old in your work. 21 Marvel not at the works of sinners; but trust in the Lord and abide in your labor: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly and suddenly he makes his blessing flourish. 23 Say not, What profit is there of my service? And what good things shall I have hereafter? 24 Again, say not, I have enough and possess many things and what evil shall I have hereafter? 25 In the day of prosperity there is a forgetfullness of affliction: and in the day of affliction there is no more remembrance of prosperity. 26 For it is an easy thing to the Lord in the day of death to reward a man according to his ways. 27 The affliction of an hour makes a man forget pleasure: and in his end his deeds shall be discovered. 28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into your house: for the deceitful man has many trains. 30 Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watches he for your fall: 31 For he liesin wait and turns good into evil and in things worthy praise will lay blame upon you. 32 Of a spark of fire a heap of coals is kindled: and a sinful man lays wait for blood. 33 Take heed of a mischievous man, for he works wickedness; for fear that he bring upon you a perpetual blot. 34 Receive a stranger into your house, He will disturb you and turn you out of your own.

12

12:1 When you will do good know to whom you do it; so shall you be thanked for your blessings. 2 Do good to the godly man and you shall find a recompence; and if not from him, yet from the Most High. 3 There can no good come to him that is always occupied in evil, nor to him that gives no alms. 4 Give to the godly man and help not a sinner. 5 Do well to him that is lowly, but give not to the ungodly: hold back your bread and give it not to him, for fear that he overmaster you thereby: for else you shall receive twice as much evil for all the good you shall have done to him. 6 For the Most High hates sinners and will repay vengeance to the ungodly and keeps them against the mighty day of their punishment.

7 Give to the good and help not the sinner. 8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. 9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. 10 Never trust your enemy: for like as iron rusts, so is his wickedness. 11 Though he humble himself and go crouching, yet take good heed and beware of him and you shall be to him as if you have wiped a lookingglass and you shall know that his rust has not been altogether wiped away. 12 Set him not by you, for fear that when he has overthrown you, he stand up in your place; neither let him sit at your right hand, for fear that he seek to take your

seat and you at the last remember my words and be pricked with it.

13 Who will pity a charmer that is bitten with a serpent, or any such as come near wild beasts? 14 So one that goes to a sinner and is defiled with him in his sins, who will pity? 15 For a while he will abide with you, but if you begin to fall, he will not delay. 16 An enemy speaks sweetly with his lips, but in his heart he imagins how to throw you into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. 17 If adversity come upon you, you shall find him there first; and though he pretend to help you, yet shall he undermine you. 18 He will shake his head and clap his hands and whisper much and change his countenance.

13

13:1 He that touches pitch shall be defiled by it; He that has fellowship with a proud man shall be like to him. 2 Burden not yourself above your power while you live; and have no fellowship with one that is mightier and richer than yourself: for how agree the kettle and the earthen pot together? For if the one be stricken against the other, it shall be broken.

3 The rich man has done wrong and yet he threatens: the poor is wronged, He must entreat also. 4 If you be for his profit, he will use you: but if you have nothing, he will forsake you. 5 If you have any thing, he will live with you: yes, he will make you bare and will not be sorry for it. 6 If he has need of you, he will deceive you and smile upon you and put you in hope; he will speak you fair and say, What want you? 7 He will shame you by his meats, until he has drawn you dry twice or thrice and at the last he will laugh you to scorn afterward when he sees you, he will forsake you and shake his head at you. 8 Beware that you be not deceived and brought down in your jollity.

9 If you be invited of a mighty man, withdraw yourself and so much the more will he invite you. 10 Press you not upon him, for fear that you be put back; stand not far off, for fear that you be forgotten. 11 Affect not to be made equal to him in talk and believe not his many words: for with much communication will he tempt you and smiling upon you will get out your secrets: 12 But cruelly he will lay up your words and will not spare to do you hurt and to put you in prison. 13 Observe and take good heed, for you walk in peril of your overthrowing: when you hear these things, awake in your sleep. 14 Love the Lord all your life and call upon him for your salvation.

15 Every beast loves his like and every man loves his neighbor. 16 All flesh consorts according to kind and a man will cleave to his like. 17 What fellowship has the wolf with the lamb? So the sinner with the godly. 18 What agreement is there between the hyena and a dog? And what peace between the rich and the poor? 19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor. 20 As the proud hate humility: so does the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends. 22 When a rich man is fallen, he has many helpers: he speaks things not to be spoken and yet men justify him: the poor man slipped and yet they rebuked him too; he spoke wisely and do you think have no place. 23 When a rich man speaks, every man holds his tongue, and, look, what he says, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? And if he stumble, they will help to overthrow him. 24 Riches are good to him that has no sin and poverty is evil in the mouth of the ungodly.

25 The heart of a man changes his countenance, whether it be for good or evil: and a merry heart makes a cheerful countenance. 26 A cheerful countenance is a token of a heart that is

in prosperity; and the finding out of parables is a wearisome labor of the mind.

14

14:1 Blessed is the man that has not slipped with his mouth and is not pricked with the multitude of sins. 2 Blessed is he whose conscience has not condemned him and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money? 4 He that gathers by defrauding his own soul gathers for others, that shall spend his goods riotously. 5 He that is evil to himself, to whom will he be good? He shall not take pleasure in his goods. 6 There is none worse than he that envies himself; and this is a recompence of his wickedness. 7 If he does good, he does it unwillingly; and at the last he will declare his wickedness. 8 The envious man has a wicked eye; he turns away his face and despises men. 9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked dries up his soul. 10 A wicked eye envies his bread, He is a niggard at his table.

11 My son, according to your ability do good to yourself and give the Lord his due offering. 12 Remember that death will not be long in coming and that the covenant of the grave is not showed to you. 13 Do good to your friend before you die and according to your ability stretch out your hand and give to him. 14 Defraud not yourself of the good day, Let not the part of a good desire overpass you. 15 Shall you not leave your hard work to another? And your labors to be divided by lot? 16 Give and take and sanctify your soul; for there is no seeking of dainties in the grave. 17 All flesh becomes old as a garment: for the covenant from the beginning is, You shall die the death. 18 As of the green leaves on a thick tree, some fall and some grow; so is the generation of flesh and blood, one comes to an end and another is born. 19 Every work rots and consumes away and the worker shall go no matter what [he does].

20 Blessed is the man that does meditate good things in wisdom and that reasons of holy things by his understanding. 21 He that considers her ways in his heart shall also have understanding in her secrets. 22 Go after her as one that traces and lie in wait in her ways. 23 He that pries in at her windows shall also hearken at her doors. 24 He that does dwell near her house shall also fasten a pin in her walls. 25 He shall pitch his tent near to her and shall dwell in a lodging where good things are. 26 He shall set his children under her shelter and shall dwell under her branches. 27 By her he shall be covered from heat and in her glory shall he dwell.

15

15:1 He that fears the Lord will do good, He that has the knowledge of the law shall obtain her. 2 And as a mother shall she meet him and receive him as a wife married of a virgin. 3 With the bread of understanding shall she feed him and give him the water of wisdom to drink. 4 He shall be stayed upon her and shall not be moved; and shall rely upon her and shall not be confounded. 5 She shall exalt him above his neighbors and in the midst of the congregation shall she open his mouth. 6 He shall find joy and a crown of gladness and she shall cause him to inherit an everlasting name. 7 But foolish men shall not attain to her and sinners shall not see her. 8 For she is far from pride and men that are liars cannot remember her.

9 Praise is not fitting in the mouth of a sinner, for it was not sent him of the Lord. 10 For praise shall be uttered in wisdom and the Lord will prosper it. 11 Say not you, It is through the Lord that I fell away: for you ought not to do the things that he hates. 12 Say not

you, He has caused me to err: for he has no need of the sinful man.

13 The Lord hates all abomination; and those who fear God love it not. 14 He himself made man from the beginning and left him in the hand of his counsel; 15 If you will, to keep the commandments and to perform acceptable faithfulness. 16 He has set fire and water before you: stretch forth your hand to whether you wilt. 17 Before man is life and death; and the one he likes shall be given him. 18 For the wisdom of the Lord is great, He is mighty in power and beholds all things: 19 And his eyes are upon those who fear him, He knows every work of man. 20 He has commanded no man to do wickedly, neither has he given any man licence to sin.

16

16:1 Desire not a multitude of unprofitable children, neither delight in ungodly sons. 2 Though they multiply, rejoice not in them, except the fear of the Lord be with them. 3 Trust not you in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have those who are ungodly. 4 For by one that has understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate. 5 Many such things have I seen with my eyes and my ear has heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire. 7 He was not pacified toward the old giants, who fell away in the strength of their foolishness. 8 Neither spared he the place where Lot sojourned, but abhorred them for their pride. 9 He pitied not the people of perdition, who were taken away in their sins: 10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts. 11 If there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judges a man according to his works 13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate. 14 Make way for every work of mercy: for every man shall find according to his works. 15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world. 16 His mercy is manifest to every creature; He has separated his light from the darkness with measuring line.

17 Say not you, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures? 18 Behold, the heaven and the heaven of heavens, the deep and the earth and all that is in it, shall be moved when he shall visit. 19 The mountains also and foundations of the earth be shaken with trembling when the Lord looks upon them. 20 No heart can think upon these things worthily: and who is able to conceive his ways? 21 It is a tempest which no man can see: for the most part of his works are hid. 22 Who can declare the works of his justice? Or who can endure them? For his covenant is afar off and the trial of all things is in the end. 23 He that wants understanding will think upon vain things: and a foolish man erring imagines follies.

24 My son, hearken to me and learn knowledge and mark my words with your heart. 25 I will show forth doctrine in weight and declare his knowledge exactly. 26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed its parts. 27 He garnished his works for ever and in his hand are the chief of them to all generations: they neither labor, nor are weary, nor cease from their works. 28 None of them hinders another and they

shall never disobey his word. 29 After this the Lord looked upon the earth and filled it with his blessings. 30 With all manner of living things has he covered the face of the earth and they shall return to it.

17

17:1 The Lord created man of the earth and turned him into it again. 2 He gave them few days and a short time and power also over the things in it. 3 He endued them with strength by themselves and made them according to his image, 4 And put the fear of man upon all flesh and gave him dominion over beasts and fowls. 5 They received the use of the five operations of the Lord and in the sixth place he imparted them understanding and in the seventh speech, an interpreter of its musings. 6 Counsel and a tongue and eyes, ears and a heart, gave he them to understand. 7 Thus he filled them with the knowledge of understanding and showed them good and evil. 8 He set his eye upon their hearts, that he might show them the greatness of his works. 9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. 10 The elect shall praise his holy name.

11 Beside this he gave them knowledge and the law of life for a heritage. 12 He made an everlasting covenant with them and showed them his judgments. 13 Their eyes saw the majesty of his glory and their ears heard his glorious voice. 14 He said to them: Beware of all unrighteousness; He gave every man commandment concerning his neighbor. 15 Their ways are ever before him and shall not be hid from his eyes. 16 Every man from his youth is given to evil; neither do you think they make to themselves fleshy hearts for stony. 17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion: 18 Whom, being his firstborn, he nourishes with discipline and giving him the light of his love does not forsake him. 19 Therefore all their works are as the sun before him and his eyes are continually upon their ways. 20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord 21 But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, He will keep the good deeds of man as the apple of the eye and give repentance to his sons and daughters. 23 Afterwards he will rise up and reward them and render their recompence upon their heads. 24 But to those who repent, he granted them return and comforted those who failed in patience.

25 Return to the Lord and forsake your sins, make your prayer before his face and offend less. 26 Turn again to the Most High and turn away from iniquity: for he will lead you out of darkness into the light of health and hate you abomination violently. 27 Who shall praise the Most High in the grave, instead of them which live and give thanks? 28 Thanksgiving perishes from the dead, as from one that is not: the living and sound in heart shall praise the Lord. 29 How great is the lovingkindness of the Lord our God and his compassion to such as turn to him in holiness! 30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? Yet its light is failing; and flesh and blood will imagine evil. 32 He views the power of the height of heaven; and all men are but earth and ashes.

18

18:1 He that lives for ever has created all things in general. 2 The Lord only is righteous and there is none other but he, 3 Who governs the world with the palm of his hand and all things obey his will: for he is the King of all, by his power dividing holy

things among them from profane. 4 To whom has he given power to declare his works? And who shall find out his noble acts? 5 Who shall number the strength of his majesty? And who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put to them, neither can the ground of them be found out. 7 When a man has done, then he begins; and when he leaves off, then he shall be doubtful. 8 What is man and whereto serves he? What is his good and what is his evil? 9 The number of a man's days at the most are a hundred years. 10 As a drop of water to the sea and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity. 11 Therefore is God patient with them and pours forth his mercy upon them. 12 He saw and perceived their end to be evil; therefore he multiplied his compassion. 13 The mercy of man is toward his neighbor; but the mercy of the Lord is upon all flesh: he reproves and nurtures and teaches and brings again, as a shepherd his flock. 14 He has mercy on those who receive discipline and that diligently seek after his judgments.

15 My son, blemish not your good deeds, neither use uncomfortable words when you give any thing. 16 Shall not the dew calm the heat? So is a word better than a gift. 17 Behold, is not a word better than a gift? But both are with a gracious man. 18 A fool will upbraid churlishly and a gift of the envious consumes the eyes. 19 Learn before you speak and use medicine or ever you be sick. 20 Before judgment examine yourself and in the day of visitation you shall find mercy. 21 Humble yourself before you be sick and in the time of sins show repentance.

22 Let nothing hinder you to pay your vow in due time and defer not until death to be justified. 23 Before you pray, prepare yourself; and be not as one that tempts the Lord. 24 Think upon the wrath that shall be at the end and the time of vengeance when he shall turn away his face. 25 When you have enough, remember the time of hunger: and when you are rich, think upon poverty and need. 26 From the morning until the evening the time is changed and all things are soon done before the Lord.

27 A wise man will fear in every thing and in the day of sinning he will beware of offence: but a fool will not observe time. 28 Every man of understanding knows wisdom and will give praise to him that found her. 29 Those who were of understanding in sayings became also wise themselves and poured forth exquisite parables.

30 Go not after your lusts, but refrain yourself from your appetites. 31 If you give your soul the desires that please her, she will make you a laughingstock to your enemies that malign you. 32 Take not pleasure in much good cheer, neither be tied to its expenses. 33 Be not made a beggar by banqueting upon borrowing when you have nothing in your purse: for you shall lie in wait for your own life and be talked on.

19

19:1 A laboring man that A is given to drunkness shall not be rich: He that condemns small things shall fall by little and little. 2 Wine and women will make men of understanding to fall away: He that cleaves to harlots will become impudent. 3 Moths and worms shall have him to heritage and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; He that sins shall offend against his own soul. 5 Whoever takes pleasure in wickedness shall be condemned: but he that resists pleasures crowns his life. 6 He that can rule his tongue shall live without strife; He that hates babbling shall have less evil.

7 Rehearse not to another that which is told to you and you shall fare never the worse. 8 Whether it be to

friend or foe, talk not of other men's lives; and if you can without offence, reveal them not. 9 For he heard and observed you and when time comes he will hate you. 10 If you have heard a word, let it die with you; and be bold, it will not burst you. 11 A fool labors with a word, as a woman in labor of a child. 12 As an arrow that sticks in a man's thigh, so is a word within a fool's belly. 13 Admonish a friend, it may be he has not done it: and if he has done it, that he do it no more. 14 Admonish your friend, it may be he has not said it: and if he has, that he speak it not again. 15 Admonish a friend: for many times it is a slander and believe not every tale.

16 There is one that slips in his speech, but not from his heart; and who is he that has not offended with his tongue? 17 Admonish your neighbor before you threaten him; and not being angry, give place to the law of the Most High. 18 The fear of the Lord is the first step to be accepted of him and wisdom obtains his love. 19 The knowledge of the commandments of the Lord is the doctrine of life: and those who do things that please him shall receive the fruit of the tree of immortality. 20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law and the knowledge of his omnipotency. 21 If a servant say to his master, I will not do as it pleases you; though afterward he do it, he angers him that nourishes him. 22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. 23 There is a wickedness and the same an abomination; and there is a fool wanting in wisdom.

24 He that has small understanding and fears God, is better than one that has much wisdom and transgresses the law of the Most High. 25 There is an exquisite subtilty and the same is unjust; and there is one that turns aside to make judgment appear; and there is a wise man that justifies in judgment. 26 There is a wicked man that hangs down his head sadly; but inwardly he is full of deceit, 27 Casting down his countenance and making as if he heard not: where he is not known, he will do you a mischief before you be aware. 28 If for want of power he be hindered from sinning, yet when he finds opportunity he will do evil. 29 A man may be known by his look and one that has understanding by his countenance when meet him. 30 A man's attire and excessive laughter and gait, show what he is.

20

20:1 There is a reproof that is not comely: again, some man holds his tongue, He is wise. 2 It is much better to reprove, than to be angry secretly: He that confesses his fault shall be preserved from hurt. 3 How good is it when you are reproved, to show repentance! for so shall you escape wilful sin. 4 As is the lust of an eunuch to deflower a virgin; so is he that executes judgment with violence.

5 There is one that keeps silence and is found wise: and another by much babbling becomes hateful. 6 Some man holds his tongue, because he has not to answer: and some keeps silence, knowing his time. 7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. 8 He that uses many words shall be abhorred; He that takes to himself authority in it shall be hated. 9 There is a sinner that has good success in evil things; and there is a gain that turns to loss. 10 There is a gift that shall not profit you; and there is a gift whose recompence is double. 11 There is an abasement because of glory; and there is that lifts up his head from a low estate. 12 There is that buys much for a little and repays it sevenfold.

13 A wise man by his words makes him beloved: but the graces of fools shall be poured out. 14 The gift of a fool shall do you no good when you have it; neither yet of the envious for his necessity: for he looks to receive many things for one. 15 He gives little

and upbraids much; he opens his mouth like a crier; to day he lends and to morrow will he ask it again: such an one is to be hated of God and man. 16 The fool says, I have no friends, I have no thank for all my good deeds and those who eat my bread speak evil of me. 17 How oft and of how many shall he be laughed to scorn! for he knows not aright what it is to have; and it is all one to him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily. 19 An unseasonable tale will always be in the mouth of the unwise. 20 A wise sentence shall be rejected when it comes out of a fool's mouth; for he will not speak it in due season. 21 There is that is hindered from sinning through want: and when he takes rest, he shall not be troubled. 22 There is that destroys his own soul through bashfullness and by accepting of persons overthrows himself. 23 There is that for bashfullness promises to his friend and makes him his enemy for nothing. 24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage. 26 The disposition of a liar is dishonorable and his shame is ever with him.

27 A wise man shall promote himself to honor with his words: He that has understanding will please great men. 28 He that tills his land shall increase his heap: He that pleases great men shall get pardon for iniquity. 29 Presents and gifts blind the eyes of the wise and stop up his mouth that he cannot reprove. 30 Wisdom that is hid and treasure that is hoarded up, what profit is in them both? 31 Better is he that hides his folly than a man that hides his wisdom. 32 Necessary patience in seeking the Lord is better than he that leads his life without a guide.

21

21:1 My son, have you sinned? Do so no more, but ask pardon for your former sins. 2 Flee from sin as from the face of a serpent: for if you come too near it, it will bite you: its teeth are as the teeth of a lion, slaying the souls of men. 3 All iniquity is as a two edged sword, and its wounds cannot be healed. 4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate. 5 A prayer out of a poor man's mouth reaches to the ears of God and his judgment comes speedily. 6 He that hates to be reproved is in the way of sinners: but he that fears the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knows when he slippeth. 8 He that builds his house with other men's money is like one that gathers himself stones for the tomb of his burial. 9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. 10 The way of sinners is made plain with stones, but at the end is the pit of hell. 11 He that keeps the law of the Lord obtains its understanding: and the perfection of the fear of the Lord is wisdom. 12 He that is not wise will not be taught: but there is a wisdom which multipliesbitterness. 13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. 14 The inner parts of a fool are like a broken vessel, He will hold no knowledge as long as he lives.

15 If a skilful man hear a wise word, he will commend it and add to it: but as soon as one of no understanding hears it, it displeases him, He casts it behind his back. 16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. 17 They enquire at the mouth of the wise man in the congregation and they shall ponder his words in their heart. 18 As is a house that is destroyed, so is wisdom to a fool: and

the knowledge of the unwise is as talk without sense. 19 Doctrine to fools is as fetters on the feet and like manacles on the right hand. 20 A fool lifts up his voice with laughter; but a wise man does scarce smile a little. 21 Learning is to a wise man as an ornament of gold and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his neighbor's house: but a man of experience is ashamed of him. 23 A fool will peep in at the door into the house: but he that is well instructed will stand without. 24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace. 25 The lips of talkers will be telling such things as pertain not to them: but the words of such as have understanding are weighed in the balance. 26 The heart of fools is in their mouth: but the mouth of the wise is in their heart. 27 When the ungodly curses Satan, he curses his own soul.

28 A whisperer defiles his own soul and is hated wheresoever he dwells.

22

22:1 A slothful man is compared to a filthy stone and every one will hiss him out to his disgrace. 2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. 3 A man instructed in evil is the dishonor of his father that begat him: and a foolish daughter is born to his loss. 4 A wise daughter shall bring an inheritance to her husband: but she that lives dishonestly is her father's heaviness. 5 She that is bold dishonors both her father and her husband, but they both shall despise her. 6 A tale out of season is as music in mourning: but stripes and correction of wisdom are never out of time. 7 Whoever teaches a fool is as one that glues a potsherd together and as he that wakes one from a sound sleep. 8 He that tells a tale to a fool speaks to one in a slumber: when he has told his tale, he will say, What is the matter? 9 If children live honestly and have what is necessary, they shall cover the baseness of their parents. 10 But children, being haughty, through disdain and want of instruction do stain the nobility of their kindred. 11 Weep for the dead, for he has lost the light: and weep for the fool, for he wants understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. 12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life. 13 Talk not much with a fool and go not to him that has no understanding: beware of him, for fear that you have trouble and you shall never be defiled with his fooleries: depart from him and you shall find rest and never be disquieted with madness. 14 What is heavier than lead? And what is its name, but a fool? 15 Sand and salt and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girded and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time. 17 A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. 18 Pales set on a high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricks the eye will make tears to fall: He that pricks the heart makes it to show her knowledge. 20 Whoever casts a stone at the birds frays them away: He that upbraids his friend breaks friendship. 21 Though you drew a sword at your friend, yet despair not: for there may be a returning to favor. 22 If you have opened your mouth against your friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to your neighbor in his poverty, that you may rejoice in his prosperity: abide steadfast to him in the time of his trouble, that you may be

heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration. 24 As the vapour and smoke of a furnace goes before the fire; so reviling before blood. 25 I will not be ashamed to defend a friend; neither will I hide myself from him. 26 If any evil happen to me by him, every one that hears it will beware of him. 27 Who shall set a watch before my mouth and a seal of wisdom upon my lips, that I fall not suddenly by them and that my tongue destroy me not?

23

23:1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, Let me not fall by them. 2 Who will set scourges over my thoughts and the discipline of wisdom over my heart? That they spare me not for my ignorance and it pass not by my sins: 3 for fear that my ignorance increase and my sins abound to my destruction and I fall before my adversaries and my enemy rejoice over me, whose hope is far from your mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from your servants always a haughty mind. 5 Turn away from me vain hopes and concupiscence and you shall hold him up that is desirous always to serve you. 6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me your servant into an impudent mind.

7 Hear, O you children, the discipline of the mouth: he that keeps it shall never be taken in his lips. 8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby. 9 Accustom not your mouth to swearing; neither use yourself to the naming of the Holy One. 10 For as a servant that is continually beaten shall not be without a blue mark: so he that swears and names God continually shall not be faultless. 11 A man that uses much swearing shall be filled with iniquity and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he makes a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. 12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly and they shall not wallow in their sins. 13 Use not your mouth to intemperate swearing, for in it is the word of sin.

14 Remember your father and your mother when you sit among great men. Be not forgetful before them and so you by your custom become a fool and wish that you have not been born and curse they day of your nativity. 15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he has kindled a fire. 17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaks wedlock, saying thus in his heart, Who sees me? I am surrounded with darkness, the walls cover me and no body sees me; what need I to fear? The Most High will not remember my sins: 19 Such a man only fears the eyes of men and knows not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men and considering the most secret parts. 20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all. 21 This man shall be punished in the streets of the city and where he suspects not he shall be taken.

22 Thus shall it go also with the wife that leaves her husband and brings in an heir by another. 23 For first, she has disobeyed the law of the Most

High; and secondly, she has trespassed against her own husband; and thirdly, she has played the whore in adultery and brought children by another man. 24 She shall be brought out into the congregation and inquisition shall be made of her children. 25 Her children shall not take root and her branches shall bring forth no fruit. 26 She shall leave her memory to be cursed and her reproach shall not be blotted out. 27 And those who remain shall know that there is nothing better than the fear of the Lord and that there is nothing sweeter than to take heed to the commandments of the Lord. 28 It is great glory to follow the Lord and to be received of him is long life.

24

24:1 Wisdom shall praise herself and shall glory in the midst of her people. 2 In the congregation of the Most High shall she open her mouth and triumph before his power. 3 I came out of the mouth of the Most High and covered the earth as a cloud. 4 I dwelt in high places and my throne is in a cloudy pillar. 5 I alone surrounded the circuit of heaven and walked in the bottom of the deep. 6 In the waves of the sea and in all the earth and in every people and nation, I obtained a possession. 7 With all these I sought rest: and in whose inheritance shall I abide? 8 So the Creator of all things gave me a commandment, He that made me caused my tabernacle to rest and said: Let your dwelling be in Jacob and your inheritance in Israel. 9 He created me from the beginning before the world and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Zion. 11 Likewise in the beloved city he gave me rest and in Jerusalem was my power. 12 I took root in an honorable people, even in the portion of the Lord's inheritance. 13 I was exalted like a cedar in Lebanon and as a cypress tree upon the mountains of Hermon. 14 I was exalted like a palm tree in En-gaddi and as a rose plant in Jericho, as a fair olive tree in a pleasant field and grew up as a plane tree by the water. 15 I gave a sweet smell like cinnamon and aspalathus and I yielded a pleasant odour like the best myrrh, as galbanum and onyx and sweet storax and as the fume of frankincense in the tabernacle. 16 As the turpentine tree I stretched out my branches and my branches are the branches of honor and grace.

17 As the vine brought I forth pleasant savour and my flowers are the fruit of honor and riches. 18 I am the mother of fair love and fear and knowledge and holy hope: I therefore, being eternal, am given to all my children which are named of him. 19 Come to me, all you that be desirous of me and fill yourselves with my fruits. 20 For my memorial is sweeter than honey and my inheritance than the honeycomb. 21 Those who eat me shall yet be hungry and those who drink me shall yet be thirsty. 22 He that obeys me shall never be confounded and those who work by me shall not do amiss.

23 All these things are the book of the covenant of the Most High God, even the law which Moses commanded for a heritage to the congregations of Jacob. 24 Faint not to be strong in the Lord; that he may confirm you, cleave to him: for the Lord Almighty is God alone and beside him there is no other Savior. 25 He fills all things with his wisdom, as Phison and as Tigris in the time of the new fruits. 26 He makes the understanding to abound like Euphrates and as Jordan in the time of the harvest. 27 He makes the doctrine of knowledge appear as the light and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out. 29 For her thoughts are more than the sea and her counsels profounder than the great deep. 30 I also came out as a brook from a river and as a conduit into a garden. 31 I said: I will water my best garden and will water abundantly my garden bed: and, Behold, my brook became a river and my river became a sea. 32 I will yet make doctrine to shine as the morning

and will send forth her light afar off. 33 I will yet pour out doctrine as prophecy and leave it to all ages for ever. 34 Behold that I have not labored for myself only, but for all those who seek wisdom.

25

25:1 In three things I was beautified and stood up beautiful both before God and men: the unity of brothers, the love of neighbors, a man and a wife that agree together.

2 Three sorts of men my soul hates and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar and an old adulterer that doateth.

3 If you have gathered nothing in your youth, how can you find any thing in your age?

4 O how comely a thing is judgment for gray hairs and for ancient men to know counsel! 5 O how comely is the wisdom of old men and understanding and counsel to men of honor. 6 Much experience is the crown of old men and the fear of God is their glory.

7 There be nine things which I have judged in my heart to be happy and the tenth I will utter with my tongue: A man that has joy of his children; He that lives to see the fall of his enemy: 8 Well is him that dwells with a wife of understanding and that has not slipped with his tongue and that has not served a man more unworthy than himself: 9 Well is him that has found prudence, He that speaks in the ears of those who will hear: 10 O how great is he that finds wisdom! yet is there none above him that fears the Lord. 11 But the love of the Lord passes all things for illumination: he that holds it, whereto shall he be likened? 12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving to him.

13 Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: 14 And any affliction, but the affliction from those who hate me: and any revenge, but the revenge of enemies. 15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. 17 The wickedness of a woman changes her face and darkens her countenance like sackcloth. 18 Her husband shall sit among his neighbors; and when he hears it shall sigh bitterly. 19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. 21 Stumble not at the beauty of a woman and desire her not for pleasure. 22 A woman, if she maintain her husband, is full of anger, impudence and much reproach. 23 A wicked woman abates the courage, makes a heavy countenance and a wounded heart: a woman that will not comfort her husband in distress makes weak hands and feeble knees. 24 Of the woman came the beginning of sin and through her we all die. 25 Give the water no passage; neither a wicked woman liberty to gad abroad. 26 If she go not as you would have her, cut her off from your flesh and give her a bill of divorce, Let her go.

26

26:1 Blessed is the man that has a virtuous wife, for the number of his days shall be double. 2 A virtuous woman rejoices her husband, He shall fulfill the years of his life in peace. 3 A good wife is a good portion, which shall be given in the portion of those who fear the Lord. 4 Whether a man be rich or poor, if he has a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart fears; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude and a false accusation: all these are worse than death. 6 But a grief of heart and sorrow is a woman that is jealous over another woman and a scourge of the tongue which communicates with all. 7 An evil wife is a yoke shaken to and fro: he that has hold of her is as though he held a scorpion. 8 A drunk woman and a gadder abroad causes great anger and she will not cover her own shame. 9 The whoredom of a woman may be known in her haughty looks and eyelids. 10 If your daughter be shameless, keep her in straitly, for fear that she abuse herself through overmuch liberty. 11 Watch over an impudent eye: and marvel not if she trespass against you. 12 She will open her mouth, as a thirsty traveller when he has found a fountain and drink of every water near her: by every hedge will she sit down and open her quiver against every arrow.

13 The grace of a wife delights her husband and her discretion will fatten his bones. 14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. 15 A shamefaced and faithful woman is a double grace and her continent mind cannot be valued. 16 As the sun when it arises in the high heaven; so is the beauty of a good wife in the ordering of her house. 17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age. 18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower of your age sound; and give not your strength to strangers. 20 When you have obtained a fruitful possession through all the field, sow it with your own seed, trusting in the goodness of your stock. 21 So your race which you leave shall be magnified, having the confidence of their good descent. 22 A harlot shall be accounted as spittle; but a married woman is a tower against death to her husband. 23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that fears the Lord. 24 A dishonest woman brings shame: but an honest woman will reverence her husband. 25 A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord. 26 A woman that honors her husband shall be judged wise of all; but she that dishonors him in her pride shall be counted ungodly of all. 27 A loud crying woman and a scold shall be sought out to drive away the enemies. 28 There be two things that grieve my heart; and the third makes me angry: a man of war that suffers poverty; and men of understanding that are not set by; and one that returns from righteousness to sin; the Lord prepares such an one for the sword. 29 A merchant shall hardly keep himself from doing wrong; and a huckster shall not be freed from sin.

27

27:1 Many have sinned for a small matter; He that seeks for abundance will turn his eyes away. 2 As a nail sticks fast between the joinings of the stones; so does sin stick close between buying and selling. 3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. 4 As when one sifts with a sieve, the refuse remains; so the filth of man in his talk. 5 The furnace proves the potter's vessels; so the trial of man is in his reasoning. 6 The fruit declares if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before you hear him speak; for this is the trial of men. 8 If you follow righteousness, you shall obtain her and put her on, as a glorious long robe. 9 The birds will resort to their like; so will truth return to those who practice in her. 10 As the lion liesin wait for the prey; so sin for those who work iniquity. 11 The discourse of a godly man is always with wisdom;

but a fool changes as the moon. 12 If you be among the indiscreet, observe the time; but be continually among men of understanding. 13 The discourse of fools is irksome and their sport is the wantonness of sin. 14 The talk of him that swears much makes the hair stand upright; and their brawls make one stop his ears. 15 The strife of the proud is bloodshedding and their revilings are grievous to the ear.

16 Whoever discovers secrets looses his credit; and shall never find friend to his mind. 17 Love your friend and be faithful to him: but if you betray his secrets, follow no more after him. 18 For as a man has destroyed his enemy; so have you lost the love of your neighbor. 19 As one that lets a bird go out of his hand, so have you let your neighbor go and shall not get him again 20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. 21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrays secrets is without hope. 22 He that winks with the eyes works evil: He that knows him will depart from him. 23 When you are present, he will speak sweetly and will admire your words: but at the last he will writhe his mouth and slander your sayings. 24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoever casts a stone on high casts it on his own head; and a deceitful stroke shall make wounds. 26 whoever digs a pit shall fall in it: He that sets a trap shall be taken in it. 27 He that works mischief, it shall fall upon him, He shall not know from where it comes. 28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them. 29 Those who rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. 30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

28

28:1 He that seeks revenge shall find vengeance from the Lord, He will surely keep his sins in remembrance. 2 Forgive your neighbor the hurt that he has done to you, so shall your sins also be forgiven when you pray. 3 One man bears hatred against another and does he seek pardon from the Lord? 4 He shows no mercy to a man, which is like himself: and does he ask forgiveness of his own sins? 5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins? 6 Remember your end, Let enmity cease; remember corruption and death and abide in the commandments. 7 Remember the commandments and bear no malice to your neighbor: remember the covenant of the Highest and wink at ignorance. 8 Abstain from strife and you shall diminish your sins: for a furious man will kindle strife,

9 A sinful man disquiets friends and makes debate among those who be at peace. 10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger rises; and the stronger they are which contend, the more they will be inflamed. 11 A hasty contention kindles a fire: and hasty fighting sheds blood. 12 If you blow the spark, it shall burn: if you spit upon it, it shall be quenched: and both these come out of your mouth.

13 Curse the whisperer and doubletongued: for such have destroyed many that were at peace. 14 A backbiting tongue has disquieted many and driven them from nation to nation: strong cities has it pulled down and overthrown the houses of great men. 15 A backbiting tongue has cast out virtuous women and deprived them of their labors. 16 Whoever listens to it shall never find rest and never dwell quietly.

17 The stroke of the whip makes marks in the flesh: but the stroke of the tongue breaks the bones. 18 Many have fallen by the edge of the sword: but not

so many as have fallen by the tongue. 19 Well is he that is defended through its venom; who has not drawn its yoke nor has been bound in her bands. 20 For its yoke is a yoke of iron and its bands are bands of brass. 21 Its death is an evil death, the grave were better than it. 22 It shall not have rule over those who fear God, neither shall they be burned with its flame. 23 Such as forsake the Lord shall fall into it; and it shall burn in them and not be quenched; it shall be sent upon them as a lion and devour them as a leopard. 24 Look that you hedge your possession about with thorns and bind up your silver and gold, 25 And weigh your words in a balance and make a door and bar for your mouth. 26 Beware you slide not by it, for fear that you fall before him that liesin wait.

29

29:1 He that is merciful will lend to his neighbor; He that strengthens his hand keeps the commandments. 2 Lend to your neighbor in time of his need and pay you your neighbor again in due season. 3 Keep your word and deal faithfully with him and you shall always find the thing that is necessary for you. 4 Many when a thing was lent them, reckoned it to be found and put them to trouble that helped them. 5 Till he has received, he will kiss a man's hand; and for his neighbor's money he will speak submissly: but when he should repay, he will prolong the time and return words of grief and complain of the time. 6 If he prevail, he shall hardly receive the half, He will count as if he had found it: if not, he has deprived him of his money, He has obtained him an enemy without cause: he pays him with cursings and railings; and for honor he will pay him disgrace. 7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. 8 Yet have you patience with a man in poor estate and delay not to show him mercy. 9 Help the poor for the commandment's sake and turn him not away because of his poverty.

10 Lose your money for your brother and your friend, Let it not rust under a stone to be lost. 11 Lay up your treasure according to the commandments of the Most High and it shall bring you more profit than gold. 12 Shut up alms in your storehouses: and it shall deliver you from all affliction. 13 It shall fight for you against your enemies better than a mighty shield and strong spear. 14 An honest man is surety for his neighbor: but he that is impudent will forsake him. 15 Forget not the friendship of your surety, for he has given his life for you. 16 A sinner will overthrow the good estate of his surety: 17 He that is of an unthankful mind will leave him in danger that delivered him.

18 Suretiship has undone many of good estate and shaken them as a wave of the sea: mighty men has it driven from their houses, so that they wandered among strange nations. 19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: He that undertakes and follows other men's business for gain shall fall into suits. 20 Help your neighbor according to your power and beware that you yourself fall not into the same.

21 The chief thing for life is water and bread and clothing and a house to cover shame. 22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. 23 Be it little or much, hold you contented, that you hear not the reproach of your house. 24 For it is a miserable life to go from house to house: for where you are a stranger, you dare not open your mouth. 25 You shall entertain and feast and have no thanks: moreover you shall hear bitter words: 26 Come, you stranger and furnish a table and feed me of that you have ready. 27 Give place, you stranger, to an honorable man; my brother comes to be dwelt and I have need of my house. 28 These things are grievous to a man of understanding; the upbraiding of houseroom and reproaching of the lender.

30

30:1 He that loves his son causes
him oft to feel the rod, that he may
have joy of him in the end. 2 He that
chastises his son shall have joy in him
and shall rejoice of him among his
acquaintance. 3 He that teaches his son
grieves the enemy: and before his
friends he shall rejoice of him. 4
Though his father die, yet he is as
though he were not dead: for he has left
one behind him that is like himself. 5
While he lived, he saw and rejoiced in
him: and when he died, he was not
sorrowful. 6 He left behind him an
avenger against his enemies and one
that shall requite kindness to his
friends.

7 He that makes too much of his
son shall bind up his wounds; and his
bowels will be troubled at every cry. 8
A horse not broken becomes
headstrong: and a child left to himself
will be wilful. 9 Cocker your child, He
shall make you afraid: play with him,
He will bring you to heaviness. 10
Laugh not with him, for fear that you
have sorrow with him and for fear that
you gnash your teeth in the end. 11
Give him no liberty in his youth and
wink not at his follies. 12 Bow down
his neck while he is young and beat him
on the sides while he is a child, for fear
that he should become stubborn and be
disobedient to you and so bring sorrow
to your heart. 13 Chastise your son and
hold him to labor, for fear that his lewd
behaviour be an offence to you.

14 Better is the poor, being sound
and strong of constitution, than a rich
man that is afflicted in his body. 15
Health and good estate of body are
above all gold and a strong body above
infinite wealth. 16 There is no riches
above a sound body and no joy above
the joy of the heart. 17 Death is better
than a bitter life or continual sickness.
18 Delicates poured upon a mouth shut
up are as messes of meat set upon a
grave.

19 What good does the offering to
an idol? For neither can it eat nor
smell: so is he that is persecuted of the
Lord. 20 He sees with his eyes and
groans, as a eunuch that embraces a
virgin and sighs. 21 Give not over your
mind to heaviness and afflict not
yourself in your own counsel. 22 The
gladness of the heart is the life of man
and the joyfullness of a man prolongs
his days. 23 Love your own soul and
comfort your heart, remove sorrow far
from you: for sorrow has killed many
and there is no profit in it. 24 Envy and
wrath shorten the life and carefullness
brings age before the time.

16 I awoke up last of all, as one
that gathers after the grapegatherers:
by the blessing of the Lord I profited
and filled my winepress like a gatherer
of grapes. 17 Consider that I labored
not for myself only, but for all those
who seek learning. 18 Hear me, O you
great men of the people and hearken
with your ears, you rulers of the
congregation. 19 Give not your son
and wife, your brother and friend,
power over you while you live and give
not your goods to another: for fear that
it repent you and you entreat for the
same again. 20 As long as you live and
have breath in you, give not yourself
over to any. 21 For better it is that
your children should seek to you, than
that you should stand to their courtesy.
22 In all your works keep to yourself
the preeminence; leave not a stain in
your honor. 23 At the time when you
shall end your days and finish your life,
distribute your inheritance.

24 Fodder, a wand and burdens, are
for the ass; and bread, correction and
work, for a servant. 25 If you set your
servant to labor, you shall find rest: but
if you let him go idle, he shall seek
liberty. 26 A yoke and a collar do bow
the neck: so are tortures and torments
for an evil servant. 27 Send him to
labor, that he be not idle; for idleness
teaches much evil. 28 Set him to work,
as is fit for him: if he be not obedient,
put on more heavy fetters.

29 But be not excessive toward
any; and without discretion do nothing.
30 If you have a servant, let him be to
you as yourself, because you have

bought him with a price. 31 If you have a servant, entreat him as a brother: for you have need of him, as of your own soul: if you entreat him evil, He run from you, which way will you go to seek him?

31

31:1 The hopes of a man void of understanding are vain and false: and dreams lift up fools. 2 Whoever regards dreams is like him that catches at a shadow and follows after the wind. 3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. 4 Of an unclean thing what can be cleansed? And from that thing which is false what truth can come? 5 Divinations and sooth-saying and dreams, are vain: and the heart fancies, as a woman's heart in labor. 6 If they be not sent from the Most High in your visitation, set not your heart upon them. 7 For dreams have deceived many and they have failed that put their trust in them. 8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth. 9 A man that has travelled knows many things; He that has much experience will declare wisdom. 10 He that has no experience knows little: but he that has travelled is full of prudence. 11 When I travelled, I saw many things; and I understand more than I can express. 12 I was ofttimes in danger of death: yet I was delivered because of these things.

13 The spirit of those who fear the Lord shall live; for their hope is in him that saves them. 14 Whoever fears the Lord shall not fear nor be afraid; for he is his hope. 15 Blessed is the soul of him that fears the Lord: to whom does he look? And who is his strength? 16 For the eyes of the Lord are upon those who love him, he is their mighty protection and strong stay, a defence from heat and a cover from the sun at noon, a preservation from stumbling and a help from falling. 17 He raises up the soul and lightens the eyes: he gives health, life and blessing.

18 He that sacrifices of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. 19 The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices. 20 Whoever brings an offering of the goods of the poor does as one that kills the son before his father's eyes. 21 The bread of the needy is their life: he that defrauds him of it is a man of blood. 22 He that takes away his neighbor's living slays him; He that defrauds the laborer of his hire is a bloodshedder.

23 When one builds and another pulls down, what profit have they then but labor? 24 When one prays and another curses, whose voice will the Lord hear? 25 He that washes himself after the touching of a dead body, if he touch it again, what avails his washing? 26 So is it with a man that fasts for his sins and goes again and does the same: who will hear his prayer? Or what does his humbling profit him?

32

32:1 He that keeps the law brings offerings enough: he that takes heed to the commandment offers a peace offering. 2 He that returns a good turn offers fine flour; He that gives alms sacrifices praise. 3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 You shall not appear empty before the Lord. 5 For all these things are to be done because of the commandment. 6 The offering of the righteous makes the altar fat and its sweet savor is before the Most High. 7 The sacrifice of a just man is acceptable and its memorial shall never be forgotten.

8 Give the Lord his honor with a good eye and diminish not the firstfruits of your hands. 9 In all your gifts show a cheerful countenance and dedicate your tithes with gladness. 10 Give to the Most High according as he

has enriched you; and as you have gotten, give with a cheerful eye. 11 For the Lord recompenses and will give you seven times as much. 12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge and with him is no respect of persons. 13 He will not accept any person against a poor man, but will hear the prayer of the oppressed. 14 He will not despise the supplication of the fatherless; nor the widow when she pours out her complaint. 15 Do not the tears run down the widow's cheeks? And is not her cry against him that causes them to fall?

16 He that serves the Lord shall be accepted with favor and his prayer shall reach to the clouds. 17 The prayer of the humble pierces the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously and execute judgment. 18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he has stricken in sunder the loins of the unmerciful and repayed vengeance to the heathen; till he has taken away the multitude of the proud and broken the sceptre of the unrighteous; 19 Till he has rendered to every man according to his deeds and to the works of men according to their devices; till he has judged the cause of his people and made them to rejoice in his mercy. 20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

33

33:1 Have mercy upon us, O Lord God of all and behold us: 2 And send your fear upon all the nations that seek not after you. 3 Lift up your hand against the strange nations, Let them see your power. 4 As you were sanctified in us before them: so be magnified among them before us. 5 Let them do you know, as we have known you, that there is no God but only you, O God.

6 Show new signs and make other strange wonders: glorify your hand and your right arm, that they may set forth your wondrous works. 7 Raise up indignation and pour out wrath: take away the adversary and destroy the enemy. 8 Sake the time short, remember the covenant, Let them declare your wonderful works. 9 Let him that escapes be consumed by the rage of the fire; Let them perish that oppress the people. 10 strike in sunder the heads of the rulers of the heathen, that say, There is none other but we. 11 Gather all the tribes of Jacob together and inherit you them, as from the beginning. 12 A cheerful and good heart will have a care of his meat and diet.

34

34:1 Watching for riches consumes the flesh and their care drives away sleep. 2 Watching care will not let a man slumber, as a sore disease breaks sleep, 3 The rich has great labor in gathering riches together; and when he rests, he is filled with his delicates. 4 The poor labors in his poor estate; and when he leaves off, he is still needy.

5 He that loves gold shall not be justified, He that follows corruption shall have enough of it. 6 Gold has been the ruin of many and their destruction was present. 7 It is a stumblingblock to those who sacrifice to it and every fool shall be taken by it. 8 Blessed is the rich that is found without blemish and has not gone after gold. 9 Who is he? And we will call him blessed: for wonderful things has he done among his people. 10 Who has been tried thereby and found perfect? Then let him glory. Who might offend and has not offended? Or done evil and has not done it? 11 His goods shall be established and the congregation shall declare his alms.

12 If you sit at a bountiful table, be not greedy upon it and say not, There is much meat on it. 13 Remember that a wicked eye is an evil thing: and what

is created more wicked than an eye? Therefore it weeps upon every occasion. 14 Stretch not your hand whereever it looks and thrust it not with him into the dish. 15 Judge not your neighbor by yourself: and be discreet in every point. 16 Eat as it becomes a man, those things which are set before you; and devour note, for fear that you be hated. 17 Leave off first for manners' sake; and be not unsatiable, for fear that you offend. 18 When you sit among many, reach not your hand out first of all. 19 A very little is sufficient for a man well instructed, He fetches not his wind short upon his bed. 20 Sound sleep comes of moderate eating: he rises early and his wits are with him: but the pain of watching and choler and pangs of the belly, are with an unsatiable man. 21 If you have been forced to eat, arise, go forth, vomit and you shall have rest.

22 My son, hear me and despise me not and at the last you shall find as I told you: in all your works be quick, so shall there no sickness come to you. 23 Whoever is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. 24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Show not your valiantness in wine; for wine has destroyed many. 26 The furnace proves the edge by dipping: so does wine the hearts of the proud by drunkness. 27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? For it was made to make men glad. 28 Wine measurably drunk and in season brings gladness of the heart and cheerfullness of the mind: 29 But wine drunk with excess makes bitterness of the mind, with brawling and quarrelling. 30 Drunkness increases the rage of a fool till he offend: it diminishes strength and makes wounds. 31 Rebuke not your neighbor at the wine and despise him not in his mirth: give him no despiteful words and press not upon him with urging him to drink.

35

35:1 If you be made the master of a feast, lift not yourself up, but be among them as one of the rest; take diligent care for them and so sit down. 2 When you have done all your office, take your place, that you may be merry with them and receive a crown for your well ordering of the feast. 3 Speak, you that are the elder, for it becomes you, but with sound judgment; and hinder not music. 4 Pour not out words where there is a musician and show not forth wisdom out of time. 5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold. 6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of you: and yet scarcely when you are twice asked. 8 Let your speech be short, comprehending much in few words; be as one that knows and yet holds his tongue. 9 If you be among great men, make not yourself equal with them; and when ancient men are in place, use not many words. 10 Before the thunder goes lightning; and before a shamefaced man shall go favor. 11 Rise up early and be not the last; but get you home without delay. 12 There take your pastime and do what you will: but sin not by proud speech. 13 And for these things bless him that made you and has replenished you with his good things.

14 Whoever fears the Lord will receive his discipline; and those who seek him early shall find favor. 15 He that seeks the law shall be filled by it: but the hypocrite will be offended thereat. 16 Those who fear the Lord shall find judgment and shall kindle justice as a light. 17 A sinful man will not be reproved, but finds an excuse according to his will. 18 A man of counsel will be considerate; but a strange and proud man is not daunted

with fear, even when of himself he has done without counsel. 19 Do nothing without advice; and when you have once done, repent not.

20 Go not in a way by which you may fall and stumble not among the stones. 21 Be not confident in a plain way. 22 And beware of your own children. 23 In every good work trust your own soul; for this is the keeping of the commandments. 24 He that believes in the Lord takes heed to the commandment; He that trusts in him shall fare never the worse.

36

36:1 There shall no evil happen to him that fears the Lord; but in temptation even again he will deliver him. 2 A wise man hates not the law; but he that is a hypocrite in the law is as a ship in a storm. 3 A man of understanding trusts in the law; and the law is faithful to him, as an oracle. 4 Prepare what to say and so you shall be heard: and bind up instruction and then make answer. 5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree. 6 A stallion horse is as a mocking friend, he stumbles under every one that sits upon him.

7 Why does one day excel another when as all the light of every day in the year is of the sun? 8 By the knowledge of the Lord they were distinguished: He altered seasons and feasts. 9 Some of them has he made high days and hallowed them and some of them has he made ordinary days.

10 All men are from the ground and Adam was created of earth: 11 In much knowledge the Lord has divided them and made their ways diverse. 12 Some of them has he blessed and exalted and some of them he sanctified and set near himself: but some of them has he cursed and brought low and turned out of their places. 13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as likes him best. 14 Good is set against evil and life against death: so is the godly against the sinner and the sinner against the godly. 15 So look upon all the works of the Most High; and there are two and two, one against another.

11 Though I was the last to wake up, yet I received their inheritance as from the beginning. 12 O Lord, have mercy upon the people that is called by your name and upon Israel, whom you have named your firstborn. 13 O be merciful to Jerusalem, your holy city, the place of your rest. 14 Fill Zion with your unspeakable oracles and your people with your glory: 15 Give testimony to those who you have possessed from the beginning and raise up prophets that have been in your name. 16 Reward those who wait for you, Let your prophets be found faithful.

17 O Lord, hear the prayer of your servants, according to the blessing of Aaron over your people, that all they which dwell upon the earth may know that you are the Lord, the eternal God. 18 The belly devoures all meats, yet is one meat better than another. 19 As the palate tastes various kinds of venison: so does a heart of understanding false speeches. 20 A froward heart causes heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another. 22 The beauty of a woman cheers the countenance and a man loves nothing better. 23 If there be kindness, meekness and comfort, in her tongue, then is not her husband like other men.

24 He that finds a wife begins a possession, a help like to himself and a pillar of rest. 25 Where no hedge is, there the possession is spoiled: He that has no wife will wander up and down mourning. 26 Who will trust a thief well appointed, that skips from city to city? So who will believe a man that has no house and dwells wheresoever the night takes him?

37

37:1 Every friend says, I am his friend also: but there is a friend, which is only a friend in name. 2 Is it not a grief to death when a companion and friend is turned to an enemy? 3 O wicked imagination, from where came you in to cover the earth with deceit? 4 There is a companion, which rejoices in the prosperity of a friend, but in the time of trouble will be against him. 5 There is a companion, which helps his friend for the belly and takes up the buckler against the enemy. 6 Forget not your friend in your mind and be not unmindful of him in your riches.

7 Every counsellor extolls counsel; but there is some that counsels for himself. 8 Beware of a counsellor and know before what need he hath; for he will counsel for himself; for fear that he cast the lot upon you, 9 And say to you, your way is good: and afterward he stand on the other side, to see what shall befall you. 10 Consult not with one that suspects you: and hide your counsel from such as envy you. 11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfullness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business: hearken not to these in any matter of counsel.

12 But be continually with a godly man, whom you know to keep the commandments of the Lord, whose, mind is according to your mind and will sorrow with you, if you shall miscarry. 13 Let the counsel of your own heart stand: for there is no man more faithful to you than it. 14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower. 15 And above all this pray to the Most High, that he will direct your way in truth. 16 Let reason go before every enterprise and counsel before every action.

17 The countenance is a sign of changing of the heart. 18 Four manner of things appear: good and evil, life and death: but the tongue rules over them continually. 19 There is one that is wise and teaches many and yet is unprofitable to himself. 20 There is one that shows wisdom in words and is hated: he shall be destitute of all food. 21 For grace is not given, him from the Lord, because he is deprived of all wisdom. 22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructs his people; and the fruits of his understanding fail not. 24 A wise man shall be filled with blessing; and all those who see him shall count him happy. 25 The days of the life of man may be numbered: but the days of Israel are innumerable. 26 A wise man shall inherit glory among his people and his name shall be perpetual.

27 My son, prove your soul in your life and see what is evil for it and give not that to it. 28 For all things are not profitable for all men, neither has every soul pleasure in every thing. 29 Be not unsatiable in any dainty thing, nor too greedy upon meats: 30 For excess of meats brings sickness and surfeiting will turn into choler. 31 By surfeiting have many perished; but he that takes heed prolongs his life.

38

38:1 Honor a physician with the honor due to him for the uses which you may have of him: for the Lord has created him. 2 For of the Most High comes healing, He shall receive honor of the king. 3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. 4 The Lord has created medicines out of the earth; He that is wise will not abhor them. 5 Was not the water made sweet with wood, that its virtue might be known? 6 He has given men skill, that

he might be honored in his marvellous works. 7 With such does he heal men and takes away their pains. 8 Of such does the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

9 My son, in your sickness be not negligent: but pray to the Lord, He will make you whole. 10 Leave off from sin and order your hands aright and cleanse your heart from all wickedness. 11 Give a sweet savour and a memorial of fine flour; and make a fat offering, as not being. 12 Then give place to the physician, for the Lord has created him: let him not go from you, for you have need of him. 13 There is a time when in their hands there is good success. 14 For they shall also pray to the Lord, that he would prosper that, which they give for ease and remedy to prolong life. 15 He that sins before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead and begin to lament, as if you have suffered great harm yourself; and then cover his body according to the custom and neglect not his burial. 17 Weep bitterly and make great moan and use lamentation, as he is worthy and that a day or two, for fear that you be evil spoken of: and then comfort yourself for your heaviness. 18 For of heaviness comes death and the heaviness of the heart breaks strength. 19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart. 20 Take no heaviness to heart: drive it away and member the last end. 21 Forget it not, for there is no turning again: you shall not do him good, but hurt yourself. 22 Remember my judgment: for your also shall be so; yesterday for me and to day for you. 23 When the dead is at rest, let his remembrance rest; and be comforted for him when his Spirit is departed from him.

24 The wisdom of a learned man comes by opportunity of leisure: He that has little business shall become wise. 25 How can he get wisdom that holds the plough and that glories in the goad, that drives oxen and is occupied in their labors and whose talk is of bullocks? 26 He gives his mind to make furrows; and is diligent to give the kine fodder. 27 So every carpenter and workmaster, that labors night and day: and those who cut and grave seals and are diligent to make great variety and give themselves to counterfeit imagery and watch to finish a work:

28 The smith also sitting by the anvil and considering the iron work, the vapour of the fire wastes his flesh, He fights with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears and his eyes look still upon the pattern of the thing that he makes; he sets his mind to finish his work and watches to polish it perfectly:

29 So does the potter sitting at his work and turning the wheel about with his feet, who is alway carefully set at his work and makes all his work by number; 30 He fashions the clay with his arm and bows down his strength before his feet; he applieshimself to lead it over; He is diligent to make clean the furnace: 31 All these trust to their hands: and every one is wise in his work. 32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down: 33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. 34 But they will maintain the state of the world and all their desire is in the work of their craft.

39

39:1 But he that gives his mind to the law of the Most High and is occupied in its meditation will seek out the wisdom of all the ancient and be occupied in prophecies. 2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. 3 He will seek out the

secrets of grave sentences and be conversant in dark parables. 4 He shall serve among great men and appear before princes: he will travel through strange countries; for he has tried the good and the evil among men. 5 He will give his heart to resort early to the Lord that made him and will pray before the Most High and will open his mouth in prayer and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences and give thanks to the Lord in his prayer. 7 He shall direct his counsel and knowledge and in his secrets shall he meditate. 8 He shall show forth that which he has learned and shall glory in the law of the covenant of the Lord. 9 Many shall commend his understanding; and so long as the world endures, it shall not be blotted out; his memorial shall not depart away and his name shall live from generation to generation. 10 Nations shall show forth his wisdom and the congregation shall declare his praise. 11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it. 12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken to me, you holy children and bud forth as a rose growing by the brook of the field: 14 And give you a sweet savor as frankincense and flourish as a lily, send forth a smell and sing a song of praise, bless the Lord in all his works. 15 Magnify his name and show forth his praise with the songs of your lips and with harps and in praising him you shall say after this manner: 16 All the works of the Lord are exceeding good and whatsoever he commands shall be accomplished in due season. 17 And none may say, What is this? Why then is that? For at time convenient they shall all be sought out: at his commandment the waters stood as a heap and at the words of his mouth the receptacles of waters. 18 At his commandment is done whatsoever pleases him; and none can hinder when he will save. 19 The works of all flesh are before him and nothing can be hid from his eyes. 20 He sees from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? Why then is that? For he has made all things for their uses. 22 His blessing covered the dry land as a river and watered it as a flood. 23 As he has turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain to the holy; so are they stumblingblocks to the wicked. 25 For the good are good things created from the beginning: so evil things for sinners. 26 The principal things for the whole use of man's life are water, fire, iron and salt, flour of wheat, honey, milk and the blood of the grape and oil and clothing. 27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force and appease the wrath of him that made them. 29 Fire and hail and famine and death, all these were created for vengeance; 30 Teeth of wild beasts and scorpions, serpents and the sword punishing the wicked to destruction. 31 They shall rejoice in his commandment and they shall be ready upon earth when need is; and when their time has come, they shall not transgress his word.

32 Therefore from the beginning I was resolved and thought upon these things and have left them in writing. 33 All the works of the Lord are good: He will give every needful thing in due season. 34 So that a man cannot say, This is worse than that: for in time they shall all be well approved. 35 Therefore praise you the Lord with the whole heart and mouth and bless the name of the Lord.

40

40:1 Great labor is created for every man and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. 2 Their imagination of things to come and the day of death, trouble their thoughts and cause fear of heart; 3 From him that sits on a throne of glory, to him that is humbled in earth and ashes; 4 From him that wears purple and a crown, to him that is clothed with a linen frock. 5 Wrath and envy, trouble and unquietness, fear of death and anger and strife and in the time of rest upon his bed his night sleep, do change his knowledge. 6 A little or nothing is his rest and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle. 7 When all is safe, he awakes and marvels that the fear was nothing.

8 Such things happen to all flesh, both man and beast and that is sevenfold more upon sinners. 9 Death and bloodshed, strife and sword, calamities, famine, tribulation and the scourge; 10 These things are created for the wicked and for their sakes came the flood. 11 All things that are of the earth shall turn to the earth again: and that which is of the waters does return into the sea. 12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever. 13 The goods of the unjust shall be dried up like a river and shall vanish with noise, like a great thunder in rain.

14 While he opens his hand he shall rejoice: so shall transgressors come to nought. 15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. 16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifullness is as a most fruitful garden and mercy endures for ever. 18 To labor and to be content with that a man has, is a sweet life: but he that finds a treasure is above them both. 19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both. 20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both. 22 Your eye desires favor and beauty: but more than both corn while it is green. 23 A friend and companion never meet amiss: but above both is a wife with her husband. 24 Brothers and help are against time of trouble: but alms shall deliver more than them both. 25 Gold and silver make the foot stand sure: but counsel is esteemed above them both. 26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord and it needs not to seek help. 27 The fear of the Lord is a fruitful garden and covers him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg. 29 The life of him that depends on another man's table is not to be counted for a life; for he polluts himself with other men's meat: but a wise man well instructed will beware of it. 30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

41

41:1 O death, how bitter is the remembrance of you to a man that lives at rest in his possessions, to the man that has nothing to vex him and that has prosperity in all things: yes, to him that is yet able to receive meat! 2 O death, acceptable is your sentence to the needy and to him whose strength fails, that is now in the last age and is vexed with all things and to him that despairs and has lost patience! 3 Fear not the sentence of death, remember those who have been before you and that come after; for this is the sentence of the Lord over all flesh. 4 And why are you against the pleasure of the

Most High? There is no inquisition in the grave, whether you have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children and those who are conversant in the dwelling of the ungodly. 6 The inheritance of sinners' children shall perish and their posterity shall have a perpetual reproach. 7 The children will complain of an ungodly father, because they shall be reproached for his sake. 8 Woe be to you, ungodly men, which have forsaken the law of the Most High God! for if you increase, it shall be to your destruction: 9 If you be born, you shall be born to a curse: and if you die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. 12 Have regard to your name; for that shall continue with you above a thousand great treasures of gold. 13 A good life has but few days: but a good name endures for ever. 14 My children, keep discipline in peace: for wisdom that is hid and a treasure that is not seen, what profit is in them both? 15 A man that hides his foolishness is better than a man that hides his wisdom. 16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man; 18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before your partner and friend; 19 And of theft in regard of the place where you sojournest and in regard of the truth of God and his covenant; and to lean with your elbow upon the meat; and of scorning to give and take; 20 And of silence before those who salute you; and to look upon A harlot; 21 And to turn away your face from your kinsman; or to take away a portion or a gift; or to gaze upon another man's wife. 22 Or to be overbusy with his maid and do not come near her bed; or of upbraiding speeches before friends; and after you have given, upbraid not;

42

42:1 Or of iterating and speaking again that which you have heard; and of revealing of secrets. So shall you be truly shamefaced and find favor before all men. Of these things be not you ashamed and accept no person to sin thereby: 2 Of the law of the Most High and his covenant; and of judgment to justify the ungodly; 3 Of reckoning with your partners and travellers; or of the gift of the heritage of friends; 4 Of exactness of balance and weights; or of getting much or little; 5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are. 7 Deliver all things in number and weight; and put all in writing that you give out, or receive in. 8 Be not ashamed to inform the unwise and foolish and the extreme aged that contends with those who are young: thus shall you be truly learned and approved of all men living.

9 A daughter is a wakeful care to a father; and the care for her takes away sleep: when she is young, for fear that she pass away the flower of her age; and being married, for fear that she should be hated: 10 In her virginity, for fear that she should be defiled and obtained with child in her father's house; and having a husband, for fear that she should misbehave herself; and when she is married, for fear that she should be barren. 11 Keep a sure watch over a shameless daughter, for fear that she make you a laughingstock to your enemies and a byword in the city and a reproach among the people and make you ashamed before the multitude. 12 Behold not every body's beauty and sit

not in the midst of women. 13 For from garments comes a moth and from women wickedness. 14 Better is the churlishness of a man than a courteous woman, a woman, I say, which brings shame and reproach.

15 I will now remember the works of the Lord and declare the things that I have seen: In the words of the Lord are his works. 16 The sun that gives light looks upon all things and its work is full of the glory of the Lord.

17 The Lord has not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory. 18 He seeks out the deep and the heart and considers their crafty devices: for the Lord knows all that may be known, He beholds the signs of the world. 19 He declares the things that are past and for to come and reveals the steps of hidden things. 20 No thought escapes him, neither any word is hidden from him.

21 He has garnished the excellent works of his wisdom, He is from everlasting to everlasting: to him may nothing be added, neither can he be diminished, He has no need of any counsellor. 22 Oh how desirable are all his works! and that a man may see even to a spark. 23 All these things live and remain for ever for all uses and they are all obedient. 24 All things are double one against another: He has made nothing imperfect. 25 One thing establishes the good or another: and who shall be filled with beholding his glory?

43

43:1 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; 2 The sun when it appears, declaring at his rising a marvellous instrument, the work of the Most High: 3 At noon it parches the country and who can abide its burning heat? 4 A man blowing a furnace is in works of heat, but the sun burns the mountains three times more; breathing out fiery vapours and sending forth bright beams, it dims the eyes. 5 Great is the Lord that made it; and at his commandment runs hastily. 6 He made the moon also to serve in her season for a declaration of times and a sign of the world. 7 From the moon is the sign of feasts, a light that decreases in her perfection. 8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; 9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. 10 At the commandment of the Holy One they will stand in their order and never faint in their watches. 11 Look upon the rainbow and praise him that made it; very beautiful it is in its brightness. 12 It compasses the heaven about with a glorious circle and the hands of the Most High have bended it. 13 By his commandment he makes the snow to fall apace and sends swiftly the lightnings of his judgment. 14 Through this the treasures are opened: and clouds fly forth as fowls. 15 By his great power he makes the clouds firm and the hailstones are broken small.

16 At his sight the mountains are shaken and at his will the south wind blows. 17 The noise of the thunder makes the earth to tremble: so does the northern storm and the whirlwind: as birds flying he scatters the snow and its falling down is as the lighting of grasshoppers: 18 The eye marvels at the beauty of its whiteness and the heart is astonished at the raining of it. 19 The hoarfrost also as salt he pours on the earth and being congealed, it lieson the top of sharp stakes.

20 When the cold north wind blows and the water is congealed into ice, it abides upon every gathering together of water and clothes the water as with a breastplate. 21 It devoures the mountains and burns the wilderness and consumes the grass as fire. 22 A present remedy of all is a

mist coming speedily, a dew coming after heat refresheth.

23 By his counsel he appeases the deep and plants islands in it. 24 Those who sail on the sea tell of its danger; and when we hear it with our ears, we marvel thereat. 25 For in it are strange and wondrous works, variety of all kinds of beasts and whales created. 26 By him the end of them has prosperous success and by his word all things consist.

27 We may speak much and yet come short: why then in sum, he is all. 28 How shall we be able to magnify him? For he is great above all his works. 29 The Lord is terrible and very great and marvellous is his power. 30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength and be not weary; for you can never go far enough. 31 Who has seen him, that he might tell us? And who can magnify him as he is? 32 There are yet hid greater things than these be, for we have seen but a few of his works. 33 For the Lord has made all things; and to the godly has he given wisdom.

44

44:1 Let us now praise famous men and our fathers that begat us. 2 The Lord has accomplished great glory by them through his great power from the beginning. 3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding and declaring prophecies: 4 Leaders of the people by their counsels and by their knowledge of learning meet for the people, wise and eloquent are their instructions: 5 Such as found out musical tunes and recited verses in writing: 6 Rich men furnished with ability, living peaceably in their habitations: 7 All these were honored in their generations and were the glory of their times. 8 There be of them, that have left a name behind them, that their praises might be reported. 9 And some there be, which have no memorial; who are perished, as though they had never been; and have become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness has not been forgotten. 11 With their seed shall continually remain a good inheritance and their children are within the covenant. 12 Their seed standsfast and their children for their sakes. 13 Their seed shall remain for ever and their glory shall not be blotted out. 14 Their bodies are buried in peace; but their name lives unto ages of ages. 15 The people will tell of their wisdom and the congregation will show forth their praise.

16 Enoch pleased the Lord and was translated, being an example of repentance to all generations. 17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world; therefore was he left as a remnant to the earth when the flood came. 18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abra'am was a great father of many people: in glory was there none like to him; 20 Who kept the law of the Most High and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful. 21 Therefore he assured him by an oath, that he would bless the nations in his seed and that he would multiply him as the dust of the earth and exalt his seed as the stars and cause them to inherit from sea to sea and from the river to the utmost part of the land.

22 With Isaac did he establish likewise for Abra'am his father's sake the blessing of all men and the covenant, 23 And made it rest upon the head of Jacob. He acknowledged him in his blessing and gave him a heritage and divided his portions; among the twelve tribes did he part them. 24 He brought out of him a merciful man, which found favor in the sight of all

flesh, even Moses, beloved of God and men, whose memorial is blessed.

45

45:1 2 He made him like to the glorious saints and magnified him, so that his enemies stood in fear of him. 3 By his words he caused the wonders to cease, He made him glorious in the sight of kings and gave him a commandment for his people and showed him part of his glory. 4 He sanctified him in his faithfulness and meekness and chose him out of all men. 5 He made him to hear his voice and brought him into the dark cloud and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants and Israel his judgments.

6 He exalted Aaron, a holy man like to him, even his brother, of the tribe of Levi. 7 An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments and clothed him with a robe of glory. 8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe and the ephod. 9 He surrounded him with pomegranates and with many golden bells round about, that as he went there might be a sound and a noise made that might be heard in the temple, for a memorial to the children of his people; 10 With a holy garment, with gold and blue silk and purple, the work of the embroiderer, with a breastplate of judgment and with Urim and Thummim; 11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel. 12 He set a crown of gold upon the mitre, by which was engraved Holiness, an ornament of honor, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually. 14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him and anointed him with holy oil: this was appointed to him by an everlasting covenant and to his seed, so long as the heavens should remain, that they should minister to him and execute the office of the priesthood and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make reconciliation for his people. 17 He gave to him his commandments and authority in the statutes of judgments, that he should teach Jacob the testimonies and inform Israel in his laws.

18 Strangers conspired together against him and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side and the congregation of Core, with fury and wrath.

19 This the Lord saw and it displeased him and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame. 20 But he made Aaron more honorable and gave him a heritage and divided to him the firstfruits of the increase; especially he prepared bread in abundance: 21 For they eat of the sacrifices of the Lord, which he gave to him and his seed. 22 However, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord and stood up with good courage of heart: when the people were turned back and made reconciliation for Israel. 24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people and that

he and his posterity should have the dignity of the priesthood for ever: 25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be to his seed. 26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished and that their glory may endure for ever.

46

46:1 Jesus the son a Nave was valiant in the wars and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance. 2 How great glory gat he when he did lift up his hands and stretched out his sword against the cities! 3 Who before him so stood to it? For the Lord himself brought his enemies to him. 4 Did not the sun go back by his means? And was not one day as long as two? 5 He called upon the Most High Lord when the enemies pressed upon him on every side; and the great Lord heard him. 6 With hailstones of mighty power he made the battle to fall violently upon the nations and in the descent of Beth-horon he destroyed those who resisted, that the nations might know all their strength, because he fought in the sight of the Lord, He followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation and withheld the people from sin and appeased the wicked murmuring. 8 And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even to the land that flows with milk and honey.

9 The Lord gave strength also to Caleb, which remained with him to his old age: so that he entered upon the high places of the land and his seed obtained it for a heritage: 10 That all the children of Israel might see that it is good to follow the Lord. 11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. 12 Let their bones flourish out of their place, Let the name of those who were honored be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom and anointed princes over his people. 14 By the law of the Lord he judged the congregation and the Lord had respect to Jacob. 15 By his faithfulness he was found a true prophet and by his word he was known to be faithful in vision. 16 He called upon the mighty Lord when his enemies pressed upon him on every side when he offered the sucking lamb. 17 The Lord thundered from heaven and with a great noise made his voice to be heard. 18 He destroyed the rulers of the Tyrians and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him. 20 And after his death he prophesied and showed the king his end and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

47

47:1 And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. 3 He played with lions as with kids and with bears as with lambs. 4 Killed he not a giant when he was yet but young? And did he not take away reproach from the people when he lifted up his hand with the stone in the sling and beat down the boasting of Goliath? 5 For he called

upon the Most High Lord; He gave him strength in his right hand to kill that mighty warrior and set up the horn of his people.

6 So the people honored him with ten thousands and praised him in the blessings of the Lord, in that he gave him a crown of glory. 7 For he destroyed the enemies on every side and brought to nought the Philistines his adversaries and brake their horn in sunder to this day. 8 In all his works he praised the Holy One Most High with words of glory; with his whole heart he sung songs and loved him that made him. 9 He set singers also before the altar, that by their voices they might make sweet melody and daily sing praises in their songs. 10 He beautified their feasts and set in order the solemn times until the end, that they might praise his holy name and that the temple might sound from morning.

11 The Lord took away his sins and exalted his horn for ever: he gave him a covenant of kings and a throne of glory in Israel. 12 After him rose up a wise son and for his sake he dwelt at large. 13 Solomon reigned in a peaceable time and was honored; for God made all quiet around him, that he might build a house in his name and prepare his sanctuary for ever. 14 How wise were you in your youth and, as a flood, filled with understanding! 15 your soul covered the whole earth and you filled it with dark parables.

16 your name went far to the islands; and for your peace you were beloved. 17 The countries marvelled at you for your songs and proverbs and parables and interpretations. 18 By the name of the Lord God, which is called the Lord God of Israel, you did gather gold as tin and did multiply silver as lead. 19 You did bow your loins to women and by your body you were brought into subjection. 20 You did stain your honor and pollute your seed: so that you brought wrath upon your children and were grieved for your folly. 21 So the kingdom was divided and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect and the seed of him that loves him he will not take away: why then he gave a remnant to Jacob and out of him a root to David.

23 Thus rested Solomon with his fathers and of his seed he left behind him Roboam, even the foolishness of the people and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin and showed Ephraim the way of sin: 24 And their sins were multiplied exceedingly, that they were driven out of the land. 25 For they sought out all wickedness, till the vengeance came upon them.

48

48:1 Then stood up Elias the prophet as fire and his word burned like a lamp. 2 He brought a sore famine upon them and by his zeal he diminished their number. 3 By the word of the Lord he shut up the heaven and also three times brought down fire. 4 O Elias, how were you honored in your wondrous deeds! and who may glory like to you! 5 Who did raise up a dead man from death and his soul from the place of the dead, by the word of the Most High: 6 Who brought kings to destruction and honorably men from their bed: 7 Who heard the rebuke of the Lord in Sinai and in Horeb the judgment of vengeance: 8 Who anointed kings to take revenge and prophets to succeed after him: 9 Who was taken up in a whirlwind of fire and in a chariot of fiery horses: 10 Who were ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury and to turn the heart of the father to the son and to restore the tribes of Jacob. 11 Blessed are those who saw you and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: while he lived, he was not moved with the presence of any prince, neither do you think any bring him into subjection. 13 No word do you think overcome him; and after his death his body prophesied. 14 He did wonders in his life and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land and were scattered through all the earth: yet there remained a small people and a ruler in the house of David: 16 Of whom some did that which was pleasing to God and some multiplied sins.

17 Ezekias fortified his city and brought in water into its midst: he digged the hard rock with iron and made wells for waters. 18 In his time Sennacherib came up and sent Rabsaces and lifted up his hand against Zion and boasted proudly. 19 Then trembled their hearts and hands and they were in pain, as women in labor.

20 But they called upon the Lord which is merciful and stretched out their hands toward him: and immediately the Holy One heard them out of heaven and delivered them by the ministry of Esay. 21 He stroke the host of the Assyrians and his angel destroyed them. 22 For Ezekias had done the thing that pleased the Lord and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him. 23 In his time the sun went backward, He lengthened the king's life. 24 He saw by an excellent spirit what should come to pass at the last, He comforted those who mourned in Zion. 25 He showed what should come to pass for ever and secret things or ever they came.

49

49:1 The remembrance of Josias is like the composition of the perfume that is made by the are of the apothecary: it is sweet as honey in all mouths and as music at a banquet of wine. 2 He behaved himself uprightly in the conversion of the people and took away the abominations of iniquity. 3 He directed his heart to the Lord and in the time of the ungodly he established the worship of God. 4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the Most High, even the kings of Juda failed. 5 Therefore he gave their power to others and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary and made the streets desolate, according to the prophecy of Jeremias. 7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out and afflict and destroy; and that he might build up also and plant. 8 It was Ezekiel who saw the glorious vision, which was showed him upon the chariot of the cherubims. 9 For he made mention of the enemies under the figure of the rain and directed those who went right. 10 And of the twelve prophets let the memorial be blessed, Let their bones flourish again out of their place: for they comforted Jacob and delivered them by assured hope. 11 How shall we magnify Zorobabel? Even he was as a signet on the right hand:

12 So was Jesus the son of Josedec: who in their time builded the house and set up a holy temple to the Lord, which was prepared for everlasting glory. 13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen and set up the gates and the bars and raised up our ruins again. 14 But upon the earth was no man created like Enoch; for he was taken from the earth. 15 Neither was there a young man born like Joseph, a governor of his brothers, a stay of the people, whose bones were regarded of the Lord. 16 Sem and Seth were in great honor among men and so was Adam above every living thing in creation.

50

50:1 Simon the high priest, the son of Onias, who in his life repaired the house again and in his days fortified the temple: 2 And by him was built from the foundation the double height, the high fortress of the wall about the temple: 3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass: 4 He took care of the temple that it should not fall and fortified the city against besieging: 5 How was he honored in the midst of the people in his coming out of the sanctuary! 6 He was as the morning star in the midst of a cloud and as the moon at the full: 7 As the sun shining upon the temple of the Most High and as the rainbow giving light in the bright clouds: 8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters and as the branches of the frankincense tree in the time of summer: 9 As fire and incense in the censer and as a vessel of beaten gold set with all manner of precious stones: 10 And as a fair olive tree budding forth fruit and as a cypress tree which grows up to the clouds.

11 When he put on the robe of honor and was clothed with the perfection of glory when he went up to the holy altar, he made the garment of holiness honorable. 12 When he took the portions out of the priests' hands, he himself stood and walked by the hearth of the altar, as a young cedar in Lebanon; and as palm trees they surrounded him. 13 So were all the sons of Aaron in their glory and the oblations of the Lord in their hands, before all the congregation of Israel. 14 And finishing the service at the altar, that he might adorn the offering of the Most High Almighty, 15 He stretched out his hand to the cup and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savor to the Most High King of all.

16 Then shouted the sons of Aaron and sounded the silver trumpets and made a great noise to be heard, for a remembrance before the Most High. 17 Then all the people together hasted and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High. 18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. 19 The people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended and they had finished his service.

20 Then he went down and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips and to rejoice in his name. 21 They bowed themselves down to worship the second time, that they might receive a blessing from the Most High. 22 Now, therefore bless you the God of all, which only does wondrous things every where, which exalts our days from the womb and deals with us according to his mercy. 23 He grant us joyfullness of heart and that peace may be in our days in Israel for ever: 24 That he would confirm his mercy with us and deliver us at his time!

25 There be two manner of nations which my heart abhorrs and the third is no nation: 26 Those who sit upon the mountain of Samaria and those who dwell among the Philistines and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem has written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom. 28 Blessed is he that shall be exercised in these things; He that lays them up in his heart shall become wise. 29 If he do them, he shall be strong to all things: for the light of the Lord leads him, who gives wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

51

51:1 I will thank you, O Lord and King and praise you, O God my Savior: I do give praise to your name: 2 For you are my defender and helper and has preserved my body from destruction and from the snare of the slanderous tongue and from the lips that forge lies and has been my helper against my adversaries: 3 And have delivered me, according to the multitude of they mercies and greatness of your name, from the teeth of those who were ready to devour me and out of the hands of such as sought after my life and from the manifold afflictions which I had; 4 From the choking of fire on every side and from the midst of the fire which I kindled not; 5 From the depth of the belly of hades, from an unclean tongue and from lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even to death, my life was near to the hades beneath. 7 They surrounded me on every side and there was no man to help me: I looked for the help of men, but there was none. 8 Then thought I upon your mercy, O Lord and upon your acts of old, how you delivere such as wait for you and save them out of the hands of the enemies. 9 Then lifted I up my supplications from the earth and prayed for deliverance from death. 10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble and in the time of the proud when there was no help. 11 I will praise your name continually and will sing praises with thanksgiving; and so my prayer was heard: 12 For you saved me from destruction and delivered me from the evil time: therefore will I give thanks and praise you and bless they name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. 14 I prayed for her before the temple and will seek her out even to the end. 15 Even from the flower till the grape was ripe has my heart delighted in her: my foot went the right way, from my youth up sought I after her. 16 I bowed down my ear a little and received her and gat much learning. 17 I profited in it, therefore will I ascribe glory to him that gives me wisdom. 18 For I purposed to do after her and earnestly I followed that which is good; so shall I not be confounded.

19 My soul has extortled with her and in my doings I was exact: I stretched forth my hands to the heaven above and bewailed my ignorance of her. 20 I directed my soul to her and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. 21 My heart was troubled in seeking her: therefore have I obtained a good possession. 22 The Lord has given me a tongue for my reward and I will praise him by it.

23 Draw near to me, you unlearned and dwell in the house of learning. 24 Why then are you slow and what do you say to these things, seeing your souls are very thirsty? 25 I opened my mouth and said: Buy her for yourselves without money. 26 Put your neck under the yoke, Let your soul receive instruction: she is hard at hand to find. 27 Behold with your eyes, how that I have but little labor and have obtained to me much rest. 28 Get learning with a great sum of money and get much gold by her.

29 Let your soul rejoice in his mercy and be not ashamed of his praise. 30 Work your work early and in his time he will give you your reward.

ISAIAS / ISAIAH
(ΗΣΑΙΑΣ)

1

1 The vision which Isaiah the son of Amos saw, which he saw against Juda and against Jerusalem, in the reign of Ozias and Joatham and Achaz and Ezekias, who reigned over Judea.

2 Hear, O heaven and hearken, O earth: for the Lord has spoken, saying: I have begotten and reared up children, but they have rebelled against me. 3 The ox knows his owner and the ass his master's crib: but Israel does not know me and the people has not regarded me.

4 Ah sinful nation, a people full of sins, an evil seed, lawless children: you have forsaken the Lord and provoked the Holy One of Israel. 5 Why should you be stricken any more, transgressing more and more? The whole head is pained and the whole heart sad. 6 From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer are healed: it is not possible to apply a plaister, nor oil, nor bandages. 7 Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence and it is made desolate, overthrown by strange nations. 8 The daughter of Zion shall be deserted as a tent in a vineyard and as a storehouse of fruits in a garden of cucumbers, as a besieged city. 9 If the Lord of Sabaoth had not left us a seed, we should have been as Sodom and we should have been made like Gomorrha[1].

10 Hear the word of the Lord, you rulers of Sodoma; attend to the law of God, you people of Gomorrha. 11 Of what value to me is the abundance of your sacrifices? Says the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs and the blood of bulls and goats: 12 neither shall you come with these to appear before me; for who has required these things at your hands? You shall no more tread my court. 13 Though you bring fine flour, it is vain; incense is an abomination to me; I cannot bear your new moons and your Sabbaths and the great day; 14 your fasting and rest from work, your new moons also and your feasts my soul hates: you have become loathsome to me; I will no more pardon your sins. 15 When you stretch forth your hands, I will turn away my eyes from you: and though you make many supplications, I will not hearken to you; for your hands are full of blood.

16 Wash you, be clean; remove your iniquities from your souls before my eyes; cease from your iniquities; 17 learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan and obtain justice for the widow. 18 And come, let us reason together, says the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. 19 If you be willing and hearken to me, you shall eat the good of the land: 20 but if you be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

21 How has the faithful city Zion, once full of judgment, become a harlot! by which righteousness dwelt, but now murderers. 22 Your silver is worthless, your wine merchants mix the wine with water. 23 Your princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans and not heeding the cause of widows.

24 Therefore thus says the Lord, the Lord of Hosts, Woe to the mighty men of Israel; for my wrath shall not cease against my adversaries and I will execute judgment on my enemies. 25 I will bring my hand upon you and purge you completely and I will destroy the

[1] Quoted in Romans 9:29 – case where NT agrees with LXX against the sense of MT

rebellious and will take away from you all transgressors. 26 I will establish your judges as before and your counsellors as at the beginning: and afterward you shall be called the city of righteousness, the faithful mother-city of Zion. 27 For her captives shall be saved with judgment and with mercy. 28 The transgressors and the sinners shall be crushed together and those who forsake the Lord shall be utterly consumed. 29 For they shall be ashamed of their idols, which they delighted in and they are made ashamed of the gardens which they coveted. 30 For they shall be as a turpentine tree that has cast its leaves and as a garden that has no water. 31 And their strength shall be as a thread of tow and their works as sparks and the transgressors and the sinners shall be burnt up together and there shall be none to quench them.

2

2:1 The word which came to Isaiah the son of Amos concerning Judea and concerning Jerusalem.

2 For in the last days the mountain of the Lord shall be glorious and the house of God shall be on the top of the mountains and it shall be exalted above the hills; and all nations shall come to it. 3 And many nations shall go and say, Come, Let us go up to the mountain of the Lord and to the house of the God of Jacob; He will tell us his way and we will walk in it: for out of Zion shall go forth the law and the word of the Lord out of Jerusalem. 4 He shall judge among the nations and shall rebuke many people: and they shall beat their swords into plow-shares and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

5 And now, O house of Jacob, come, Let us walk in the light of the Lord. 6 For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the land of the Philistines and many strange children were born to them. 7 For their land is filled with silver and gold and there was no number of their treasures; their land also is filled with horses and there was no number of chariots. 8 The land is filled with abominations, even the works of their hands; and they have worshiped the works which their fingers made. 9 The mean man bowed down and the great man was humbled: and I will not pardon them.

10 Now, therefore enter you into the rocks and hide yourselves in the earth, for fear of the Lord and because of the glory of his might when he shall arise to strike terribly the earth. 11 For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low and the Lord alone shall be exalted in that day.

12 For the day of the Lord of Hosts shall be upon every one that is proud and haughty and upon every one that is high and towering and they shall be brought down; 13 and upon every cedar of Lebanon, of those who are high and towering and upon every oak of Basan, 14 and upon every high mountain and upon every high hill, 15 and upon every high tower and upon every high wall, 16 and upon every ship of the sea and upon every display of fine ships. 17 And every man shall be brought low and the pride of men shall fall: and the Lord alone shall be exalted in that day. 18 They shall hide all idols made with hands, 19 having carried them into the caves and into the clefts of the rocks and into the caverns of the earth, for fear of the Lord and because of the glory of his might when he shall arise to strike terribly the earth. 20 For in that day a man shall cast forth his silver and gold abominations, which they made in order to worship vanities and bats; 21 to enter into the caverns of the solid rock and into the clefts of the rocks, for fear of the Lord and because of the glory of his might when he shall arise to strike terribly the earth.

3

3:1 Behold now, the Lord, the Lord of Hosts, will take away from Jerusalem and from Judea the mighty man and mighty woman, the strength of bread and the strength of water, 2 the great and mighty man, the warrior and the judge and the prophet and the counsellor and the elder, 3 the captain of fifty also and the honorable counsellor and the wise artificer and the intelligent hearer. 4 I will make youths their princes and mockers shall have dominion over them. 5 The people shall fall, man upon man and every man upon his neighbor: the child shall insult the elder man and the base the honorable. 6 For a man shall lay hold of his brother, as one of his father's household, saying: You have raiment, be our ruler, Let my meat be under you. 7 He shall answer in that day and say, I will not be your ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people. 8 For Jerusalem is ruined and Judea has fallen and their tongues have spoken with iniquity, disobedient as they are towards the Lord. 9 Why then now their glory has been brought low and the shame of their countenance has withstood them and they have proclaimed their sin as Sodom and made it manifest. 10 Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works. 11 Woe to the transgressor! evils shall happen to him according to the works of his hands. 12 O my people, your exactors strip you and extortioners rule over you: O my people, those who pronounce you blesses lead you astray and the path of your feet.

13 But now the Lord will stand up for judgment and will enter into judgment with his people. 14 The Lord himself shall enter into judgment with the elders of the people and with their rulers: but why have you set my vineyard on fire and why is the spoil of the poor in your houses? 15 Why do you wrong my people and shame the face of the poor?

16 Thus says the Lord, Because the daughters of Zion are haughty and have walked with an outstretched neck and with winking of the eyes and motion of the feet, at the same time drawing their garments in trains and at the same time sporting with their feet: 17 therefore the Lord will humble the chief daughters of Zion and the Lord will expose their form in that day; 18 and the Lord will take away the glory of their raiment, the curls and the fringes and the crescents, 19 and the chains and the ornaments of their faces, 20 and the array of glorious ornaments and the armlets and the bracelets and the wreathed work and the finger-rings and the ornaments for the right hand, 21 22 23 and the ear-rings and the garments with scarlet borders and the garments with purple grounds and the shawls to be worn in the house and the Spartan transparent dresses and those made of fine linen and the purple ones and the scarlet ones and the fine linen, interwoven with gold and purple and the light coverings for couches. 24 And there shall be instead of a sweet smell, dust; and instead of a girdle, you shall gird yourself with a rope; and instead of a golden ornament for the head, you shall have baldness on account of your works; and instead of a tunic with a scarlet ground, you shall gird yourself with sackcloth. 25 And your most beautiful son whom you love shall fall by the sword; and your mighty men shall fall by the sword and shall be brought low. 26 The stores of your ornaments shall mourn and you shall be left alone and shall be levelled with the ground.

4

4:1 And seven women shall take hold of one man, saying: We will eat our own bread and wear our own raiment: only let your name be called upon us and take away our reproach.

2 And in that day God shall shine
gloriously in counsel on the earth, to
exalt and glorify the remnant of Israel.
3 It shall be, that the remnant left in
Zion and the remnant left in Jerusalem,
even all that are appointed to life in
Jerusalem, shall be called holy. 4 For
the Lord shall wash away the filth of
the sons and daughters of Zion and
shall purge out the blood from the
midst of them, with the spirit of
judgment and the spirit of burning. 5
He shall come and it shall be with
regard to every place of mount Zion,
yes, all the region around it shall a
cloud overshadow by day and there
shall be as it were the smoke and light
of fire burning by night: and upon all
the glory shall be a defence. 6 It shall
be for a shadow from the heat and as a
shelter and a hiding place from
inclemency of weather and from rain.

5

5:1 Now, I will sing to my beloved
a song of my beloved concerning my
vineyard.

My beloved had a vineyard on a
high hill in a fertile place. 2 I made a
hedge round it and dug a trench and
planted a choice vine and built a tower
in the midst of it and dug a place for
the wine-vat in it: and I waited for it to
bring forth grapes and it brought forth
thorns. 3 And now, you dwellers in
Jerusalem and every man of Juda, judge
between me and my vineyard. 4 What
shall I do any more to my vineyard,
that I have not done to it? Whereas I
expected it to bring forth grapes, but it
has brought forth thorns. 5 And now I
will tell you what I will do to my
vineyard: I will take away its hedge and
it shall be for a spoil; and I will pull
down its walls and it shall be left to be
trodden down. 6 I will forsake my
vineyard; and it shall not be pruned,
nor dug and thorns shall come up upon
it as on barren land; and I will
command the clouds to rain no rain
upon it. 7 For the vineyard of the Lord
of Hosts is the house of Israel and the
men of Juda his beloved plant: I
expected it to bring forth judgment and
it brought forth iniquity; and not
righteousness, but a cry.

8 Woe to those who join house to
house and add field to field, that they
may take away something of their
neighbor's: will you dwell alone upon
the land? 9 For these things have
reached the ears of the Lord of Hosts:
for though many houses should be
built, many and fair houses shall be
desolate and there shall be no
inhabitants in them. 10 For where ten
yoke of oxen plough the land shall
yield one jar-full, He that sows six jars
shall produce three measures.

11 Woe to those who rise up in the
morning and follow strong drink; who
wait at it till evening: for the wine shall
inflame them. 12 For they drink wine
with harp and psaltery and drums and
pipes: but they regard not the works of
the Lord and consider not the works of
his hands.

13 Therefore my people have been
taken captive, because they know not
the Lord: and there has been a
multitude of dead bodies, because of
hunger and of thirst for water. 14
Therefore hades has enlarged its desire
and opened its mouth without ceasing:
and her glorious and great and her rich
and her repulsive men shall go down
into it. 15 The mean man shall be
brought low and the great man shall be
disgraced and the lofty eyes shall be
brought low. 16 But the Lord of Hosts
shall be exalted in judgment and the
holy God shall be glorified in
righteousness. 17 And those who were
spoiled shall be fed as bulls and lambs
shall feed on the waste places of those
who are taken away.

18 Woe to those who draw sins to
them as with a long rope and iniquities
as with a thong of the heifer's yoke: 19
who say, Let him speedily hasten what
he will do, that we may see it: Let the
counsel of the Holy One of Israel come,
that we may know it. 20 Woe to those
who call evil good and good evil; who
make darkness light and light darkness;
who make bitter sweet and sweet

bitter. 21 Woe to those who are wise in their own conceit and knowing in their own sight. 22 Woe to the strong ones of you that drink wine and the mighty ones that mingle strong drink: 23 who justify the ungodly for rewards and take away the righteousness of the righteous.

24 Therefore as stubble shall be burnt by a coal of fire and shall be consumed by a violent flame, their root shall be as chaff and their flower shall go up as dust: for they rejected the law of the Lord of Hosts and insulted the word of the Holy One of Israel. 25 Therefore the Lord of Hosts was greatly angered against his people, He reached forth his hand upon them and stroke them: and the mountains were troubled and their carcasses were as dung in the midst of the way: yet for all this his anger has not been turned away, but his hand is yet raised.

26 Therefore shall he lift up a signal to the nations that are afar and shall hiss for them from the end of the earth; and, behold, they are coming very quickly. 27 They shall not hunger nor be weary, neither shall they slumber nor sleep; neither shall they loose their girdles from their loins, neither shall their shoe-latchets be broken. 28 Whose arrows are sharp and their bows bent; their horses' hoofs are counted as solid rock: their chariot-wheels are as a storm. 29 They rage as lions and draw near as a young lions: He shall seize and roar as a wild beast, He shall cast them forth and there shall be none to deliver them. 30 He shall roar on account of them in that day, as the sound of the swelling sea; and they shall look to the land, and, behold, there shall be thick darkness in their perplexity.

6

6:1 It came to pass in the year in which king Ozias died, that I saw the Lord sitting on a high and exalted throne and the house was full of his glory. 2 And seraphim stood around him: each one had six wings: and with two they covered their face and with two they covered their feet and with two they flew. 3 And one cried to the other and they said: Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory.

4 The lintel shook at the voice they uttered and the house was filled with smoke. 5 I said: Woe is me, for I am pricked to the heart; for being a man and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with my eyes the King, the Lord of Hosts. 6 And there was sent to me one of the seraphim, He had in his hand a coal, which he had taken off the altar with the tongs: 7 He touched my mouth and said: Behold, this has touched your lips and will take away your iniquities and will purge off your sins.

8 I heard the voice of the Lord, saying: Whom shall I send and who will go to this people? I said: behold, I am here, send me. He said: Go and say to this people, 9 you shall hear indeed, but you shall not understand; and you shall see indeed, but you shall not perceive. 10 For the heart of this people has become gross and their ears are dull of hearing and their eyes have they closed; for fear that they should see with their eyes and hear with their ears and understand with their heart and be converted and I should heal them. 11 I said: How long, O Lord? He said: Until cities be deserted because of their not being inhabited and the houses because of there being no men and the land shall be left desolate. 12 And after this God shall remove the men far off and those who are left upon the land shall be multiplied. 13 And yet there shall be a tenth upon it and again it shall be for a spoil, as a turpentine tree and as an acorn when it falls out of its husk.

7

7:1 It came to pass in the days of Achaz the son of Joatham, the son of Ozias, king of Juda, there came up

Rasim king of Aram and Phakee son of Romelias, king of Israel, against Jerusalem to war against it, but they do you think not take it. 2 And a message was brought to the house of David, saying: Aram has conspired with Ephraim. And his soul was amazed and the soul of his people, as in a wood a tree is moved by the wind. 3 The Lord said to Isaiah, Go forth to meet Achaz, you and your son Jasub who is left, to the pool of the upper way of the fuller's field. 4 You shall say to him, Take care to be quiet and fear not, neither let your soul be disheartened because of these two smoking firebrands: for when my fierce anger is over, I will heal again. 5 And as for the son of Aram and the son of Romelias, since they have devised an evil counsel, saying: 6 We will go up against Judea and having conferred with them we will turn them away to our side and we will make the son of Tabeel king of it; 7 thus says the Lord of Hosts, This counsel shall not abide, nor come to pass. 8 But the head of Aram is Damascus and the head of Damascus, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from being a people. 9 The head of Ephraim is Somoron and the head of Somoron the son of Romelias: but if you believe not, neither will you at all understand.

10 The Lord again spoke to Achaz, saying: 11 Ask for yourself a sign of the Lord your God, in the depth or in the height. 12 And Achaz said: I will not ask, neither will I tempt the Lord. 13 He said: Hear you now, O house of David; is it a little thing for you to contend with men? And how do you contend against the Lord? 14 Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive in the womb and shall bring forth a son and you shall call his name Emmanuel. 15 Butter and honey shall he eat, before he knows either to prefer evil or choose the good. 16 For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which you are afraid of because of the two kings.

17 But God shall bring upon you and upon your people and upon the house of your father, days which have never come, from the day that Ephraim took away from Juda the king of the Assyrians. 18 It shall come to pass in that day that the Lord shall hiss for the flies, which insect shall rule over a part of the river of Egypt and for the bee which is in the land of the Assyrians. 19 They all shall enter into the clefts of the land and into the holes of the rocks and into the caves and into every ravine. 20 In that day, the Lord shall shave with the hired razor of the king of Assyria beyond the river the head and the hairs of the feet and will remove the beard. 21 It shall come to pass in that day, that a man shall rear a heifer and two sheep. 22 It shall come to pass from their drinking an abundance of milk, that every one that is left on the land shall eat butter and honey.

23 It shall come to pass in that day, for every place where there shall be a thousand vines at a thousand shekels, they shall become barren land and thorns. 24 Men shall enter to that place with arrow and bow; for all the land shall be barren ground and thorns. 25 And every mountain shall be certainly ploughed: there shall no fear come to that place: for there shall be from among the barren ground and thorns that whereon cattle shall feed and oxen shall tread.

8

8:1 The Lord said to me: Take to yourself a volume of a great new book and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand. 2 And make me witnesses of faithful men, Urias and Zacharias the son of Barachias. 3 I went in to the prophetess; and she conceived and bore a son. The Lord said to me: Call his name, Spoil quickly, plunder speedily. 4 For before the child shall know how to

call his father or his mother, he[1] shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 The Lord spoke to me yet again, saying: 6 Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin and the son of Romelias to be king over you; 7 therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, even the king of the Assyrians and his glory: He shall come up over every valley of yours and shall walk over every wall of yours: 8 He shall take away from Juda every man who shall be able to lift up his head and every one able to accomplish anything; and his camp shall fill the breadth of your land, O God with us.

9 Know, you Gentiles and be conquered; hearken you, even to the extremity of the earth: be conquered, after you strengthened yourselves; for even if you should again strengthen yourselves, you shall again be conquered. 10 And whatsoever counsel you shall take, the Lord shall bring it to nought; and whatsoever word you shall speak, it shall not stand among you: for God is with us. 11 Thus says the Lord, With a strong hand they revolt from the course of the way of this people, saying: 12 Let them not say, It is hard, for whatsoever this people says, is hard: but fear not you their fear, neither be dismayed. 13 Sanctify you the Lord himself; He shall be your fear. 14 If you shall trust in him, he shall be to you for a sanctuary; and you shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare and the dwellers in Jerusalem in a pit. 15 Therefore many among them shall be weak and fall and be crushed; and they shall draw nigh and men shall be taken securely. 16 Then shall those who seal themselves that they may not learn the law be made manifest.

17 And one shall say, I will wait for God, who has turned away his face from the house of Jacob and I will trust in him. 18 Behold I and the children which God has given me: and they shall be for signs and wonders in the house of Israel from the Lord of Hosts, who dwells in mount Zion. 19 If they should say to you, Seek those who have in them a divining spirit and those who speak out of the earth, those who speak vain words, who speak out of their belly: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living? 20 For he has given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it. 21 And famine shall come terribly upon you and it shall come to pass, that when you shall be hungry, you shall be grieved and you shall speak ill of the prince and your fathers' ordinances: and they shall look up to heaven above, 22 and they shall look on the earth below and behold severe distress and darkness, affliction and anguish and darkness so that one cannot see; He that is in anguish shall not be distressed only for a time.

9

9:1 Drink this first. Act quickly, O land of Zabulon, land of Nephthalim and the rest inhabiting the sea-coast and the land beyond Jordan, Galilee of the Gentiles.

2 O people walking in darkness, behold a great light: you that dwell in the region and shadow of death, a light shall shine upon you. 3 The multitude of the people which you have brought down in your joy, they shall even rejoice before you as those who rejoice in harvest and as those who divide the spoil. 4 Because the yoke that was laid upon them has been taken away and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madiam. 5 For they shall compensate for every garment that has been acquired by deceit and all raiment

[1] Brenton has "one"

with restitution; and they shall wish they were burnt[1] with fire.

6 For unto us a child is born and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, Wonderful Counsellor, Mighty God, Potentate, Father of the Age to Come; [2]for I will bring peace upon the princes and health to him. 7 His government shall be great and of his peace there is no end: it shall be upon the throne of David and upon his kingdom, to establish it and to support it with judgment and with righteousness, from henceforth and forever. The seal of the Lord of Hosts shall perform this.

8 The Lord has sent death upon Jacob and it has come upon Israel. 9 All the people of Ephraim and those who dwelt in Samaria shall know, who say in their pride and lofty heart, 10 The bricks are fallen down, but come, let us hew stones and cut down sycamores and cedars, Let us build for ourselves a tower. 11 And God shall dash down those who rise up against him on mount Zion and shall scatter his enemies; 12 even Syria from the rising of the sun and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this his anger is not turned away, but still his hand is exalted.

13 But the people turned not until they were stricken and they sought not the Lord. 14 So the Lord took away from Israel the head and tail, great and small, in one day: 15 the old man and those who respect persons, this is the head; and the prophet teaching unlawful things, he is the tail. 16 And those who pronounce this people blessed shall mislead them; and they mislead those who they may devour them. 17 Therefore the Lord shall not take pleasure in their young men, neither shall he has pity on their orphans or on their widows: for they are all transgressors and wicked and every mouth speaks unjustly. For all this his anger is not turned away, but his hand is yet exalted.

18 And iniquity shall burn as fire and shall be devoured by fire as dry grass: and it shall burn in the thickets of the wood and shall devour all that is around the hills. 19 The whole earth is set on fire because of the fierce anger of the Lord and the people shall be as men burnt by fire: no man shall pity his brother. 20 But one shall turn aside to the right hand, for he shall be hungry; and shall eat on the left and a man shall by no means be satisfied with eating the flesh of his own arm. 21 For Manasses shall eat the flesh of Ephraim and Ephraim the flesh of Manasses; for they shall besiege Juda together. For all this his anger is not turned away, but his hand is yet exalted.

10

10:1 Woe to those who write wickedness; for when they write they do write wickedness, 2 ing the cause of the poor, violently extorting the judgment of the needy ones of my people, that the widow may be a prey to them and the orphan a spoil. 3 And what will they do in the day of visitation? For affliction shall come to you from afar: and to whom will you flee for help? And where will you leave your glory, 4 that you may not fall into captivity?

For all this his wrath is not turned away, but his hand is yet exalted.

5 Woe to the Assyrians; the rod of my wrath and anger are in their hands. 6 I will send my wrath against a sinful nation and I will charge my people to take plunder and spoil and to trample the cities and to make them dust. 7 But he meant not thus, neither did he devise thus in his soul: but his mind shall change and that to destroy nations not a few. 8 If they should say to him, You alone are ruler; 9 then

[1] Brenton has "they shall be willing, if they were burnt with fire."
[2] Brenton has "For a child is born to us and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel."

shall he say, Have I not taken the country above Babylon and Chalanes, where the tower was built? And have I not taken Arabia and Damascus and Samaria? 10 As I have taken them, I will also take all the kingdoms: howl, you idols in Jerusalem and in Samaria. 11 For as I did to Samaria and her idols, so will I do also to Jerusalem and her idols. 12 It shall come to pass when the Lord shall have finished doing all things on Mount Zion and Jerusalem, that I will visit upon the proud heart, even upon the ruler of the Assyrians and upon the boastful haughtiness of his eyes. 13 For he said: I will act in strength and in the wisdom of my understanding I will remove the boundaries of nations and will spoil their strength. 14 I will shake the inhabited cities: and I will take with my hand all the world as a nest: and I will even take them as eggs that have been left; and there is none that shall escape me, or contradict me. 15 Shall the axe glorify itself without him that hews with it? Or shall the saw lift up itself without him that uses it, as if one should lift a rod or staff? But it shall not be so; 16 but the Lord of Hosts shall send dishonor upon your honor and burning fire shall be kindled upon your glory. 17 The light of Israel shall be for a fire, He shall sanctify him with burning fire and it shall devour the wood as grass. 18 In that day, the mountains shall be consumed and the hills and the forests and fire shall devour both soul and body: He that flees shall be as one fleeing from burning flame. 19 And those who are left of them shall be a small number and a child shall write them.

20 It shall come to pass in that day that the remnant of Israel shall no more join themselves with and the saved of Jacob shall no more trust in, those who injured them; but they shall trust in the Holy God of Israel, in truth. 21 The remnant of Jacob shall trust on the mighty God. 22 And though the people of Israel be as the sand of the sea, a remnant of them shall be saved. 23 He will finish the work and cut it short in righteousness: because the Lord will make a short work in all the world.

24 Therefore thus says the Lord of Hosts, Be not afraid, my people who dwell in Zion, of the Assyrians, because he shall strike you with a rod: for I am bringing a stroke upon you, that you may see the way of Egypt. 25 For yet a little while and the indignation shall cease: but my wrath shall be against their council. 26 And God will stir up enemies against them, according to the stroke of Madiam in the place of affliction: and his wrath shall be by the way of the sea, even to the way that leads to Egypt. 27 It shall come to pass in that day, that his yoke shall be taken away from your shoulder and his fear from you and the yoke shall be destroyed from off your shoulders.

28 For he shall arrive at the city of Angai and shall pass on to Maggedo and shall lay up his stores in Machmas. 29 He shall pass by the valley and shall arrive at Angai: fear shall seize upon Rama, the city of Saul. 30 The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth. 31 Madebena also is amazed and the inhabitants of Gibbir.

32 Exhort you them today to remain in the way: exhort you beckoning with the hand the mountain, the daughter of Zion, even you hills that are in Jerusalem. 33 Behold, the Lord, the Lord of Hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed and the lofty shall be brought low: 34 and the lofty ones shall fall by the sword and the Lebanon shall fall with his lofty ones.

11

11:1 And there shall come forth a rod out of the root of Jesse and a blossom shall come up from his root: 2 and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and

godliness shall fill him; 3 the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report: 4 but he shall judge the cause of the lowly and shall reprove the lowly of the earth: He shall strike the earth with the word of his mouth and with the breath of his lips shall he destroy the ungodly one. 5 He shall have his loins girded with righteousness and his sides clothed with truth.

6 The wolf shall feed with the lamb and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them. 7 The ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox. 8 An infant shall put his hand on the holes of asps and on the nest of young asps. 9 They shall not hurt, nor shall they at all be able to destroy any one on my holy mountain: for the whole world is filled with the knowledge of the Lord, as much water covers the seas. 10 And in that day there shall be a root of Jesse, He that shall arise to rule over the Gentiles; in him shall the Gentiles trust and his rest shall be glorious. 11 It shall be in that day, that the Lord shall again show his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians and that from Egypt and from the country of Babylon and from Ethiopia and from the Elamites and from the rising of the sun and out of Arabia. 12 He shall lift up a standard for the nations, He shall gather the lost ones of Israel, He shall gather the dispersed of Juda from the four corners of the earth. 13 The envy of Ephraim shall be taken away and the enemies of Juda shall perish: Ephraim shall not envy Juda and Juda shall not afflict Ephraim. 14 They shall fly in the ships of the Philistines: they shall at the same time spoil the sea and those who come from the east and Idumea: and they shall lay their hands on Moab first; but the children of Ammon shall first obey them

15 The Lord shall make desolate the sea of Egypt; He shall lay his hand on the river with a strong wind, He shall strike the seven channels, so that men shall pass through it dry-shod. 16 And there shall be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt.

12

12:1 And in that day you shall say, I will bless you, O Lord; for you were angry with me, but you have turned aside your wrath and have pitied me. 2 Behold, my God is my Savior; I will trust in him and not be afraid: for the Lord is my glory and my praise and has become my salvation. 3 Draw you therefore water with joy out of the wells of salvation. 4 And in that day you shall say, sing to the Lord, call aloud upon his name, proclaim his glorious deeds among the Gentiles; make mention that his name is exalted. 5 Sing praise to the name of the Lord; for he has done great things: declare this in all the earth. 6 Exalt and rejoice, you that dwell in Zion: for the Holy One of Israel is exalted in the midst of her.

13

13:1 THE VISION WHICH ESAIAS SON OF AMOS SAW AGAINST BABYLON.

2 Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open the gates, you rulers. 3 I give command and I bring them: giants are coming to fulfill my wrath, rejoicing at the same time and insulting. 4 A voice of many nations on the mountains, even like to that of many nations; a voice of kings and nations gathered together: the Lord of Hosts has given command to a war-like nation, 5 to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors are coming to destroy all the world.

6 Howl you, for the day of the Lord
is near and destruction from God shall
arrive. 7 Therefore every hand shall
become powerless and every soul of
man shall be dismayed. 8 The elders
shall be troubled and pangs shall seize
them, as of a woman in labor: and they
shall mourn one to another and shall be
amazed and shall change their
countenance as a flame. 9 For behold!
the day of the Lord is coming which
cannot be escaped, a day of wrath and
anger, to make the world desolate and
to destroy sinners out of it. 10 For the
stars of heaven and Orion and all the
host of heaven, shall not give their
light; and it shall be dark at sunrise and
the moon shall not give her light. 11 I
will command evils for the whole world
and will visit their sins on the ungodly:
and I will destroy the pride of
transgressors and will bring low the
pride of the haughty. 12 And those who
are left shall be more precious than
gold tried in the fire; and a man shall be
more precious than the stone that is in
Suphir. 13 For the heaven shall be
enraged and the earth shall be shaken
from her foundation, because of the
fierce anger of the Lord of Hosts, in the
day in which his wrath shall come on.
14 And those who are left shall be as a
fleeing fawn and as a stray sheep and
there shall be none to gather them: so
that a man shall turn back to his people
and a man shall flee to his own land. 15
For whoever shall be taken shall be
overcome; and those who are gathered
together shall fall by the sword. 16
They shall dash their children before
their eyes; and they shall spoil their
houses and shall take their wives.

17 Behold, I will stir up against
you the Medes, who do not regard
silver, neither have they need of gold.
18 They shall break the bows of the
young men; and they shall have no
mercy on your children; nor shall their
eyes spare your children. 19 And
Babylon, which is called glorious by the
king of the Chaldeans, shall be as when
God overthrew Sodoma and
Gomorrha. 20 It shall never be
inhabited, neither shall any enter into it
for many generations: neither shall the
Arabians pass through it; nor shall
shepherds at all rest in it. 21 But wild
beasts shall rest there; and the houses
shall be filled with howling; and
monsters shall rest there and devils
shall dance there, 22 and satyrs shall
dwell there; and hedgehogs shall make
their nests in their houses. It will come
soon and will not delay.

14

14:1 The Lord will have mercy on
Jacob and will yet choose Israel and
they shall rest on their land: and the
stranger shall be added to them, yes,
shall be added to the house of Jacob. 2
The Gentiles shall take them and bring
them into their place: and they shall
inherit them and they shall be
multiplied upon the land for servants
and handmaidens: and those who took
them captives shall become captives to
them; and those who had lordship over
them shall be under their rule.

3 It shall come to pass in that day,
that the Lord shall give you rest from
your sorrow and vexation and from
your hard servitude by which you did
serve them. 4 You shall take up this
lamentation against the king of
Babylon,

How has the extortioner ceased
and the taskmaster ceased! 5 The Lord
has broken the yoke of sinners, the
yoke of princes. 6 Having stricken a
nation in wrath, with an incurable
plague, smiting a nation with a
wrathful plague, which spared them
not, he rested in quiet. 7 All the earth
cries aloud with joy: 8 the trees also of
Lebanon rejoice against you and the
cedar of Lebanon, saying: From the
time that you have been laid low, no
one has come up to cut us down. 9
Hades from beneath is provoked to
meet you: all the great ones that have
ruled over the earth have risen up
together against you, those who have
raised up from their thrones all the
kings of the nations. 10 All shall
answer and say to you, You also have

been taken, even as we; and you are numbered amongst us. 11 Your glory has come down to hades and your great mirth: under you they shall spread corruption and the worm shall be your covering. 12 How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth. 13 But you said in your heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north: 14 I will go up above the clouds: I will be like the Most High. 15 But now you shall go down to hades, even to the foundations of the earth. 16 Those who see you shall wonder at you and say, This is the man that troubled the earth, that made kings to shake; 17 that made the whole world desolate and destroyed its cities; he loosed not those who were in captivity. 18 All the kings of the nations lie in honor, every man in his house. 19 But you shall be cast forth on the mountains, as a loathed carcass, with many dead who have been pierced with swords, going down to the grave. 20 As a garment defiled with blood shall not be pure, so neither shall you be pure; because you have destroyed my land and have slain my people: you shall not endure for ever, —thou an evil seed. 21 Prepare your children to be slain for the sins of their father; that they arise not and inherit the earth, nor fill the earth with wars. 22 I will rise up against them, says the Lord of Hosts and I will destroy their name and remnant and seed: thus says the Lord. 23 I will make the region of Babylon desert, so that hedgehogs shall dwell there and it shall come to nothing: and I will make it a pit of clay for destruction.

24 Thus says the Lord of Hosts, As I have said: so it shall be: and as I have purposed, so the matter shall remain: 25 even to destroy the Assyrians upon my land and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them and their glory shall be taken away from their shoulders. 26 This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations. 27 For what the Holy God has purposed, who shall frustrate? And who shall turn back his uplifted hand?

28 In the year in which king Achaz died this word came.

29 Rejoice not, all you Philistines, because the yoke of him that stroke you is broken: for out of the seed of the serpent shall come forth the young asps and their young shall come forth flying serpents, 30 The poor shall be fed by him and poor men shall rest in peace: but he shall destroy your seed with hunger and shall destroy your remnant. 31 Howl, you gates of cities; let the cities be troubled and cry, even all the Philistines: for smoke is coming from the north and there is no possibility of living. 32 And what shall the kings of the nations answer? That the Lord has founded Zion and by him the poor of the people shall be saved.

15

15:1 THE WORD AGAINST THE LAND OF MOAB.

By night the land of Moab shall be destroyed; for by night the wall of the land of Moab shall be destroyed. 2 Grieve for yourselves; for even Debon, where your altar is, shall be destroyed: to that place shall you go up to weep, over Nabau of the land of Moab: howl! Baldness shall be on every head and all arms shall be wounded. 3 Gird yourselves with sackcloth in her streets: and lament upon her roofs and in her streets and in her ways; howl all of you with weeping. 4 For Esebon and Eleale have cried: their voice was heard to Jassa: therefore the loins of the region of Moab cry aloud; her soul shall know. 5 The heart of the region of Moab cries within her to Segor; for it is as a heifer of three years old: and on the ascent of Luith they shall go up to you weeping by the way of Aroniim: she cries, Destruction and trembling. 6 The water of Nemerim shall be desolate and

its grass shall fail: for there shall be no green grass. 7 Shall Moab even thus be delivered? For I will bring the Arabians upon the valley and they shall take it. 8 For the cry has reached the border of the region of Moab, even of Agalim; and her howling has gone as far as the well of Ælim. 9 The water of Dimon shall be filled with blood: for I will bring Arabians upon Dimon and I will take away the seed of Moab and Ariel and the remnant of Adama.

16

16:1 I will send as it were reptiles on the land: is not the mount of the daughter of Zion a desolate rock? 2 For you shall be as a young bird taken away from a bird that has flown: even you shall be so, daughter of Moab: and then do you, O Arnon, 3 take farther counsel and continually make you a shelter from grief: they flee in darkness at mid-day; they are amazed; be not you led captive. 4 The fugitives of Moab shall sojourn with you; they shall be to you a shelter from the face of the pursuer: for your alliance has been taken away and the oppressing ruler has perished from off the earth. 5 And a throne shall be established with mercy; and one shall sit upon it with truth in the tabernacle of David, judging and earnestly seeking judgments and hasting righteousness.

6 We have heard of the pride of Moab; he is very proud. I have cut off his pride: your prophecy shall not be thus, no not thus. 7 Moab shall howl; for all shall howl in the land of Moab: but you shall care for those who dwell in Seth and you shall not be ashamed. 8 The plains of Esebon shall mourn, the vine of Sebama: swallowing up the nations, trample you her vines, even to Jazer: you shall not come together; wander you in the desert: those who were sent are deserted, for they have gone over to the sea. 9 Therefore will I weep as with the weeping of Jazer for the vine of Sebama; Esebon and Eleale have cast down your trees; for I will trample on your harvest and on your vintages and all your plants shall fall. 10 And gladness and rejoicing shall be taken away from the vineyards; and they shall not at all tread wine into the vats; for the vintage has ceased. 11 Therefore my belly shall sound as a harp for Moab and you have repaired my inward parts as a wall. 12 It shall be to your shame, (for Moab is wearied at the altars,) that he shall go in to its idols to pray, but they shall not be at all able to deliver him.

13 This is the word which the Lord spoke against Moab when he spoke. 14 And now I say, in three years, of the years of a hireling, the glory of Moab shall be dishonored with all his great wealth; He shall be left few in number and not honored.

17

17:1 THE WORD AGAINST DAMASCUS.

Behold, Damascus shall be taken away from among cities and shall become a ruin; 2 abandoned for ever, to be a fold and resting-place for flocks and there shall be none to go after them. 3 And she shall no longer be a strong place for Ephraim to flee to and there shall no longer be a kingdom in Damascus, or a remnant of Syrians; for you are no better than the children of Israel, even than their glory; thus says the Lord of Hosts. 4 There shall be in that day a failure of the glory of Jacob and the riches of his glory shall be shaken. 5 It shall be as if one should gather standing corn and reap the grain of the ears; and it shall be as if one should gather ears in a rich valley; 6 and as if there should be left stubble in it, or as it were the berries of an olive tree, two or three on the topmost bough, or as if four or five should be left on their branches; thus says the Lord, the God of Israel.

7 In that day, a man shall trust in him that made him and his eyes shall have respect to the Holy One of Israel. 8 They shall not at all trust in their altars, nor in the works of their hands, which their fingers made; and they

shall not look to the trees, nor to their abominations.

9 In that day, your cities shall be deserted, as the Amorites and the Evaeans deserted theirs, because the of children of Israel; and they shall be desolate. 10 Because you have forsaken God your Savior and have not been mindful of the Lord your helper; therefore shall you plant a false plant and a false seed. 11 In the day by which you shall plant you shall be deceived; but if you sow in the morning, the seed shall spring up for a crop in the day by which you shall obtain an inheritance and as a man's father, you shall obtain an inheritance for your sons.

12 Woe to the multitude of many nations, as the swelling sea, so shall you be confounded; and the force of many nations shall sound like water; 13 many nations like much water, as when much water rushes violently: and they shall drive him away and pursue him afar, as the dust of chaff when men winnow before the wind and as a storm whirling the dust of the wheel.

14 Toward evening and there shall be grief; before the morning, He shall not be. This is the portion of those who spoiled you and the inheritance to those who robbed you of your inheritance.

18

18:1 Woe to you, you wings of the land of ships, beyond the rivers of Ethiopia. 2 He sends messengers by the sea and paper letters on the water: for swift messengers shall go to a lofty nation and to a strange and harsh people. Who is beyond it? A nation not looked for and trodden down. 3 Now, all the rivers of the land shall be inhabited as an inhabited country; their land shall be as when a signal is raised from a mountain; it shall be audible as the sound of a trumpet. 4 For thus said the Lord to me, There shall be security in my city, as the light of noonday heat and it shall be as a cloud of dew in the day of harvest. 5 Before the reaping time when the flower has been completely formed and the unripe grape has put forth its flower and blossomed, then shall he take away the little clusters with pruning-hooks and shall take away the small branches and cut them off; 6 He shall leave them together to the birds of the sky and to the wild beasts of the earth: and the fowls of the sky shall be gathered upon them and all the beasts of the land shall come upon him. 7 In that time shall presents be brought to the Lord of Hosts from a people afflicted and peeled and from a people great from henceforth and for ever; a nation hoping and yet trodden down, which is in a part of a river of his land, to the place where is the name of the Lord of Hosts, the mount Zion.

19

19:1 THE VISION OF EGYPT.

Behold, the Lord sits on a swift cloud and shall come to Egypt: and the idols of Egypt shall be moved at his presence and their heart shall faint within them. 2 The Egyptians shall be stirred up against the Egyptians: and a man shall fight against his brother and a man against his neighbor, city against city and law against law. 3 The spirit of the Egyptians shall be troubled within them; and I will frustrate their counsel: and they shall enquire of their gods and their images and those who speak out of the earth and those who have in them a divining spirit. 4 I will deliver Egypt into the hands of men, of cruel lords; and cruel kings shall rule over them: thus says the Lord of Hosts. 5 The Egyptians shall drink the water that is by the sea, but the river shall fail and be dried up. 6 The streams shall fail and the canals of the river; and every reservoir of water shall be dried up, in every marsh also of reed and papyrus. 7 All the green herbage around the river and everything sown by the side of the river, shall be blasted with the wind and dried up. 8 The fishermen shall groan and all that cast a hook into the river shall groan; also those who cast nets and the anglers

shall mourn. 9 And shame shall come upon those who work fine flax and those who make fine linen. 10 And those who work at them shall be in pain and all that make beer shall be grieved and be pained in their souls. 11 The princes of Tanis shall be fools: as for the king's wise counsellors, their counsel shall be turned into folly: how will you say to the king, we are sons of wise men, sons of ancient kings? 12 Where are now your wise men? Let them declare to you and say, What has the Lord of Hosts purposed upon Egypt? 13 The princes of Tanis have failed and the princes of Memphis are lifted up with pride and they shall cause Egypt to wander by tribes. 14 For the Lord has prepared for them a spirit of error and they have caused Egypt to err in all their works, as one staggers who is drunk and vomits also. 15 And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

16 But in that day the Egyptians shall be as women, in fear and in trembling because of the hand of the Lord of Hosts, which he shall bring upon them. 17 The land of the Jews shall be for a terror to the Egyptians: whoever shall name it to them, they shall fear, because of the counsel which the Lord of Hosts has purposed concerning it. 18 In that day, there shall be five cities in Egypt speaking the language of C'anaan and swearing by the name of the Lord of Hosts; one city shall be called the city of Asedec. 19 In that day, there shall be an altar to the Lord in the land of the Egyptians and a pillar to the Lord by its border. 20 It shall be for a sign to the Lord for ever in the land of Egypt: for they shall presently cry to the Lord because of those who afflict them, He shall send them a man who shall save them; he shall judge and save them. 21 The Lord shall be known to the Egyptians and the Egyptians shall know the Lord in that day; and they shall offer sacrifices and shall vow vows to the Lord and pay them. 22 The Lord shall strike the Egyptians with a stroke and shall completely heal them: and they shall return to the Lord, He shall hear them and thoroughly heal them. 23 In that day, there shall be a way from Egypt to the Assyrians and the Assyrians shall enter into Egypt and the Egyptians shall go to the Assyrians and the Egyptians shall serve the Assyrians. 24 In that day, shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of Hosts has blessed, 25 saying: Blessed be my people that is in Egypt and that is among the Assyrians and Israel my inheritance.

20

20:1 In the year when Tanathan came to Azotus when he was sent by Arna king of the Assyrians and warred against Azotus and took it; 2 then the Lord spoke to Isaiah the son of Amos, saying: Go and take the sackcloth off your loins and loose your sandals from off your feet and do thus, going naked and barefoot. 3 The Lord said: As my servant Isaiah has walked naked and barefoot three years, there shall be three years for signs and wonders to the Egyptians and Ethiopians; 4 for thus shall the king of the Assyrians lead the captivity of Egypt and the Ethiopians, young men and old, naked and barefoot, having the shame of Egypt exposed. 5 The Egyptians being defeated shall be ashamed of the Ethiopians, in whom they had trusted; for they were their glory. 6 And those who dwell in this island shall say in that day, Behold, we trusted to flee to them for help, who do you think not save themselves from the king of the Assyrians: and how shall we be saved?

21

21:1 THE VISION OF THE DESERT.

As though a whirlwind should pass through the desert, coming from a desert, even from such a land, 2 so a fearful and a grievous vision was

declared to me: he that is treacherous deals treacherously, the transgressor transgresses. The Elamites are upon me and the ambassadors of the Persians come against me: now will I groan and comfort myself. 3 Therefore are my loins filled with feebleness and pangs have seized me as a woman in labor: I dealt wrongfully that I might not hear; I hasted that I might not see. 4 My heart wanders and transgression overwhelms me; my soul is occupied with fear. 5 Prepare the table, eat, drink: arise, you princes and prepare your shields. 6 For thus said the Lord to me, Go and station a watchman for yourself and declare whatever you shall see. 7 I saw two mounted horsemen and a rider on an ass and a rider on a camel. 8 Hearken with great attention and call you Urias to the watch-tower: the Lord has spoken. I stood continually during the day and I stood in the camp all night: 9 and, behold, he comes riding in a chariot and pair: He answered and said: Babylon is fallen, is fallen; and all her images and her idols have been crushed to the ground. 10 Hear, you that are left and you that are in pain, hear what things I have heard of the Lord of Hosts which the God of Israel has declared to us.

THE VISION OF IDUMEA.

11 Call to me out of Seir; guard you the bulwarks. 12 I watch in the morning and the night: if you would enquire, enquire and dwell by me. 13 You may dwell in the forest in the evening, or in the way of Daedan. 14 You that dwell in the country of Thaeman, bring water to meet him that is thirsty; 15 meet the fugitives with bread, because of the multitude of the slain and because of the multitude of those who lose their way and because of the multitude of swords and because of the multitude of bent bows and because of the multitude of those who have fallen in war. 16 For thus said the Lord to me, Yet a year, as the year of a hireling and the glory of the sons of Kedar shall fail: 17 and the remnant of the strong bows of the sons of Kedar shall be small: for the Lord God of Israel has spoken it.

22

22:1 THE WORD OF THE VALLEY OF SION.

What has happened to you, that now you are all gone up to the housetops which help you not? 2 The city is filled with shouting men: your slain are not slain with swords, nor are your dead those who have died in battle. 3 All your princes have fled and your captives are tightly bound and the mighty men in you have fled far away. 4 Therefore I said: Let me alone, I will weep bitterly; labor not to comfort me for the breach of the daughter of my people. 5 For it is a day of trouble and of destruction and of treading down and there is perplexity sent from the Lord of Hosts: they wander in the valley of Zion; they wander from the least to the greatest on the mountains. 6 The Elamites took their quivers and there were men mounted on horses and there was a gathering for battle. 7 It shall be that your choice valleys shall be filled with chariots and horsemen shall block up your gates. 8 They shall uncover the gates of Juda and they shall look in that day on the choice houses of the city. 9 They shall uncover the secret places of the houses of the citadel of David: and they saw that they were many and that one had turned the water of the old pool into the city; 10 and that they had pulled down the houses of Jerusalem, to fortify the wall of the city. 11 You procured to yourselves water between the two walls within the ancient pool: but you looked not to him that made it from the beginning and regarded not him that created it. 12 The Lord, the Lord of Hosts, called in that day for weeping and lamentation and baldness and for girding with sackcloth: 13 but they engaged in joy and gladness, slaying calves and killing sheep, so as to eat flesh and drink wine; saying: Let us eat and drink; for tomorrow we die. 14 These things are revealed in the ears of

the Lord of Hosts: for this sin shall not be forgiven you, until you die.

15 Thus says the Lord of Hosts, Go into the chamber, to Somnas the treasurer and say to him, Why are you here? 16 and what have you to do here, that you have here hewn yourself a tomb and made yourself a tomb on high and have graven for yourself a dwelling in the rock? 17 Behold now, the Lord of Hosts casts forth and will utterly destroy such a man and will take away your robe and your glorious crown, 18 and will cast you into a great and unmeasured land and there you shall die: He will bring your fair chariot to shame and the house of your prince to be trodden down. 19 You shall be removed from your stewardship and from your place. 20 It shall come to pass in that day, that I will call my servant Eliakim the son of Chelcias: 21 and I will put on him your robe and I will grant him your crown with power and I will give your stewardship into his hands: He shall be as a father to those who dwell in Jerusalem and to those who dwell in Juda. 22 I will give him the glory of David; He shall rule and there shall be none to speak against him: and I will give him the key of the house of David upon his shoulder; He shall open and there shall be none to shut; He shall shut and there shall be none to open. 23 I will make him a ruler in a sure place, He shall be for a glorious throne of his father's house. 24 And every one that is glorious in the house of his father shall trust in him, from the least to the greatest; and they shall depend upon him in that day. 25 Thus says the Lord of Hosts, The man that is fastened in the sure place shall be removed and be taken away and shall fall; and the glory that is upon him shall be utterly destroyed: for the Lord has spoken it.

23

23:1 THE WORD CONCERNING TYRE.

Howl, you ships of Carthage; for she has perished and men no longer arrive from the land of the Citians: she is led captive. 2 To whom are the dwellers in the island become like, the merchants of Phoenice, passing over the sea 3 in great waters, a generation of merchants? As when the harvest is gathered in, so are these traders with the nations. 4 Be ashamed, O Sidon: the sea has said: yes, the strength of the sea has said: I have not labored, nor brought forth, nor have I brought up young men, nor reared virgins. 5 Moreover, when it shall be heard in Egypt, sorrow shall seize them for Tyre. 6 Depart you to Carthage; howl, you that dwell in this island. 7 Was not this your pride from the beginning, before she was given up? 8 Who has devised this counsel against Tyre? Is she inferior? Or has she no strength? Her merchants were the glorious princes of the earth. 9 The Lord of Hosts has purposed to bring down all the pride of the glorious ones and to disgrace every glorious thing on the earth. 10 Till your land; for ships no more come out of Carthage. 11 And your hand prevails no more by sea, which troubled kings: the Lord of Hosts has given a command concerning C'anaan, to destroy its strength. 12 And men shall say, you shall no longer at all continue to insult and injure the daughter of Sidon: and if you depart to the Citians, neither there shall you have rest. 13 If you depart to the land of the Chaldeans, this also is laid waste by the Assyrians, for her wall is fallen. 14 Howl, you ships of Carthage: for your strong hold is destroyed.

15 It shall come to pass in that day, that Tyre shall be left seventy years, as the time of a king, as the time of a man: and it shall come to pass after seventy years, that Tyre shall be as the song of a harlot. 16 Take a harp, go about, O city, you harlot that have been forgotten; play well on the harp, sing many songs, that you may be remembered. 17 It shall come to pass after the seventy years, that God will visit Tyre and she shall be again

restored to her primitive state and she shall be a mart for all the kingdoms of the world on the face of the earth. 18 And her trade and her gain shall be holiness to the Lord: it shall not be gathered for them, but for those who dwell before the Lord, even all her trade, to eat and drink and be filled and for a covenant and a memorial before the Lord.

24

24:1 Behold, the Lord is about to lay waste the world and will make it desolate and will lay bare the surface of it and scatter those who dwell in it. 2 The people shall be as the priest and the servant as the lord and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower and the debtor as his creditor.

3 The earth shall be completely laid waste and the earth shall be utterly spoiled: for the mouth of the Lord has spoken these things. 4 The earth mourns and the world is ruined, the lofty ones of the earth are mourning. 5 And she has sinned because of her inhabitants; because they have transgressed the law and changed the ordinances, even the everlasting covenant. 6 Therefore a curse shall consume the earth, because its inhabitants have sinned: therefore the dwellers in the earth shall be poor and few men shall be left. 7 The wine shall mourn, the vine shall mourn, all the merry-hearted shall sigh. 8 The mirth of timbrels has ceased, the sound of the harp has ceased. 9 They are ashamed, they have not drunk wine; strong drink has become bitter to those who drink it. 10 All the city has become desolate: one shall shut his house so that none shall enter. 11 There is a howling for the wine everywhere; all the mirth of the land has ceased, all the mirth of the land has departed. 12 And cities shall be left desolate and houses being left shall fall to ruin.

13 All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done, 14 these shall cry aloud; and those who are left on the land shall rejoice together in the glory of the Lord: the water of the sea shall be troubled. 15 Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious.

16 O Lord God of Israel, from the ends of the earth we have heard wonderful things and there is hope to the godly: but they shall say, Woe to the despisers, that despise the law. 17 Fear and a pit and a snare, are upon you that dwell on the earth. 18 It shall come to pass, that he that flees from the fear shall fall into the pit; He that comes up out of the pit shall be caught by the snare: for windows have been opened in heaven and the foundations of the earth shall be shaken, 19 the earth shall be utterly confounded and the earth shall be completely perplexed. 20 It reels as a drunkard and one oppressed with wine and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it and it shall fall and shall not be able to rise.

21 And God shall bring his hand upon the host of heaven and upon the kings of the earth. 22 They shall gather its multitude into prisons and they shall shut them into a strong hold: after many generations they shall be visited. 23 The brick shall decay and the wall shall fall; for the Lord shall reign from out of Zion and out of Jerusalem and shall be glorified before his elders.

25

25:1 O Lord God, I will glorify you, I will sing to your name; for you have done wonderful things, even an ancient and faithful counsel. Amen. 2 For you have made cities a heap, even cities made strong that their foundations should not fall: the city of ungodly men shall not be built for ever. 3 Therefore shall the poor people bless you and cities of injured men shall bless you. 4 For you have been a helper to

every lowly city and a shelter to those who were disheartened because of poverty: you shall deliver them from wicked men: you have been a shelter of those who thirst and a refreshing air to injured men.

5 We were as faint-hearted men thirsting in Zion, because of ungodly men to whom you did deliver us. 6 The Lord of Hosts shall make a feast for all the nations: on this mount they shall drink gladness, they shall drink wine: 7 they shall anoint themselves with ointment in this mountain. Impart you all these things to the nations; for this is God's counsel upon all the nations. 8 Death has prevailed and swallowed men up; but again the Lord God has taken away every tear from every face. He has taken away the reproach of his people from all the earth: for the mouth off the Lord has spoken it. 9 And in that day they shall say, behold our God in whom we have trusted, He shall save us: this is the Lord; we have waited for him and we have exulted and will rejoice in our salvation.

10 God will give rest on this mountain and the country of Moab shall be trodden down, as they tread the floor with waggons. 11 He shall spread forth his hands, even as he also brings down man to destroy him: He shall bring low his pride in regard to the thing on which he has laid his hands. 12 He shall bring down the height of the refuge of the wall and it shall come down even to the ground.

26

26:1 In that day, they shall sing this song in the land of Judea; Behold a strong city; He shall make salvation its wall and bulwark. 2 Open you the gates, let the nation enter that keeps righteousness and keeps truth, 3 supporting truth and keeping peace: for on you, O Lord, 4 they have trusted with confidence for ever, the great, the eternal God; 5 who have humbled and brought down those who dwell on high you shall cast down strong cities and bring them to the ground. 6 The feet of the meek and lowly shall trample them.

7 The way of the godly is made straight: the way of the godly is also prepared. 8 For the way of the Lord is judgment: we have hoped in your name and on the remembrance of you, 9 which our soul longs for: my spirit seeks you very early in the morning, O God, for your commandments are a light on the earth: learn righteousness, you that dwell upon the earth. 10 For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of the Lord. 11 O Lord, your arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealously shall seize upon an untaught nation and now fire shall devour the adversaries. 12 O Lord our God, give us peace: for you have rendered to us all things. 13 O Lord our God, take possession of us: O Lord, we know not any other beside you: we name your name.

14 But the dead shall not see life, neither shall physicians by any means raise them up: therefore you have brought wrath upon them and slain them and have taken away every male of them. Bring more evils upon them, O Lord; 15 bring more evils on the glorious ones of the earth.

16 Lord, in affliction I remembered you; your chastening was to us with small affliction. 17 And as a woman in labor draws near to be delivered and cries out in her pain; so have we been to your beloved. 18 We have conceived, O Lord, because of your fear and have been in pain and have brought forth the breath of your salvation, which we have accomplished upon the earth: we shall not fall, but all that dwell upon the land shall fall. 19 The dead shall rise and those who are in the tombs shall be raised and those who are in the earth shall rejoice: for the dew from you is healing to them: but the land of the ungodly shall perish. 20 Go, my people, enter into your closets, shut your door, hide yourself for a little season, until

the anger of the Lord have passed away. 21 For, behold, the Lord is bringing wrath from his holy place upon the dwellers on the earth: the earth also shall disclose her blood and shall not cover her slain.

27

27:1 In that day, God shall bring his holy and great and strong sword upon the dragon, even the serpent that flees, upon the dragon, the crooked serpent: he shall destroy the dragon. 2 In that day, there shall be a fair vineyard and a desire to commence a song concerning it. 3 I am a strong city, a city in a siege: in vain shall I water it; for it shall be taken by night and by day the wall shall fall. 4 There is no woman that has not taken hold of it; who will set me to watch stubble in the field? Because of this enemy I have set her aside; therefore on this account the Lord has done all that he appointed. 5 I am burnt up; those who dwell in her shall cry, Let us make peace with him, let us make peace, 6 those who are coming are the children of Jacob. Israel shall bud and blossom and the world shall be filled with his fruit.

7 Shall he himself be thus stricken, even as he stroke? And as he slew, shall he be thus slain? 8 Fighting and reproaching he will dismiss them; did you not meditate with a harsh spirit, to kill them with a wrathful spirit? 9 Therefore shall the iniquity of Jacob be taken away; and this is his blessing when I shall have taken away his sin; when they shall have broken to pieces all the stones of the altars as fine dust and their trees shall not remain and their idols shall be cut off, as a thicket afar off. 10 The flock that dwelt there shall be left, as a deserted flock; and the ground shall be for a long time for pasture and there shall flocks lie down to rest. 11 And after a time there shall be in it no green thing because of the grass being parched. Come to this place, you woman that come from a sight; for it is a people of no understanding; therefore he that made them shall have no pity upon them, He that formed them shall have no mercy upon them.

12 It shall come to pass in that day that God shall fence men off from the channel of the river as far as Rhinocorura; but do you gather one by one the children of Israel. 13 It shall come to pass in that day that they shall blow the great trumpet and the lost ones in the land of the Assyrians shall come and the lost ones in Egypt and shall worship the Lord on the holy mountain in Jerusalem.

28

28:1 Woe to the crown of pride, the hirelings of Ephraim, the flower that has fallen from the glory of the top of the fertile mountain, those who are drunk without wine. 2 Behold, the anger of the Lord is strong and severe, as descending hail where there is no shelter, violently descending; as a great body of water sweeping away the soil, he shall make rest for the land. 3 The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet. 4 The fading flower of the glorious hope on the top of the high mountain shall be as the early fig; he that sees it, before he takes it into his hand, will desire to swallow it down.

5 In that day, the Lord of Hosts shall be the crown of hope, the woven crown of glory, to the remnant of the people. 6 They shall be left in the spirit of judgment for judgment and for the strength of those who hinder slaying. 7 For these have trespassed through wine; they have erred through strong drink: the priest and the prophet are mad through strong drink, they are swallowed up because of wine, they have staggered through drunkness; they have erred: this is their vision. 8 A curse shall devour this counsel, for this is their counsel for the sake of covetousness. 9 To whom have we reported evils? And to whom have we reported a message? Even to those who

are weaned from the milk, who are drawn from the breast. 10 Except you affliction on affliction, hope upon hope: yet a little and yet a little, 11 because of the contemptuous words of the lips, by means of another language: for they shall speak to this people, saying to them, 12 This is the rest to him that is hungry and this is the calamity: but they would not hear.

13 Therefore the oracle of God shall be to them affliction on affliction, hope on hope, yet a little and yet a little, that they may go and fall backward; and they shall be crushed and shall be in danger and shall be taken.

14 Therefore hear you the word of the Lord, you afflicted men and you princes of this people that is in Jerusalem. 15 Because you have said: We have made a covenant with hades and agreements with death; if the rushing storm should pass, it shall not come upon us: we have made falsehood our hope and by falsehood shall we be protected: 16 Therefore thus says the Lord, even the Lord,

Behold, I lay for the foundations of Zion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; He that believes on him shall by no means be ashamed. 17 I will cause judgment to be for hope and my compassion shall be for just measures and you that trust vainly in falsehood shall fall: for the storm shall by no means pass by you, 18 except it also take away your covenant of death and your trust in hades shall by no means stand: if the rushing storm should come upon you, you shall be beaten down by it. 19 Whenever it shall pass by, it shall take you; morning by morning it shall pass by in the day and in the night there shall be an evil hope.

Learn to hear, 20 you that are distressed; we cannot fight, but we are ourselves too weak for you to be gathered. 21 The Lord shall rise up as a mountain of ungodly men and shall be in the valley of Gabaon; he shall perform his works with wrath, even a work of bitterness and his wrath shall deal strangely and his destruction shall be strange. 22 Therefore do not you rejoice, neither let your bands be made strong; for I have heard of works finished and cut short by the Lord of Hosts, which he will execute upon all the earth.

23 Hearken and hear my voice; attend and hear my words. 24 Will the ploughman plough all the day? Or will he prepare the seed beforehand, before he tills the ground? 25 Does he not when he has levelled its surface, then sow the small black poppy, or cumin and afterward sow wheat and barley and millet and bread-corn in your borders? 26 So you shall be chastened by the judgment of your God and shall rejoice. 27 For the black poppy is not cleansed with harsh treatment, nor will a wagon-wheel pass over the cumin; but the black poppy is threshed with a rod and the cumin shall be eaten with bread; 28 for I will not be wroth with you for ever, neither shall the voice of my anger crush you. 29 These signs came forth from the Lord of Hosts. Take counsel, exalt vain comfort.

29

29:1 Alas for the city of Ariel, which David besieged. Gather you fruits year by year; eat you, for you shall eat with Moab. 2 For I will grievously afflict Ariel: and her strength and her wealth shall be mine. 3 I will compass you about like David and will raise a mound about you and set up towers round you. 4 And your words shall be brought down to the earth and your words shall sink down to the earth and your voice shall be as those who speak out of the earth and your voice shall be lowered to the ground. 5 But the wealth of the ungodly shall be as dust from a wheel and the multitude of those who oppress you as flying chaff and it shall be suddenly as a moment, 6 from the Lord of Hosts: for there shall be a visitation with thunder and earthquake and a loud noise, a rushing tempest and

devouring flame of fire. 7 The wealth of all the nations together, as many as have fought against Ariel and all those who war against Jerusalem and all who are gathered against her and those who distress her, shall be as one that dreams in sleep by night. 8 And as men drink and eat in sleep and when they have arisen, the dream is vain: and as a thirsty man dreams as if he drank and having arisen is still thirsty and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Zion.

9 Faint you and be amazed and be overpowered, not with strong drink nor with wine. 10 For the Lord has made you to drink a spirit of deep sleep; He shall close their eyes and the eyes of their prophets and of their rulers, who see secret things. 11 All these things shall be to you as the words of this sealed book, which if they shall give to a learned man, saying: Read this, he shall then say, I cannot read it, for it is sealed. 12 And this book shall be given into the hands of a man that is unlearned and one shall say to him, Read this; He shall say, I am not learned.

13 The Lord has said: This people draw near to me with their mouth and they honor me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men. 14 Therefore behold I will proceed to remove this people and I will remove them: and I will destroy the wisdom of the wise and will hide the understanding of the prudent. 15 Woe to those who deepen their counsel and not by the Lord. Woe to those who take secret counsel and whose works are in darkness and they say, Who has seen us? And who shall know us, or what we do? 16 Shall you not be counted as clay of the potter? Shall the thing formed say to him that formed it, You did not form me? Or the work to the maker, You have not made me wisely? 17 Is it not yet a little while and Lebanon shall be changed as the mountains of Chermel and Chermel shall be reckoned as a forest? 18 And in that day the deaf shall hear the words of the book and those who are in darkness and those who are in mist: the eyes of the blind shall see, 19 and the poor shall rejoice with joy because of the Lord and those who had no hope among men shall be filled with joy. 20 The lawless man has come to nought and the proud man has perished and those who transgress mischievously have been utterly destroyed: 21 and those who cause men to sin by a word: and men shall make all that reprove in the gates an offence, because they have unjustly turned aside the righteous.

22 Therefore thus says the Lord concerning the house of Jacob, whom he set apart from Abra'am, Jacob shall not now be ashamed, neither shall he now change countenance. 23 But when their children shall have seen my works, they shall sanctify my name for my sake and they sanctify the Holy One of Jacob and shall fear the God of Israel. 24 And those who erred in spirit shall know understanding and the murmurers shall learn obedience and the stammering tongues shall learn to speak peace.

30

30:1 Woe to the apostate children, says the Lord: you have framed counsel, not by me and covenants not by my Spirit, to add sins to sins: 2 even those who proceed to go down into Egypt, but they have not enquired of me, that they might be helped by Pharaoh and protected by the Egyptians. 3 For the protection of Pharaoh shall be to you a disgrace and there shall be a reproach to those who trust in Egypt. 4 For there are princes in Tanes, evil messengers. 5 In vain shall they labor in seeking to a people, which shall not profit them for help, but shall be for a shame and reproach.

6 THE VISION OF THE QUADRUPEDS IN THE DESERT.

In affliction and distress, where are the lion and young lion, for there come

also asps and the young of flying asps, there shall they be who bore their wealth on donkeys and camels to a nation which shall not profit them. 7 The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.

8 Now, then sit down and write these words on a tablet and in a book; for these things shall be for many long days and even for ever. 9 For the people is disobedient, false children, who would not hear the law of God: 10 who say to the prophets, Report not to us; and to those who see visions, Speak them not to us, but speak and report to us another error; 11 and turn us aside from this way; remove from us this path and remove from us the oracle of Israel.

12 Therefore thus says the Holy One of Israel, Because you have refused to obey these words and have trusted in falsehood; and because you have murmured and been confident in this respect: 13 therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand. 14 Its fall shall be as the breaking of an earthen vessel, as small fragments of a pitcher, so that you should not find among them a sherd, with which you might take up fire and with which you should draw a little water. 15 Thus says the Lord, the Holy Lord of Israel; When you shall turn and mourn, then you shall be saved; and you shall know where you wast when you did trust in vanities: then your strength became vain, yet you would not hearken: 16 but you said: We will flee upon horses; therefore shall you flee: and, We will be aided by swift riders; therefore shall those who pursue you be swift. 17 A thousand shall flee because of the voice of one and many shall flee on account of the voice of five; until you be left as a signal-post upon a mountain and as one bearing an ensign upon a hill.

18 The Lord will again wait, that he may pity you and will therefore be exalted that he may have mercy upon you: because the Lord your God is a judge: blessed are those who stay themselves upon him.

19 For the holy people shall dwell in Zion: and whereas Jerusalem has wept bitterly, saying: Pity me; he shall pity you: when he perceived the voice of your cry, he listened to you. 20 And though the Lord shall give you the bread of affliction and scant water, yet those who cause you to err shall no more at all draw near to you; for your eyes shall see those who cause you to err, 21 and your ears shall hear the words of those who went after you to lead you astray, who say, This is the way, let us walk in it, whether to the right or to the left. 22 You shall pollute the plated idols and you shall grind to powder the gilt ones and shall scatter them as the water of a removed woman and you shall thrust them forth as dung. 23 Then shall there be rain to the seed of your land; and the bread of the fruit of your land shall be plenteous and rich: and your cattle shall feed in that day in a fertile and spacious place. 24 Your bulls and your oxen that till the ground, shall eat chaff mixed with winnowed barley. 25 And there shall be upon every lofty mountain and upon every high hill, water running in that day when many shall perish and when the towers shall fall. 26 The light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold in the day when the Lord shall heal the breach of his people and shall heal the pain of your wound.

27 Behold, the name of the Lord comes after a long time, burning wrath: the word of his lips is with glory, a word full of anger and the anger of his wrath shall devour as fire. 28 And his breath, as rushing water in a valley, shall reach as far as the neck and be divided, to confound the nations for their vain error: error also shall pursue them and overtake them. 29 Must you always rejoice and go into my holy places continually, as those who keep a feast? And must you go with a pipe, as those who rejoice, into the mountain of the Lord, to the God of Israel? 30 The Lord shall make his glorious voice to

be heard and the wrath of his arm, to make a display with wrath and anger and devouring flame: he shall lighten terribly and his wrath shall be as water and violent hail. 31 For by the voice of the Lord the Assyrians shall be overcome, even by the stroke by which he shall strike them. 32 It shall happen to him from every side, that they from whom their hope of assistance was, in which he trusted, themselves shall war against him in turn with drums and with harp. 33 For you shall be required before your time: has it been prepared for you also to reign? No, God has prepared for you a deep trench, wood piled, fire and much wood: the wrath of the Lord shall be as a trench kindled with sulphur.

31

31:1 Woe to those who go down to Egypt for help, who trust in horses and chariots, for they are many; and in horses, which are a great multitude; and have not trusted in the Holy One of Israel and have not sought the Lord. 2 Therefore he has wisely brought evils upon them and his word shall not be frustrated; He shall rise up against the houses of wicked men and against their vain hope, 3 even an Egyptian, a man and not God; the flesh of horses and there is no help in them: but the Lord shall bring his hand upon them and the helpers shall fail and all shall perish together. 4 For thus said the Lord to me, As a lion would roar, or as a young lion with the prey which he has taken and cry over it, until the mountains are filled with his voice and the animals are awe-struck and tremble at the fierceness of his wrath: so the Lord of Hosts shall descend to fight upon the mount Zion, even upon her mountains. 5 As birds flying, so shall the Lord of Hosts defend; he shall defend Jerusalem, He shall rescue and save and deliver. 6 Turn, you children of Israel who devise a deep and sinful plan. 7 For in that day men shall renounce their silver idols and their golden idols, which their hands made. 8 The Assyrian shall fall: not the sword of a great man, nor the sword of a mean man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown: 9 for they shall be surrounded with rocks as with a trench and shall be worsted; He that flees shall be taken. Thus says the Lord, Blesses is he that has a seed in Zion and household friends in Jerusalem.

32

32:1 For, behold, a righteous king shall reign and princes shall govern with judgment. 2 And a man shall hide his words and be hidden, as from rushing water and shall appear in Zion as a rushing river, glorious in a thirsty land. 3 They shall no more trust in men, but they shall incline their ears to hear. 4 The heart of the weak ones shall attend to hear and the stammering tongues shall soon learn to speak peace. 5 They shall no more at all tell a fool to rule and your servants shall no more at all say, Be silent. 6 For the fool shall speak foolish words and his heart shall meditate vanities and to perform lawless deeds and to speak error against the Lord, to scatter hungry souls, He will cause the thirsty souls to be empty. 7 For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words and ruin the cause of the poor in judgment. 8 But the godly have devised wise measures and this counsel shall stand.

9 Rise up, you rich women and hear my voice; you confident daughters, hearken to my words. 10 Remember for a full year in pain, yet with hope: the vintage has been cut off; it has ceased, it shall by no means come again. 11 Be amazed, be pained, you confident ones: strip you, bare yourselves, gird your loins; 12 and beat your breasts, because of the pleasant field and the fruit of the vine. 13 As for the land of my people, the thorn and grass shall come upon it and joy shall be removed from every house. 14 As for the rich city, the houses are deserted; they shall abandon

the wealth of the city and the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures; 15 until the Spirit shall come upon you from on high and Chermel shall be desert and Chermel shall be counted for a forest. 16 Then judgment shall abide in the wilderness and righteousness shall dwell in Carmel. 17 The works of righteousness shall be peace; and righteousness shall ensure rest and the righteous shall be confident for ever. 18 And his people shall inhabit a city of peace and dwell in it in confidence and they shall rest with wealth. 19 If the hail should come down, it shall not come upon you; and those who dwell in the forests shall be in confidence, as those in the plain country. 20 Blessed are those who sow by every water, where the ox and ass tread.

33

33:1 Woe to those who afflict you; but no one makes you miserable: He that deals perfidiously with you do not deal perfidiously: those who deal perfidiously shall be taken and given up and as a moth on a garment, so shall they be spoiled. 2 Lord, have mercy upon us; for we have trusted in you: the seed of the rebellious is gone to destruction, but our deliverance was in a time of affliction. 3 Because of the terrible sound the nations were dismayed for fear of you and the heathen were scattered.

4 And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you. 5 The God who dwells on high is holy: Zion is filled with judgment and righteousness. 6 They shall be delivered up to the law: our salvation is our treasure: there are wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

7 Behold now, these shall be terrified with fear of you: those whom you feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace. 8 For the ways of these shall be made desolate: the terror of the nations has been made to cease and the covenant with these is taken away and you shall by no means deem them men. 9 The land mourns; Lebanon is ashamed: Saron has become marshes; Galilee shall be laid bare and Chermel.

10 Now, will I arise, says the Lord, now will I be glorified; now will I be exalted. 11 Now, shall you see, now shall you perceive; the strength of your breath, shall be vain; fire shall devour you. 12 The nations shall be burnt up; as a thorn in the field cast out and burnt up.

13 Those who are afar off shall hear what I have done; those who draw near shall know my strength. 14 The sinners in Zion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?

15 He that walks in righteousness, speaking rightly, hating transgression and iniquity and shaking his hands from gifts, stopping his ears that he should not hear the judgment of blood, shutting his eyes that he should not see injustice. 16 He shall dwell in a high cave of a strong rock: bread shall be given him and his water shall be sure. 17 You shall see a king with glory: your eyes shall behold a land from afar. 18 Your soul shall meditate terror. Where are the scribes? Where are the counsellors, where is he that numbers those who are growing up, 19 even the small and great people? With whom he took not counsel, neither did he understand a people of deep speech, so that a despised people should not hear and there is no understanding to him that hears.

20 Behold, city of Zion: your eyes shall see our salvation. Jerusalem,[1] a rich city, tabernacles which shall not be shaken, neither shall the pins of her

[1] Brenton has "Behold, the city Sion, our refuge, thine eyes shall behold Jerusalem"

tabernacle be moved for ever, neither shall her cords be at all broken: 21 for the name of the Lord is great to you: you shall have a place, even rivers and wide and spacious channels: you shall not go this way, neither a vessel with oars go thereby. 22 For my God is great: the Lord our judge shall not pass me by: the Lord is our prince, the Lord is our king; the Lord, he shall save us.

23 your cords are broken, for they had no strength: your meat has given way, it shall not spread the sails, it shall not bear a signal, until it be given up for plunder; therefore shall many lame men take spoil. 24 The people dwelling among them shall by no means say, I am in pain: for their sin shall be forgiven them.

34

34:1 Draw near, you nations; and hearken, you princes; let the earth hear and those who are in it; the world and the people that are in it. 2 For the wrath of the Lord is upon all nations and his anger upon the number of them, to destroy them and give them up to slaughter. 3 And their slain shall be cast forth and their corpses; and their ill savor shall come up and the mountains shall be made wet with their blood. 4 All the powers of the heavens shall melt and the sky shall be rolled up like a scroll: and all the stars shall fall like leaves from a vine and as leaves fall from a fig-tree.

5 My sword has been made drunk in heaven: behold, it shall come down upon Idumea and with judgment upon the people doomed to destruction. 6 The sword of the Lord is filled with blood, it is glutted with fat, with the blood of goats and lambs and with the fat of goats and rams: for the Lord has a sacrifice in Bosor and a great slaughter in Idumea. 7 The mighty ones shall fall with them and the rams and the bulls; and the land shall be soaked with blood and shall be filled with their fat. 8 For it is the day of judgment of the Lord and the year of the recompence of Zion in judgment. 9 And her valleys shall be turned into pitch and her land into sulphur; and her land shall be as pitch burning night and day; 10 and it shall never be quenched and her smoke shall go up: it shall be made desolate throughout her generations, 11 and for a long time birds and hedgehogs and ibises and ravens shall dwell in it: and the measuring line of desolation shall be cast over it and satyrs shall dwell in it. 12 Her princes shall be no more; for her kings and her great men shall be destroyed. 13 And thorns shall spring up in their cities and in her strong holds: and they shall be habitations of monsters and a court of ostriches. 14 And devils shall meet with satyrs and they shall cry one to the other: there shall satyrs rest, having found for themselves a place of rest. 15 There has the hedgehog made its nest and the earth has safely preserved its young: there have the deer met and seen one another's faces. 16 They passed by in full number and not one of them perished: they sought not one another; for the Lord commanded them and his Spirit gathered them. 17 He shall cast lots for them and his hand has portioned out their pasture, saying: you shall inherit the land for ever: they shall rest on it through all generations.

35

35:1 Be glad, you thirsty desert: let the wilderness exult and flower as the lily. 2 The desert places of Jordan shall blossom and rejoice; the glory of Lebanon has been given to it and the honor of Carmel; and my people shall see the glory o the Lord and the majesty of God.

3 Be strong, you relaxed hands and palsied knees. 4 Comfort one another, you fainthearted; be strong, fear not; behold, our God renders judgment, He will render it; he will come and save us. 5 Then shall the eyes of the blind be opened and the ears of the deaf shall hear. 6 Then shall the lame man leap as a hart and the tongue of the

stammerers shall speak plainly; for water has burst forth in the desert and a channel of water in a thirsty land. 7 The dry land shall become pools and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations and marshes. 8 There shall be there a pure way and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it and they shall not go astray. 9 And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf, shall walk in it, 10 and shall return and come to Zion with joy and everlasting joy shall be over their head; for on their head shall be praise and exultation and joy shall take possession of them: sorrow and pain and groaning have fled away.

36

36:1 Now, it came to pass in the fourteenth year of the reign of Ezekias, that Sennacherim, king of the Assyrians, came up against the strong cities of Judea and took them. 2 The king of the Assyrians sent Rabsaces out of Laches to Jerusalem to king Ezekias with a large force: He stood by the conduit of the upper pool in the way of the fuller's field. 3 And there went forth to him Heliakim the steward, the son of Chelcias and Somnas the scribe and Joach the son of Asaph, the recorder.

4 And Rabsaces said to them: Say to Ezekias, Thus says the great king, the king of the Assyrians, Why are you secure? 5 Is war carried on with counsel and mere words of the lips? And now on whom do you trust, that you rebell against me? 6 Behold, you trust on this bruised staff of reed, on Egypt: as soon as a man leans upon it, it shall go into his hand and pierce it: so is Pharaoh king of Egypt and all that trust in him. 7 But it you say, We trust in the Lord our God; 8 yet now make an agreement with my lord the king of the Assyrians and I will give you two thousand horses, if you shall be able to set riders upon them. 9 And how can you then turn to the face of the satraps? Those who trust on the Egyptians for horse and rider, are our servants. 10 And now, Have we come up against this land to fight against it without the Lord? The Lord said to me: Go up against this land and destroy it.

11 Then Eliakim and Somnas and Joach said to him: Speak to your servants in the Syrian tongue; for we understand it: and speak not to us in the Jewish tongue: and why then speak you in the ears of the men on the wall? 12 And Rabsaces said to them: Has my lord sent me to your lord or to you, to speak these words? Has he not sent me to the men that sit on the wall, that they may eat dung and drink their water together with you?

13 And Rabsaces stood and cried with a loud voice in the Jewish language and said: Hear you the words of the great king, the king of the Assyrians: 14 thus says the king, Let not Ezekias deceive you with words: he will not be able to deliver you. 15 Let not Ezekias say to you, That God will deliver you and this city will not at all be delivered into the hand of the king of the Assyrians. 16 Hearken not to Ezekias: thus says the king of the Assyrians, If you wish to be blessed, come out to me: and you shall eat every one of his vine and his fig-trees and you shall drink water out of your own cisterns: 17 until I come and take you to a land, like your own land, a land of corn and wine and bread and vineyards. 18 Let not Ezekias deceive you, saying: God will deliver you. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians? 19 Where is the god of Emath and Arphath? And where is the god of Eppharuaim? Have they been able to deliver Samaria out of my hand? 20 Which is the god of all these nations, that has delivered his land out of my hand, that God should deliver Jerusalem out of my hand? 21 They

were silent and none answered him a word; because the king had commanded that none should answer.

22 And Heliakim the son of Chelcias, the steward and Somnas the military scribe and Joach the son of Asaph, the recorder, came in to Ezekias, having their garments rent and they reported to him the words of Rabsaces.

37

37:1 It came to pass when king Ezekias heard it, that he rent his clothes and put on sackcloth and went up to the house of the Lord.

2 He sent Heliakim the steward and Somnas the scribe and the elders of the priests clothed with sackcloth, to Isaiah the son of Amos, the prophet. They said to him: Thus says Ezekias, 3 Today is a day of affliction and reproach and rebuke and anger: for the pangs have come upon the woman in labor, but she has not strength to bring forth. 4 May the Lord your God hear the words of Rabsaces, which the king of the Assyrians has sent, to reproach the living God, even to reproach with the words which the Lord your God has heard: therefore you shall pray to your Lord for these that are left.

5 So the servants of king Ezekias came to Isaiah. 6 Isaiah said to them: Thus shall you say to your master, Thus says the Lord, Be not you afraid at the words which you have heard, by which the ambassadors of the king of the Assyrians have reproached me, 7 Behold, I will send a blast upon him, He shall hear a report and return to his own country, He shall fall by the sword in his own land.

8 So Rabsaces returned and found the king of the Assyrians besieging Lobna: for he had heard that he had departed from Lachis. 9 And Tharaca king of the Ethiopians went forth to attack him. When he heard it, he turned aside and sent messengers to Ezekias, saying: 10 Thus shall you say to Ezekias king of Judea, Let not your God, in whom you trustest, deceive you, saying: Jerusalem shall not be delivered into the hand of the king of the Assyrians.

11 have you not heard what the kings of the Assyrians have done, how they have destroyed the whole earth? And shall you be delivered? 12 Have the gods of the nations which my fathers destroyed delivered them, both Gozan and Charrhan and Rapheth, which are in the land of Theemath? 13 Where are the kings of Emath? And where is the king of Arphath? And where is the king of the city of Eppharuaim and of Anagugana?

14 And Ezekias received the letter from the messengers and read it and went up to the house of the Lord and opened it before the Lord. 15 And Ezekias prayed to the Lord, saying:

16 O Lord of Hosts, God of Israel, who sit upon the cherubim, you alone are the God of every kingdom of the world: you have made heaven and earth. 17 Incline your ear, O Lord, hearken, O Lord; open your eyes, O Lord, look, O Lord: and behold the words of Sennacherim, which he has sent to reproach the living God. 18 For of a truth, Lord, the kings of the Assyrians have laid waste the whole world and all its countries, 19 and have cast their idols into the fire: for, they were no gods, but the work of men's hands, wood and stone; and they have cast them away. 20 But now, O Lord our God, deliver us from his hands, that every kingdom of the earth may know that you are God alone.

21 Isaiah the son of Amos was sent to Ezekias and said to him: Thus says the Lord, the God of Israel, I have heard your prayer to me concerning Sennacherim king of the Assyrians. 22 This is the word which God has spoken concerning him; The virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you. 23 Whom have you reproached and provoked? And against whom have you lifted up your voice? And have you not lifted up your eyes

on high against the Holy One of Israel? 24 For you have reproached the Lord by messengers; for you have said: With the multitude of chariots have I ascended to the height of mountains and to the sides of Lebanon; and I have cropped the height of his cedars and the beauty of his cypresses; and I entered into the height of the forest region: 25 and I have made a bridge and dried up the waters and every pool of water.

26 have you not heard of these things which I did of old? I appointed them from ancient times; but now have I manifested my purpose of desolating nations in their strong holds and those who dwell in strong cities. 27 I weakened their hands and they withered; and they became as dry grass on the house-tops and as grass. 28 But now I know your rest and your going out and your coming in. 29 And your wrath by which you have been enraged and your rancour has come up to me; therefore I will put a hook in your nose and a bit in your lips and will turn you back by the way by which you came.

30 And this shall be a sign to you, Eat this year what you have sown; and the second year that which is left: and the third year sow and reap and plant vineyards and eat the fruit of them. 31 And those who are left in Judea shall take root downward and bear fruit upward: 32 for out of Jerusalem there shall be a remnant and the saved ones out of mount Zion: the zeal of the Lord of Hosts shall perform this. 33 Therefore thus says the Lord concerning the king of the Assyrians, He shall not enter into this city, nor cast a weapon against it, nor bring a shield against it, nor make a rampart round it. 34 But by the way by which he came, by it shall he return and shall not enter into this city: thus says the Lord. 35 I will protect this city to save it for my own sake and for my servant David's sake.

36 The angel of the Lord went forth and killed out of the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning and found all these bodies dead. 37 And Sennacherim king of the Assyrians turned and departed and dwelt in Nineve. 38 And while he was worshiping Nasarach his country's god in the house, Adramelech and Sarasar his sons stroke him with swords; and they escaped into Armenia: and Asordan his son reigned in his stead.

38

38:1 It came to pass at that time, that Ezekias was sick even to death. Isaiah the prophet the son of Amos came to him and said to him: Thus says the Lord, Give orders concerning your house: for you shall die and not live. 2 And Ezekias turned his face to the wall and prayed to the Lord, saying: 3 Remember, O Lord, how I have walked before you in truth, with a true heart and have done that which was pleasing in your sight. And Ezekias wept bitterly. 4 The word of the Lord came to Isaiah, saying: Go and say to Ezekias, 5 Thus says the Lord, the God of David your father, I have heard your prayer and seen your tears: behold, I will add to your time fifteen years. 6 I will deliver you and this city out of the hand of the king of the Assyrians: and I will defend this city. 7 And this shall be a sign to you from the Lord, that God will do this thing; 8 behold, I will turn back the shadow of the degrees of the dial by which ten degrees on the house of your father the sun has gone down— I will turn back the sun the ten degrees; so the sun went back the ten degrees by which the shadow had gone down.

9 THE PRAYER OF EZEKIAS KING OF JUDEA when HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

10 I said in the end of my days, I shall go to the gates of the grave: I shall part with the remainder of my years. 11 I said: I shall no more at all see the salvation of God in the land of the living: I shall no more at all see the salvation of Israel on the earth: I shall

no more at all see man. 12 My life has failed from among my kindred: I have parted with the remainder of my life: it has gone forth and departed from me, as one that having pitched a tent takes it down again: my breath was with me as a weaver's web when she that weaves draws near to cut off the thread. 13 In that day, I was given up as to a lion until the morning: so has he broken all my bones: for I was so given up from day even to night. 14 As a swallow, so will I cry and as a dove, so do I mourn: for my eyes have failed with looking to the height of heaven to the Lord, who has delivered me and removed the sorrow of my soul. 16 Yes, O Lord, for it was told you concerning this; and you have revived my breath; and I am comforted and live. 17 For you have chosen my soul, that it should not perish: and you have cast all my sins behind me. 18 For those who are in the grave shall not praise you, neither shall the dead bless you, neither shall those who are in hades hope for your mercy. 19 The living shall bless you, as I also do: for from this day shall I make[1] children, who shall declare your righteousness, 20 O God of my salvation; and I will not cease blessing you with the psaltery all the days of my life before the house of God.

21 Now, Isaiah had said to Ezekias; Take a cake of figs and mash them and apply them as a plaster and you shall be well. 22 And Ezekias said: This is a sign to Ezekias, that I shall go up to the house of God.

39

39:1 At that time Marodach Baladan, the son of Baladan, the king of Babylonia, sent letters and ambassadors and gifts to Ezekias: for he had heard that he had been sick even to death and was recovered. 2 And Ezekias was glad of their coming, He showed them the house of his spices and of silver and gold and myrrh and incense and ointment and all the houses of his treasures and all that he had in his stores: and there was nothing in his house, nor in all his dominion, which Ezekias did not shew.

3 Isaiah the prophet came to king Ezekias and said to him: What say these men? And from where came they to you? And Ezekias said: They have come to me from a land afar off, from Babylon. 4 Isaiah said: What have they seen in your house? And Ezekias said: They have seen everything in my house; and there is nothing in my house which they have not seen: yes, also the possessions in my treasuries. 5 Isaiah said to him: Hear the word of the Lord of Hosts: 6 Behold, the days come when they shall take all the things that are in your house and all that your fathers have gathered until this day, shall go to Babylon; and they shall not leave anything at all: and God has said: 7 that they shall take also of your children whom you shall beget; and they shall make them eunuchs in the house of the king of the Babylonians. 8 And Ezekias said to Isaiah, Good is the word of the Lord, which he has spoken: let there, I pray, be peace and righteousness in my days.

40

40:1 Comfort you, comfort you my people, says God. 2 Speak, you priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she has received of the Lord's hand double the amount of her sins.

3 The voice of one crying in the wilderness, Prepare you the way of the Lord, make straight the paths of our God. 4 Every valley shall be filled and every mountain and hill shall be brought low: and all the crooked ways shall become straight and the rough places plains. 5 The glory of the Lord shall appear and all flesh shall see the salvation of God: for the Lord has spoken it. 6 The voice of one saying: Cry; and I said: What shall I cry? All flesh is grass and all the glory of man

[1] Brenton has "beget"

as the flower of grass: 7 8 The grass wheres and the flower fades: but the word of our God abides for ever.

9 O you that bring glad tidings to Zion, go up on the high mountain; lift up your voice with strength, you that bring glad tidings to Jerusalem; lift it up, fear not; say to the cities of Juda, Behold your God! 10 Behold the Lord! The Lord is coming with strength and his arm is with power: behold, his reward is with him and his work before him. 11 He shall tend his flock as a shepherd, He shall gather the lambs with his arm and shall soothe those who are with young. 12 Who has measured the water in his hand and the heaven with a span and all the earth in a handful? Who has weighed the mountains in scales and the forests in a balance? 13 Who has known the mind of the Lord? And who has been his counsellor, to instruct him? 14 Or with whom has he taken counsel, He has instructed him? Or who has taught him judgment, or who has taught him the way of understanding; 15 since all the nations are counted as a drop from a bucket and as the turning of a balance and shall be counted as spittle? 16 And Lebanon is not enough to burn, nor all beasts enough for a whole-burnt offering: 17 and all the nations are as nothing and counted as nothing.

18 To whom have you compared the Lord? And with what likeness have you compared him? 19 Has not the artificer made an image, or the goldsmith having melted gold, gilt it over and made it a similitude? 20 For the artificer chooses out a wood that will not rot and will wisely enquire how he shall set up his image and that so that it should not be moved. 21 Will you not know? Will you not hear? Has it not been told you of old? Have you not known the foundations of the earth? 22 It is he that comprehends the circle of the earth and the inhabitants in it are as grasshoppers; he that set up the heaven as a chamber and stretched it out as a tent to dwell in: 23 he that appoints princes to rule as nothing and has made the earth as nothing. 24 For they shall not plant, neither shall they sow, neither shall their root be fixed in the ground: he has blown upon them and they are withered and a storm shall carry them away like sticks.

25 Now, then to whom have you compared me, that I may be exalted? Says the Holy One. 26 Lift up your eyes on high and see, who has displayed all these things? Even he that brings forth his host by number: he shall call them all by name by means of his great glory and by the power of his might: nothing has escaped you.

27 For say not you, O Jacob and why have you spoken, Israel, saying: My way is hid from God and my God has taken away my judgment and has departed? 28 And now, have you not known? Have you not heard? The eternal God, the God that formed the ends of the earth, shall not hunger, nor be weary and there is no searching of his understanding. 29 He gives strength to the hungry and sorrow to those who are not suffering. 30 For the young men shall hunger and the youths shall be weary and the choice men shall be powerless: 31 but those who wait on God shall renew their strength; they shall put forth new feathers like eagles; they shall run and not be weary; they shall walk and not hunger.

41

41:1 Hold a feast to me, you islands: for the princes shall renew their strength: let them draw near and speak together: then let them declare judgment.

2 Who raised up righteousness from the east and called it to his feet, so that it should go? Shall appoint it an adversary of Gentiles and shall dismay kings and bury their swords in the earth and cast forth their bows and arrows as sticks? 3 He shall pursue them; the way of his feet shall proceed in peace. 4 Who has accomplished and done these things? He has called it who called it from the generations of old; I God, the first and to all futurity, I AM.

5 The nations saw and feared; the ends of the earth drew near and came together, 6 every one judging for his neighbor and that to assist his brother: and one will say, 7 The artificer has become strong and the coppersmith that strikes with the hammer and forges also: sometimes he will say, It is a piece well joined: they have fastened them with nails; they will fix them and they shall not be moved.

8 But you, Israel, are my servant Jacob, He whom I have chosen, the seed of Abra'am, whom I d: 9 whom I have taken hold of from the ends of the earth and from the high places of it I have called you and said to you, You are my servant; I have chosen you and I have not forsaken you. 10 Fear not; for I am with you: wander not; for I am your God, who have strengthened you; and I have helped you and have established you with my just right hand.

11 Behold, all your adversaries shall be ashamed and confounded; for they shall be as if they were not: and all your opponents shall perish. 12 You shall seek them and you shall not find the men who shall insolently rage against you: for they shall be as if they were not and those who war against you shall not be. 13 For I am your God, who holds your right hand, who says to you, 14 Fear not, Jacob and you Israel few in number; I have helped you, says your God, he that redeems you, O Israel. 15 Behold, I have made you as new saw-shaped threshing wheels of a waggon; and you shall thresh the mountains and beat the hills to powder and make them as chaff: 16 and you shall winnow them and the wind shall carry them away and a tempest shall scatter them: but you shall rejoice in the holy ones of Israel.

17 The poor and the needy shall exult; for when they shall seek water and there shall be none and their tongue is parched with thirst, I the Lord God, I the God of Israel will hear and will not forsake them: 18 but I will open rivers on the mountains and fountains in the midst of plains: I will make the desert pools of water and a thirsty land watercourses. 19 I will plant in the dry land the cedar and box, the myrtle and cypress and white poplar: 20 that they may see and know and perceive and understand together, that the hand of the Lord has accomplished these works and the Holy One of Israel has displayed them.

21 Your judgment draws nigh, says the Lord God; your counsel have drawn nigh, says the King of Jacob. 22 Let them draw nigh and declare to you what things shall come to pass; or tell us what things were of old and we will apply our understanding and we shall know what are the last and the future things: 23 tell us, declare you to us the things that are coming on at the last time and we shall know that you are gods: do good and do evil and we shall wonder and see at the same time 24 from where you are and from where is your works: they have chosen you an abomination out of the earth.

25 But I have raised up him that comes from the north and him that comes from the rising of the sun: they shall be called by my name: let the princes come and as potter's clay and as a potter treading clay, so shall you be trodden down. 26 For who will declare the things from the beginning, that we may know also the former things and we will say that they are true? There is no one that speaks beforehand, nor anyone that hears your words. 27 I will give dominion to Zion and will comfort Jerusalem by the way. 28 For from among the nations, behold, there was no one; and of their idols there was none to declare anything: and if I should ask them, from where are you? They do you think not answer me. 29 For these are your makers, as you think and those who cause you to err in vain.

42

42:1 Jacob is my servant, I will help him: Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth

judgment to the Gentiles. 2 He shall not cry, nor lift up his voice, nor shall his voice be heard without. 3 A bruised reed shall he not break and smoking flax shall he not quench; but he shall bring forth judgment to truth. 4 He shall shine out and shall not be discouraged, until he has set judgment on the earth: and in his name shall the Gentiles trust.

5 Thus says the Lord God, who made the heaven and established it; who settled the earth and the things in it and gives breath to the people on it and spirit to those who trample upon[1] it: 6 I the Lord God have called you in righteousness and will hold your hand and will strengthen you: and I have given you for the covenant of a race, for a light of the Gentiles: 7 to open the eyes of the blind, to bring the bound and those who sit in darkness out of bonds and the prison-house.

8 I am the Lord God: that is my name: I will not give my glory to another, nor my praises to graven images. 9 Behold, the ancient things have come to pass and so will the new things which I tell you: yes, before I tell them they are made known to you.

10 Sing a new hymn to the Lord: you who are his dominion, glorify his name from the end of the earth: you that go down to the sea and sail upon it; the islands and those who dwell in them. 11 Rejoice, you wilderness and its villages, the hamlets and the dwellers in Kedar: the inhabitants of the rock shall rejoice, they shall shout from the top of the mountains. 12 They shall give glory to God and shall proclaim his praises in the islands.

13 The Lord God of Hosts shall go forth and crush the war: he shall stir up jealousy and shall shout mightily against his enemies. 14 I have been silent: shall I also always be silent and not react? For I have endured like a woman in labor: I will now amaze and where at once. 15 I will make desolate mountains and hills and will dry up all their grass; and I will make the rivers islands and dry up the pools. 16 I will bring the blind by a way that they knew not and I will cause them to tread paths which they have not known: I will turn darkness into light for them and crooked things into straight. These things will I do and will not forsake them. 17 But they are turned back: be utterly ashamed that trust in graven images, who say to the molten images, you are our gods.

18 Hear, you deaf and look up, you blind, to see. 19 Who is blind, but my servants? And deaf, but those who rule over them? Yes, the servants of God have been made blind. 20 you have often seen and have not taken heed; your ears have been opened and you have not heard. 21 The Lord God has taken counsel that he might be justified and might magnify his praise. 22 I beheld and the people were spoiled and plundered: for there is a snare in the secret chambers everywhere and in the houses also, where they have hidden them: they became a spoil and there was no one that delivered the prey and there was none who said: Restore.

23 Who is there among you that will give ear to these things? Hearken you to the things which are coming to pass. 24 For what did he give to Jacob up to spoil and Israel to those who plundered him? Did not God do it against whom they sinned? And they would not walk in his ways, nor hearken to his law. 25 So he brought upon them the fury of his wrath; and the war and those who burnt around them, prevailed against them; yet no one of them knew it, neither did they lay it to heart.

43

43:1 And now thus says the Lord God that made you, O Jacob and formed you, O Israel, Fear not: for I have redeemed you, I have called you by your name; you are mine. 2 If you pass through water, I am with you; and the rivers shall not overflow you: and if

[1] Brenton has "tread on"

you go through fire, you shall not be burned; the flame shall not burn you. 3 For I am the Lord your God, the Holy One of Israel, that saves you: I have made Egypt and Ethiopia your ransom and given Soene for you. 4 Since you became precious in my sight, you have become glorious and I loved you: and I will give men for you and princes for your life. 5 Fear not; for I am with you: I will bring your seed from the east and will gather you from the west. 6 I will say to the north, Bring; and to the south, Keep not back; bring my sons from the land afar off and my daughters from the ends of the earth; 7 even all who are called by my name: for I have prepared him for my glory and I have formed him and have made him: 8 and I have brought forth the blind people; for their eyes are alike blind and those who have ears are deaf.

9 All the nations are gathered together and princes shall be gathered out of them: who will declare these things? Or who will declare to you things from the beginning? Let them bring forth their witnesses and be justified; Let them hear and declare the truth.

10 Be my witnesses and I too am a witness, says the Lord God and my servant whom I have chosen: that you may know and believe and understand that I am he: before me there was no other God and after me there shall be none. 11 I am God; and beside me there is no Savior. 12 I have declared and have saved; I have reproached and there was no strange god among you: you are my witnesses and I am the Lord God, 13 even from the beginning; and there is none that can deliver out of my hands: I will work and who shall turn it back?

14 Thus says the Lord God that redeems you, the Holy One of Israel; for your sakes I will send to Babylon and I will stir up all that flee and the Chaldeans shall be bound in ships. 15 I am the Lord God, your Holy One, who have appointed for Israel your king.

16 Thus says the Lord, who makes a way in the sea and a path in the mighty water; 17 who brought forth chariots and horse and a mighty multitude: but they have lain down and shall not rise: they are extinct, as quenched flax. 18 Remember you not the former things and consider not the ancient things.

19 Behold, I will do new things, which shall presently spring forth and you shall know them: and I will make a way in the wilderness and rivers in the dry land. 20 the beasts of the field shall bless me, the owls and young ostriches; for I have given water in the wilderness and rivers in the dry land, to give drink to my chosen race, 21 my people whom I have acquired[1] to tell forth my praises.

22 I have not now called you, O Jacob; neither have I made you weary, O Israel. 23 You have not brought me the sheep of your whole-burnt-offering; neither have you glorified me with your sacrifices. I have not caused you to serve with sacrifices, neither have I wearied you with frankincense. 24 Neither have you purchased for me victims for silver, neither have I desired the fat of your sacrifices: but you did stand before me in your sins and in your iniquities. 25 I, even I, am he that blots out your transgressions for my own sake and your sins; and I will not remember them. 26 But do you remember, Let us plead together: do you first confess your transgressions, that you may be justified. 27 Your fathers first and your princes have transgressed against me. 28 The princes have defiled my sanctuaries: so I gave Jacob to enemies to destroy and Israel to reproach.

44

44:1 But now hear, Jacob my servant; and Israel, whom I have chosen. 2 Thus says the Lord God that made you, He that formed you from the

[1] Brenton has “preserved”

womb; You shall yet be helped: fear not, my servant Jacob; and beloved Israel, whom I have chosen. 3 For I will give water to the thirsty that walk in a dry land: I will put my Spirit upon your seed and my blessings upon your children: 4 and they shall spring up as grass between brooks and as willows on the banks of running water. 5 One shall say, I am God's; and another shall call himself by the name of Jacob; and another shall write with his hand, I am God's and shall call himself by the name of Israel.

6 Thus says God the King of Israel and the God of Hosts that delivered him; I am the first and I am hereafter: beside me there is no God. 7 Who is like me? Let him stand and call and declare and prepare for me from the time that I made man for ever; Let them tell you the things that are coming before they arrive. 8 Hide not yourselves, nor go astray: have you not heard from the beginning and have not I told you? You are witnesses if there is a God beside me.

9 But those who framed false gods did not then hearken; and those who graved images are all vain, performing their own desires, which shall not profit them, but they shall be ashamed 10 that form a god and all that grave worthless things: 11 and all by whom they were made are withered: yes, let all the deaf be gathered from among men, Let them stand together; Let them be ashamed and confounded together:

12 For the artificer sharpens the iron; he fashions the idol with an axe and fixes it with an awl and fashions it with the strength of his arm: He will be hungry and weak and will drink no water. 13 The artificer having chosen a piece of wood, marks it out with a rule and fits it with glue and makes it as the form of a man and as the beauty of a man, to set it up in the house. 14 He cuts wood out of the forest, which the Lord planted, even a pine tree and the rain made it grow, 15 that it might be for men to burn: and having taken part of it he warms himself; yes, they burn part of it and bake loaves thereon; and of the rest they make for themselves gods and they worship them. 16 Half of it he burns in the fire and with half of it he bakes loaves on the coals; and having roasted flesh on it he eats and is satisfied and having warmed himself he says, I am comfortable, for I have warmed myself and have seen the fire. 17 The rest he makes a graven god and worships and prays, saying: Deliver me; for you are my God.

18 They have no understanding to perceive; for they have been blinded so that they should not see with their eyes, nor perceive with their heart. 19 And one has not considered in his mind, nor known in his understanding, that he has burnt up half of it in the fire and baked loaves on its coals and has roasted and eaten flesh and of the rest of it he has made an abomination and they worship it. 20 Do you know that their heart is ashes and they err and no one is able to deliver his soul: see, you will not say, There is a lie in my right hand.

21 Remember these things, O Jacob and Israel; for you are my servant; I have formed you to be my servant: and do you, Israel, not forget me. 22 For behold, I have blotted out as a cloud your transgressions and your sin as darkness: turn to me and I will redeem you.

23 Rejoice, you heavens; for God has had mercy upon Israel: sound the trumpet, you foundations of the earth: you mountains, shout with joy, you hills and all the trees in it: for God has redeemed Jacob and Israel shall be glorified.

24 Thus says the Lord that redeems you and who formed you from the womb, I am the Lord that performs all things: I stretched out the heaven alone and established the earth. 25 Who else will frustrate the tokens of those who have divining spirits and prophecies from the heart of man? Turning the wise back and making their counsel foolishness; 26 and confirming the word of his servant and

verifying the counsel of his messengers: who says to Jerusalem, You shall be inhabited; and to the cities of Idumea, you shall be built and her desert places shall spring forth. 27 Who says to the deep, You shall be dried up and I will dry up the rivers. 28 Who bids Cyrus be wise, He shall perform all my will: who says to Jerusalem, You shall be built and I will lay the foundation of my holy house.

45

45:1 Thus says the Lord God to my anointed Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; I will open doors before him and cities shall not be closed. 2 I will go before you and will level mountains: I will break to pieces brazen doors and burst iron bars. 3 I will give you the treasures of darkness, I will open to you hidden, unseen treasures, that you may know that I, the Lord your God, that call you by name, am the God of Israel. 4 For the sake of my servant Jacob and Israel my elect, I will call you by your name and accept you: but you have not known me. 5 For I am the Lord God and there is no other God beside me; I strengthened you and you have not known me. 6 That those who come from the east and those who come from the west may know that there is no God but me. I am the Lord God and there is none beside. 7 I am he that prepared light and formed darkness; who make peace and create evil; I am the Lord God, that does all these things.

8 Let the heaven rejoice from above, Let the clouds rain righteousness: let the earth bring forth and blossom with mercy and bring forth righteousness likewise: I am the Lord that created you.

9 What excellent thing have I prepared as clay of the potter? Will the ploughman plough the earth all say? Shall the clay say to the potter, What are you doing that you do not work, nor have hands? Shall the thing formed answer him that formed it? 10 As though one should say to his father, What will you beget me? And to his mother, What are you bringing forth?

11 For thus says the Lord God, the Holy One of Israel, who has formed the things that are to come, Enquire of me concerning my sons and concerning the works of my hands command me. 12 I have made the earth and a man upon it.[1] I with my hand have established the heaven; I have given commandment to all the stars. 13 I have raised him up to be a king with righteousness and all his ways are right: he shall build my city and shall turn the captivity of my people, not for ransoms, nor for rewards, says the Lord of Hosts.

14 Thus says the Lord of Hosts, Egypt has labored for you; and the merchandise of the Ethiopians and the Sabeans, men of stature, shall pass over to you and shall be your servants; and they shall follow after you bound in fetters and shall pass over to you and shall do obeisance to you and make supplication to you: because God is in you; and there is no God beside you, O Lord. 15 For you are God, yet we knew it not, the God of Israel, the Savior. 16 All that are opposed to him shall be ashamed and confounded and shall walk in shame: you isles, keep a feast to me. 17 Israel is saved by the Lord with an everlasting salvation: they shall not be ashamed nor confounded unto ages of ages.

18 Thus says the Lord that made the heaven, this God that created the earth and made it; he marked it out, he made it not in vain, but formed it to be inhabited: I am the Lord and there is none beside. 19 I have not spoken in secret, nor in a dark place of the earth: I said not to the seed of Jacob, Seek vanity: I, even I, am the Lord, speaking righteousness and proclaiming truth.

20 Assemble yourselves and come; take counsel together, you that escape

[1] Brenton has "and man upon it"

of the nations: those who set up wood, even their graven image, have no knowledge, nor they who pray to gods that do not save. 21 If they will declare, let them draw nigh, that they may know together, who has caused these things to be heard from the beginning: then was it told you. I am God and there is not another beside me; a just God and a Savior; there is none but me. 22 Turn you to me and you shall be saved, you that come from the end of the earth: I am God and there is none other. 23 By myself I swear, righteousness shall surely proceed out of my mouth; my words shall not be frustrated; that to me every knee shall bend and every tongue shall swear by God, 24 saying: Righteousness and glory shall come to him: and all that remove them from their borders shall be ashamed. 25 By the Lord shall they be justified and in God shall all the seed of the children of Israel be glorified.

46

46:1 Bel has fallen, Nabo is broken to pieces, their graven images have gone to the wild beasts and the cattle: you take them packed up as a burden to the weary, exhausted, hungry and at the same time helpless man; 2 who will not be able to save themselves from war, but they themselves are led away captive.

3 Hear me, O house of Jacob and all the remnant of Israel, who are borne by me from the womb and taught by me from infancy, even to old age: 4 I am he; and until you shall have grown old, I am he: I bear you, I have made and I will relieve, I will take up and save you.

5 To whom have you compared me? See, consider, you that go astray. 6 Those who furnish gold out of a purse and silver by weight, will weigh it in a scale and they hire a goldsmith and make idols and bow down and worship them. 7 They bear it upon the shoulder and go; and if they put it upon its place, it remains, it cannot move: and whoever shall cry to it, it cannot hear; it cannot save him from trouble.

8 Remember you these things and groan: repent, you that have gone astray, return in your heart; 9 and remember the former things that were of old: for I am God and there is none other beside me, 10 telling beforehand the latter events before they come to pass and they are accomplished together: and I said: all my counsel shall stand and I will do all things that I have planned: 11 calling a bird from the east and from a land afar off, for the things which I have planned: I have spoken and brought him; I have created and made him; I have brought him and prospered his way.

12 Hearken to me, you senseless ones, that are far from righteousness: 13 I have brought near my righteousness and I will not be slow with the salvation that is from me: I have given salvation in Zion to Israel for glory.

47

47:1 Come down, sit on the ground, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans: for you shall no more be called tender and luxurious. 2 Take a millstone, grind meal: remove your veil, uncover your white hairs, make bare the leg, pass through the rivers.

3 your shame shall be uncovered, your reproaches shall be brought to light: I will exact of you due vengeance, I will no longer deliver you to men.

4 your deliverer is the Lord of Hosts, the Holy One of Israel is his name.

5 Sit you down pierced with woe, go into darkness, O daughter of the Chaldeans: you shall no more be called the strength of a kingdom. 6 I have been provoked with my people; you have defiled my inheritance: I gave them into your hand, but you did not extend mercy to them: you made the yoke of the aged man very heavy, 7 and

said, I shall be a princess for ever: you did not perceive these things in your heart, nor did you remember the latter end.

8 But now hear these words, you luxurious one, who are the one that sits at ease, that is secure, that says in her heart, I am and there is not another; I shall not sit a widow, neither shall I know bereavement. 9 But now these two things shall come upon you suddenly in one day, the loss of children and widowhood shall come suddenly upon you, for your sorcery, for the strength of your enchantments, 10 for your trusting in wickedness: for you said, I am and there is not another: do you know, the understanding of these things and your harlotry shall be your shame; for you said in your heart, I am and there is not another.

11 And destruction shall come upon you and you shall not be aware; there shall be a pit and you shall fall into it: and grief shall come upon you and you shall not be able to be clear; and destruction shall come suddenly upon you and you shall not know. 12 Stand now with your enchantments and with the abundance of your sorcery, which you have learned from your youth; if you can be profited. 13 You are wearied in your counsels. Let now the astrologers of the heaven stand and deliver you, let those who see the stars tell you what is about to come upon you. 14 Behold, they all shall be burnt up as sticks in the fire; neither shall they at all deliver their life from the flame. Because you have coals of fire, sit you upon them; 15 these shall be your help. You have wearied yourself with traffic from your youth: every man has wandered to his own home, but you shall have no deliverance.

48

48:1 Hear these words, you house of Jacob, who are called by the name of Israel and have come forth out of Juda, who swear by the name of the Lord God of Israel, making mention of it, but not with truth, nor with righteousness; 2 maintaining also the name of the holy city and staying themselves on the God of Israel: the Lord of Hosts is his name. The former things I have already declared; 3 and those who have proceeded out of my mouth and it became well known; I accomplished suddenly and the events came to pass.

4 I know that you are stubborn and your neck is an iron sinew and your forehead brazen. 5 I told you of old what should be before it came upon you; I made it known to you, for fear that you should say, My idols have done it for me; and should say, My graven and molten images have commanded me. 6 You have heard all this, but you have not known: yet I have made known to you the new things from henceforth, which are coming to pass and you said not, 7 Now, they come to pass and not formerly: and you heard not of them in former days: say not you, yes, I know them. 8 You have neither known, nor understood, neither from the beginning have I opened your ears: for I knew that you would surely deal treacherously and would be called a transgressor even from the womb.

9 For my own sake will I show you my wrath and will bring before you my glorious acts, that I may not utterly destroy you. 10 Behold, I have sold you, but not for silver; but I have rescued you from the furnace of affliction. 11 For my own sake I will do this for you, because my name is profaned; and I will not give my glory to another.

12 Hear me, O Jacob and Israel whom I call; I am the first and I endure for ever. 13 My hand also has founded the earth and my right hand has fixed the sky: I will call them and they shall stand together. 14 All shall be gathered and shall hear: who has told them these things? Out of love to you I have fulfilled your desire on Babylon, to abolish the seed of the Chaldeans. 15 I have spoken, I have called, I have

brought him and made his way prosperous.

16 Draw near to me and hear you these words; I have not spoken in secret from the beginning: when it took place, there was I and now the Lord, even the Lord and his Spirit, has sent me. 17 Thus says the Lord that delivered you, the Holy One of Israel; I am your God, I have shown you how you should find the way by which you should walk. 18 If you have listened to my commandments, then would your peace have been like a river and your righteousness as a wave of the sea. 19 Your seed also would have been as the sand and the offspring of your belly as the dust of the ground: neither now shall you by any means be utterly destroyed, neither shall your name perish before me.

20 Go forth of Babylon, you that flee from the Chaldeans: utter aloud a voice of joy, Let this be made known, proclaim it to the end of the earth; do you say, The Lord has delivered his servant Jacob. 21 If they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven and the water shall flow forth and my people shall drink. 22 There is no joy, says the Lord, to the ungodly.

49

49:1 Hearken to me, you islands; and attend, you Gentiles; after a long time it shall come to pass, says the Lord: from my mother's womb he has called my name: 2 He has made my mouth as a sharp sword, He has hid me under the shadow of his hand; he has made me as a choice shaft, He has hid me in his quiver; 3 and said to me: You are my servant, O Israel and in you I will be glorified. 4 Then I said: I have labored in vain, I have given my strength for vanity and for nothing: therefore is my judgment with the Lord and my labor before my God. 5 And now, thus says the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord and my God shall be my strength. 6 He said to me: It is a great thing for you to be called my servant, to establish the tribes of Jacob and to recover the dispersion of Israel: behold, I have given you for the covenant of a race, for a light of the Gentiles, that you should be for salvation to the end of the earth.

7 Thus says the Lord that delivered you, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him and princes shall arise and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful and I have chosen you.

8 Thus says the Lord, In an acceptable time have I heard you and in a day of salvation have I succored you: and I have formed you and given you for a covenant of the nations, to establish the earth and to cause to inherit the desert heritages: 9 saying to those who are in bonds, Go forth; and bidding those who are in darkness show themselves. They shall be fed in all the ways and in all the paths shall be their pasture. 10 They shall not hunger, neither shall they thirst; neither shall the heat nor the sun strike them; but he that has mercy on them shall comfort them and by fountains of waters shall he lead them. 11 I will make every mountain a way and every path a pasture to them. 12 Behold, these shall come from far: and these from the north and the west and others from the land of the Persians.

13 Rejoice, you heavens; Let the earth be glad: let the mountains break forth with joy; for the Lard has had mercy on his people and has comforted the lowly ones of his people.

14 But Zion said: The Lord has forsaken me, and, The Lord has forgotten me. 15 Will a woman forget her child, so as not to have compassion upon the offspring of her womb? But if

a woman should even forget these, yet I will not forget you, says the Lord.

16 Behold, I have painted your walls on my hands and you are continually before me. 17 You shall soon be built by those by whom you were destroyed and those who made you desolate shall go forth of you.

18 Lift up your eyes around and look on them all; behold, they are gathered together and have come to you. As I live, says the Lord, you shall clothe yourself with them all as with an ornament and put them on as a bride her attire. 19 For your desert and marred and ruined places shall now be too narrow because of the inhabitants and those who devoured you shall be removed far from you. 20 For your sons whom you have lost shall say in your ears, The place is too narrow for me: make room for me that I may dwell. 21 You shall say in your heart, Who has begotten me these? Whereas I was childless and a widow; but who has brought up these for me? And I was left alone; but from where came these to me?

22 Thus says the Lord, even the Lord, Behold, I lift up my hand to the nations and I will lift up my signal to the islands: and they shall bring your sons in their bosom and shall bear your daughters on their shoulders. 23 And kings shall be your nursing fathers and their princesses your nurses, they shall bow down to you on the face of the earth and shall lick the dust of your feet; and you shall know that I am the Lord and those who wait on me shall not be ashamed.

24 Will any one take spoils from a giant? And if one should take a man captive unjustly, shall he be delivered? 25 For thus says the Lord, If one should take a giant captive, he shall take spoils, He who takes them from a mighty man shall be delivered: for I will plead your cause and I will deliver your children. 26 And those who afflicted you shall eat their own flesh; and they shall drink their own blood as new wine and shall be drunk: and all flesh shall perceive that I am the Lord that delivers you and that upholds the strength of Jacob.

50

50:1 Thus says the Lord, Of what kind is your mother's bill of divorcement, by which I put her away? Or to which debtor have I sold you? Behold, you are sold for your sins and for your iniquities have I put your mother away. 2 Why did I come and there was no man? Why did I call and there was none to hearken? Is not my hand strong to redeem? Or can I not deliver? Behold, by my rebuke I will dry up the sea and make rivers a wilderness; and their fish shall be dried up because there is no water and shall die for thirst. 3 I will clothe the sky with darkness and will make its covering as sackcloth.

4 The Lord even God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear: 5 and the instruction of the Lord, even the Lord, opens my ears and I do not disobey, nor dispute. 6 I gave my back to scourges and my cheeks to blows; and I turned not away my face from the shame of spitting: 7 but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed, 8 for he that has justified me draws near; who is he that pleads with me? Let him stand up against me at the same time: yes, who is he that pleads with me? Let him draw near to me. 9 Behold, the Lord, the Lord, will help me; who will hurt me? Behold, all you shall become old as a garment and a moth shall devour you.

10 Who is among you that fears the Lord? Let him hearken to the voice of his servant: you that walk in darkness and have no light, trust in the name of the Lord and stay upon God. 11 Behold, you all kindle a fire and feed a flame: walk in the light of your fire and in the flame which you have

kindled. This has happened to you for my sake; you shall lie down in sorrow.

51

51:1 Hearken to me, you that follow after righteousness and seek the Lord: look to the solid rock, which you have hewn and to the hole of the pit which you have dug. 2 Look to Abra'am your father and to Sarrha that bore you: for he was alone when I called him and blessed him and loved him and multiplied him. 3 And now I will comfort you, O Zion: and I have comforted all her desert places; and I will make her desert places as a garden and her western places as the garden of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise.

4 Hear me, hear me, my people; and you kings, hearken to me: for a law shall proceed from me and my judgment shall be for a light of the nations. 5 My righteousness speedily draws nigh and my salvation shall go forth as light and on my arm shall the Gentiles trust: the isles shall wait for me and on my arm shall they trust. 6 Lift up your eyes to the sky and look on the earth beneath: for the sky was darkened like smoke and the earth shall become old like a garment and the inhabitants shall die in like manner: but my righteousness shall not fail.

7 Hear me, you that know judgment, the people in whose heart is my law: fear not the reproach of men and be not overcome by their contempt. 8 For as a garment will be devoured by time and as wool will be devoured by a moth, so shall they be consumed; but my righteousness shall be for ever and my salvation for all generations.

9 Awake, awake, O Jerusalem and put on the strength of your arm; awake as in the early time, as the ancient generation. 10 are you not it that dried the sea, the water, even the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed? 11 for by the help of the Lord they shall return and come to Zion with joy and everlasting exultation, for praise and joy shall come upon their head: pain and grief and groaning, have fled away.

12 I, even I, am he that comforts you: consider who You are, that you were afraid of mortal man and of the son of man, who are withered as grass. 13 You have forgotten God who made you, who made the sky and founded the earth; and you were continually afraid because of the wrath of him that afflicted you: for whereas he counselled to take you away, yet now where is the wrath of him that afflicted you? 14 For in your deliverance he shall not halt, nor delay; 15 for I am your God, that troubles the sea and causes its waves to roar: the Lord of Hosts is my name. 16 I will put my words into your mouth and I will shelter you under the shadow of my hand, with which I fixed the sky and founded the earth: and the Lord shall say to Zion, You are my people.

17 Awake, awake, stand up, O Jerusalem, that have drunk at the hand of the Lord the cup of his fury: for you have drunk out and drained the cup of calamity, the cup of wrath: 18 and there was none to comfort you of all the children whom you bore; and there was none to take hold of your hand, not even of all the children whom you have reared. 19 Why then these things are against you; who shall sympathize with you in your grief? Downfall and destruction, famine and sword: who shall comfort you? 20 your sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; those who are full of the anger of the Lord, caused to faint by the Lord God.

21 Therefore hear, you afflicted one and drunk, but not with wine; 22 thus says the Lord God that judges his people, Behold, I have taken out of your hand the cup of calamity, the cup of my wrath; and you shall not drink it any more. 23 I will give it into the hands of those who injured you and those who afflicted you; who said to your soul, Bow down, that we may pass over: and

you did level your body with the ground to them passing by without.

52

52:1 Awake, awake, Zion; put on your strength, O Zion; and o you put on your glory, Jerusalem the holy city: there shall no more pass through you, the uncircumcised and unclean. 2 Shake off the dust and arise; sit down, Jerusalem: put off the band of your neck, captive daughter of Zion.

3 For thus says the Lord, you have been sold for nought; and you shall not be ransomed with silver. 4 Thus says the Lord, My people went down before to Egypt to sojourn there; and were carried away forcibly to the Assyrians. 5 And now why are you here? Thus says the Lord, Because my people was taken for nothing, wonder you and howl. Thus says the Lord, On account of you my name is continually blasphemed among the Gentiles. 6 Therefore shall my people know my name in that day, for I am he that speaks: I am present, 7 as a season of beauty upon the mountains, as the feet of one preaching glad tidings of peace, as one preaching good news: for I will proclaim your salvation, saying: O Zion, your God shall reign. 8 For the voice of those who guard you is exalted and with the voice together they shall rejoice: for eyes shall look to eyes when the Lord shall have mercy upon Zion. 9 Let the waste places of Jerusalem break forth in joy together, because the Lord has had mercy upon her and has delivered Jerusalem. 10 The Lord shall reveal his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation that comes from our God.

11 Depart you, depart, go out there and touch not the unclean thing; go you out from the midst of her; separate yourselves, you that bear the vessels of the Lord. 12 For you shall not go forth with tumult, neither go by flight: for the Lord shall go first in advance of you; and the God of Israel shall be he that brings up your rear.

13 Behold, my servant shall understand and be exalted and glorified exceedingly. 14 As many shall be amazed at you, so shall your face be without glory from men and your glory shall not be honored by the sons of men. 15 Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

53

53:1 O Lord, who has believed our report? And to whom has the arm of the Lord been revealed? 2 We brought a report as of a child before him; he is as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. 3 But his form was ignoble and inferior to that of the children of men; he was a man in suffering and acquainted with the bearing of sickness, for his face is turned from us: he was dishonored and not esteemed. 4 He bears our sins and is pained for us: yet we accounted him to be in trouble and in suffering and in affliction. 5 But he was wounded on account of our sins and was bruised because of our iniquities: the chastisement of our peace was upon him; and by his bruises we were healed. 6 All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

7 And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter and as a lamb before the shearer is speechless, so he opens not his mouth. 8 In his humiliation his judgment was taken away: who shall declare his generation? For his life is taken away from the earth: because of the iniquities of my people he was led to death. 9 I will give the wicked for his burial and the rich for his death; for he practiced no iniquity, nor craft with his mouth. 10

The Lord also is pleased to purge him from his stroke. If you can give an offering for sin, your soul shall see a long-lived seed: 11 the Lord also is pleased to take away from the labor of his soul, to show him light and to form him with understanding; to justify the just one who serves many well; He shall bear their sins. 12 Therefore he shall inherit many, He shall divide the spoils of the mighty; because his soul was delivered to death: He was numbered among the transgressors; He bore the sins of many and was delivered because of their iniquities.

54

54:1 Rejoice, you barren that did not bear; break forth and cry, you that does not go in labor: for more are the children of the desolate than of her that has a husband: for the Lord has said: 2 Enlarge the placed of your tent and of your curtains: fix the pins, spare not, lengthen your cords and strengthen your pins; 3 spread forth your tent yet to the right and the left: for your seed shall inherit the Gentiles and you shall make the desolate cities to be inhabited. 4 Fear not, because you have been put to shame, neither be confounded, because you was reproached: for you shall forget your former shame and shall no more at all remember the reproach of your widowhood. 5 For it is the Lord that made you; the Lord of Hosts is his name: He that delivered you, he is the God of Israel and shall be called so by the whole earth. 6 The Lord has not called you as a deserted and faint-hearted woman, nor as a woman hated from her youth, says your God.

7 For a little while I left you: but with great mercy will I have compassion upon you. 8 In a little wrath I turned away my face from you; but with everlasting mercy will I have compassion upon you, says the Lord that delivers you.

9 From the time of the water of Noe this is my purpose: as I swore to him at that time, saying of the earth, I will no more be wroth with you, neither when you are threatened, 10 shall the mountains depart, nor shall your hills be removed: so neither shall my mercy fail you, nor shall the covenant of your peace be at all removed: for the Lord who is gracious to you has spoken it.

11 Afflicted and outcast you have not been comforted: behold, I will prepare carbuncle for your stones and sapphire for your foundations; 12 and I will make your buttresses jasper and your gates crystal and your border precious stones. 13 I will cause all your sons to be taught of God and your children to be in great peace. 14 You shall be built in righteousness: abstain from injustice and you shall not fear; and trembling shall not come near you. 15 Behold, strangers shall come to you by me and shall sojourn with you and shall run to you for refuge.

16 Behold, I have created you, not as the coppersmith blowing coals and bringing out a vessel fit for work; but I have created you, not for ruin, that I should destroy you. 17 I will not suffer any weapon formed against you to prosper; and every voice that shall rise up against you for judgment, you shall vanquish them all; and your adversaries shall be condemned thereby. There is an inheritance to those who serve the Lord and you shall be righteous before me, says the Lord.

55

55:1 you that thirst, go to the water and all that have no money, go and buy; and eat and drink wine and fat without money or price. 2 Why then do you value at the price of money and give your labor for that which will not satisfy? Hearken to me and you shall eat that which is good and your soul shall feast itself on good things.

3 Give heed with your ears and follow my ways: hearken to me and your soul shall live in prosperity; and I will make with you an everlasting

covenant, the sure mercies of David. 4 Behold I have made him a testimony among the Gentiles, a prince and commander to the Gentiles. 5 Nations which do you know not, shall call upon you and peoples which are not acquainted with you, shall flee to you for refuge, for the sake of the Lord your God, the Holy One of Israel; for he has glorified you.

6 Seek you the Lord and when you find him, call upon him; and when he shall draw near to you, 7 let the ungodly leave his ways and the transgressor his counsels: Let him return to the Lord, He shall find mercy; for he shall abundantly pardon your sins. 8 For my counsels are not as your counsels, nor are my ways as your ways, says the Lord. 9 But as the heaven is distant from the earth, so is my way distant from your ways and your thoughts from my mind. 10 For as rain shall come down, or snow, from heaven and shall not return until it have saturated the earth and it bring forth and bud and give seed to the sower and bread for food: 11 so shall my word be, whatever shall proceed out of my mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make your ways prosperous and will effect my commands. 12 For you shall go forth with joy and shall be taught with gladness: for the mountains and the hills shall exult to welcome you with joy and all the trees of the field shall applaud with their branches. 13 And instead of the bramble shall come up the cypress and instead of the nettle shall come up the myrtle: and the Lord shall be for a name and for an everlasting sign and shall not fail.

56

56:1 Thus says the Lord, Keep you judgment and do justice: for my salvation is near to come and my mercy to be revealed. 2 Blessed is the man that does these things and the man that holds by them and keeps the Sabbaths from profaning them and keeps his hands from doing unrighteousness.

3 Let not the stranger who attaches himself to the Lord, say, Surely the Lord will separate me from his people: Let not the eunuch say, I am a dry tree. 4 Thus says the Lord to the eunuchs, as many as shall keep my Sabbaths and choose the things which I take pleasure in and take hold of my covenant; 5 I will give to them in my house and within my walls an honorable place, better than sons and daughters: I will give them an everlasting name and it shall not fail. 6 I will give it to the strangers that attach themselves to the Lord, to serve him and to love the name of the Lord, to be to him servants and handmaids; and as for all that keep my Sabbaths from profaning them and that take hold of my covenant; 7 I will bring them to my holy mountain and gladden them in my house of prayer: their whole-burnt-offerings and their sacrifices shall be acceptable upon my altar; for my house shall be called a house of prayer for all nations, 8 says the Lord that gathers the dispersed of Israel; for I will gather to him a congregation.

9 All you beasts of the field, come, devour, all you beasts of the forest. 10 See how they are all blinded: they have not known; they are speechless dogs that will not bark; dreaming of rest, loving to slumber. 11 Yes, they are insatiable dogs, that known not what it is to be filled and they are wicked, having no understanding: all have followed their own ways, each according to his will.

57

57:1 See how the just man has perished and no one lays it to heart: and righteous men are taken away and no one considers: for the righteous has been removed out of the way of injustice. 2 His burial shall be in peace: he has been removed out of the way.

3 But draw you near to this place, you lawless children, the seed of

adulterers and the harlot. 4 By which have you been rioting? And against whom have you opened your mouth and against whom have you loosed your tongue? Are you not children of perdition? A lawless seed? 5 who call upon idols under the leafy trees, slaying your children in the valleys among the rocks? 6 That is your portion, this is your lot: and to them have you poured forth drink-offerings and to these have you offered meat-offerings. Shall I not therefore be angry for these things?

7 On a lofty and high mountain, there is your bed and to that place you carried up your meat-offerings: 8 and behind the posts of your door you did place your memorials. did you think that if you should depart from me, you would gain? You have loved those who lay with you; 9 and you have multiplied your whoredom with them and you have increased the number of those who are far from you and have sent ambassadors beyond your borders and have been debased even to hell. 10 You have wearied yourself with your many ways; yet you said not, I will cease to strengthen myself: for you have done these things; therefore you have not supplicated me.

11 Through dread of whom have you feared and lied against me and has not remembered, nor considered me, nor regarded me, yes, though when I see you I pass they by, yet you have not feared me.

12 I will declare your righteousness and your sins, which shall not profit you. 13 When you cry out, let them deliver you in your affliction: for all these the wind shall take and the tempest shall carry them away: but those who cleave to me shall possess the land and shall inherit my holy mountain. 14 They shall say, Clear the ways before him and take up the stumbling-blocks out of the way of my people.

15 Thus says the Most High, who dwells on high for ever, Holy in the holies, is his name, the Most High resting in the holies and giving patience to the faint-hearted and giving life to the broken-hearted: 16 I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me and I have created all breath. 17 On account of sin for a little while I grieved him and stroke him and turned away my face from him; He was grieved, He went on sorrowful in his ways. 18 I have seen his ways and healed him and comforted him and given him true comfort; 19 peace upon peace to those who are far off and to those who are nigh: and the Lord has said: I will heal them.

20 But the unrighteous shall be tossed as troubled waves and shall not be able to rest. 21 There is no joy to the ungodly, said God.

58

58:1 Cry aloud and spare not; lift up your voice as with a trumpet and declare to my people their sins and to the house of Jacob their iniquities. 2 They seek me day by day and desire to know my ways, as a people that had done righteousness and had not forsaken the judgment of their God: they now ask of me righteous judgment and desire to draw near to God, 3 saying: Why have we fasted and you regard not? Why have we afflicted our souls and you did not know it?

No, in the days of your fasts you find your pleasures and all those who are under your power you wound. 4 If you fast for quarrels and strifes and strike the lowly with your fists, why then do you fast to me as you do this day, so that your voice may be heard in crying? 5 I have not chosen this fast, nor such a day for a man to afflict his soul; neither though you should bend down your neck as a ring and spread under you sackcloth and ashes, neither thus shall you call a fast acceptable. 6 I have not chosen such a fast, says the Lord; but do you loose every burden of iniquity, do you untie the knots of hard bargains, set the bruised free and cancel

every unjust account. 7 Break your
bread to the hungry and lead the
unsheltered poor to your house: if you
see one naked, clothe him and you shall
not disregard the relations of your own
seed.

8 Then shall your light break forth
as the morning and your health shall
speedily spring forth: and your
righteousness shall go before you and
the glory of God shall compass you. 9
Then shall you cry and God shall
hearken to you; while you are yet
speaking he will say, Behold, I am here.
If you remove from you the band and
the stretching forth of the hands and
murmuring speech; 10 and if you give
bread to the hungry from your heart
and satisfy the afflicted soul; then shall
your light spring up in darkness and
your darkness shall be as noon-day: 11
and your God shall be with you
continually and you shall be satisfied
according as your soul desires; and
your bones shall be made fat and shall
be as a well-watered garden and as a
fountain from which the water has not
failed. 12 And your old waste desert
places shall be built up and your
foundations shall last through all
generations; and you shall be called a
repairer of breaches and you shall cause
your paths between to be in peace.

13 If you turn away your foot from
the Sabbath, so as not to do your
pleasure on the holy days and shall call
the Sabbaths delightful, holy to God; if
you shall not lift up your foot to work,
nor speak a word in anger out of your
mouth, 14 then shall you trust on the
Lord; He shall bring you up to the
good places of the land and feed you
with the heritage of Jacob your father:
for the mouth of the Lord has spoken
this.

59

59:1 Has the hand of the Lord no
power to save? Or has he made his ear
heavy, so that he should not hear? 2
No, your iniquities separate between
you and God and because of your sins
has he turned away his face from you,
so as not to have mercy upon you. 3
For your hands are defiled with blood
and your fingers with sins; your lips
also have spoken iniquity and your
tongue meditates unrighteousness.

4 None speaks justly, neither is
there true judgment: they trust in
vanities and speak empty words; for
they conceive trouble and bring forth
iniquity. 5 They have hatched asps'
eggs and weave a spider's web: He that
is going to eat of their eggs, having
crushed an addled egg, has found also
in it a basilisk. 6 Their web shall not
become a garment, nor shall they at all
clothe themselves with their works; for
their works are works of iniquity. 7
And their feet run to wickedness, swift
to shed blood; their thoughts also are
thoughts of murder; destruction and
misery are in their ways; 8 and the way
of peace they know not, neither is there
judgment in their ways; for their paths
by which they go are crooked and they
know not peace.

9 Therefore has judgment departed
from them and righteousness shall not
overtake them: while they waited for
light, darkness came upon them; while
they waited for brightness, they walked
in perplexity. 10 They shall feel for the
wall as blind men and shall feel for it as
if they had no eyes: and they shall feel
at noon-day as at midnight; they shall
groan as dying men. 11 They shall
proceed together as a bear and as a
dove: we have waited for judgment and
there is no salvation, it is gone far from
us.

12 For our iniquity is great before
you and our sins have risen up against
us: for our iniquities are in us and we
know our unrighteous deeds. 13 We
have sinned and dealt falsely and
revolted from our God: we have spoken
unrighteous words and have been
disobedient; we have conceived and
uttered from our heart unrighteous
words. 14 And we have turned
judgment back and righteousness has
departed afar off: for truth is consumed
in their ways and they do you think not
pass by a straight path. 15 And truth

has been taken away and they have turned aside their mind from understanding.

The Lord saw it and it pleased him not that there was no judgment. 16 He looked and there was no man, He observed and there was none to help: so he defended them with his arm and stablished them with his mercy. 17 He put on righteousness as a breast-plate and placed the helmet of salvation on his head; He clothed himself with the garment of vengeance and with his cloak, 18 as one about to render a recompence, even reproach to his adversaries. 19 So shall they of the west fear the name of the Lord and those who come from the rising of the sun his glorious name: for the wrath of the Lord shall come as a mighty river, it shall come with fury.

20 The deliverer shall come for Zion's sake and shall turn away ungodliness from Jacob. 21 And this shall be my covenant with them, said the Lord; My Spirit which is upon you and the words which I have put in your mouth, shall never fail from your mouth, nor from the mouth of your seed, for the Lord has spoken it, henceforth and for ever.

60

60:1 Be enlightened, be enlightened, O Jerusalem, for your light has come and the glory of the Lord is risen upon you. 2 Behold, darkness shall cover the earth and there shall be gross darkness on the nations: but the Lords shall appear upon you and his glory shall be seen upon you. 3 And kings shall walk in your light and nations in your brightness.

4 Lift up your eyes around and behold your children gathered: all your sons have come from far and your daughters shall be borne on men's shoulders. 5 Then shall you see and fear and be amazed in your heart; for the wealth of the sea shall come round to you and of nations and peoples; and herds of camels shall come to you, 6 and the camels of Madiam and Gaepha shall cover you: all from Saba shall come bearing gold and shall bring frankincense and they shall proclaim the salvation of the Lord. 7 All the flocks of Kedar shall be gathered and the rams of Nabaeoth shall come; and acceptable sacrifices shall be offered on my altar and my house of prayer shall be glorified.

8 Who are these that fly as clouds and as doves with young ones to me? 9 The isles have waited for me and the ships of Tharsis among the first, to bring your children from afar and their silver and their gold with them and that for the sake of the holy name of the Lord and because the Holy One of Israel is glorified. 10 And strangers shall build your walls and their kings shall wait upon you: for because of my wrath I stroke you and because of mercy I loved you. 11 And your gates shall be opened continually; they shall not be shut day nor night; to bring in to you the power of the Gentiles and their kings as captives. 12 For the nations and the kings which will not serve you shall perish; and those nations shall be made utterly desolate.

13 The glory of Lebanon shall come to you, with the cypress and pine and cedar together, to glorify my holy place.

14 The sons of those who afflicted you and of those who provoked you, shall come to you in fear; and you shall be called Zion, the city of the Holy One of Israel. 15 Because you have become desolate and hated and there was no helper, therefore I will make you a perpetual gladness, a joy of many generations.

16 You shall suck the milk of the Gentiles and shall eat the wealth of kings: and shall know that I am the Lord that saves you and delivers you, the Holy One of Israel. 17 And for brass I will bring you gold and for iron I will bring you silver and instead of wood I will bring you brass and instead of stones, iron; and I will make your

princes peaceable and your overseers righteous. 18 And injustice shall no more be heard in your land, nor destruction nor misery in your coasts; but your walls shall be called Salvation and your gates Sculptured Work. 19 You shall no more have the sun for a light by day, nor shall the rising of the moon lighten your night; but the Lord shall be your everlasting light and God your glory. 20 For the sun shall no more set, nor shall the moon be eclipsed; for the Lord shall be your everlasting light and the days of your mourning shall be completed. 21 Your people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, even the works of their hands, for glory. 22 The little one shall become thousands and the least a great nation; I the Lord will gather them in due time.

61

61:1 The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives and recovery of sight to the blind; 2 to declare the acceptable year of the Lord and the day of recompence; to comfort all that mourn; 3 that there should be given to those who mourn in Zion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory.

4 They shall build the old waste places, they shall raise up those who were before made desolate and shall renew the desert cities, even those who had been desolate for many generations. 5 And strangers shall come and feed your flocks and aliens shall be your ploughmen and vine-dressers. 6 But you shall be called priests of the Lord, the ministers of God: you shall eat the strength of nations and shall be admired because of their wealth. 7 Thus shall they inherit the land a second time and everlasting joy shall be upon their head. 8 For I am the Lord who love righteousness and hate robberies of injustice; and I will give their labor to the just and will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God; 10 and they shall greatly rejoice in the Lord.

Let my soul rejoice in the Lord; for he has clothed me with the robe of salvation and the garment of joy: he has put a mitre on me as on a bridegroom and adorned me with ornaments as a bride.

11 And as the earth putting forth her flowers and as a garden its seed; so shall the Lord, even the Lord, cause righteousness to spring forth and exultation before all nations.

62

62:1 For Zion's sake I will not hold my peace and for Jerusalem's sake I will not rest, until her righteousness go forth as light and my salvation burn as a torch. 2 The Gentiles shall see your righteousness and kings your glory: and one shall call you by a new name, which the Lords shall name. 3 You shall be a crown of beauty in the hand of the Lord and a royal diadem in the hand of your God. 4 You shall no more be called Forsaken; and your land shall no more be called Desert: for you shall be called My Pleasure and your land Inhabited: for the Lord has taken pleasure in you and your land shall be inhabited.

5 And as a young man lives with a virgin, so shall your sons dwell in you: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over you.

6 And on your walls, O Jerusalem, have I set watchmen all day and all night, who shall never cease making mention of the Lord. 7 For there is

none like you when he shall have established and made Jerusalem a praise on the earth. 8 For the Lord has sworn by his glory and by the might of his arm, I will no more give your corn and your provisions to your enemies; nor shall strangers any more drink your wine, for which you have labored. 9 But those who have gathered them shall eat them and they shall praise the Lord; and those who have gathered the grapes shall drink of it in my holy courts.

10 Go through my gates and make a way for my people; and cast the stones out of the way; lift up a standard for the Gentiles. 11 For behold, the Lord has proclaimed to the end of the earth, do you say to the daughter of Zion, Behold, your Savior has come to you, having his reward and his work before his face. 12 And one shall call them the holy people, the redeemed of the Lord: and you shall be called a city sought out and not forsaken.

63

63:1 Who is this that has come from Edom, with red garments from Bosor? Thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.

2 Why then are your garments red and your raiment as if fresh from a trodden winepress? 3 I am full of trodden grape and of the nations there is not a man with me; and I trampled them in my fury and dashed them to pieces as earth and brought down their blood to the earth. 4 For the day of recompence has come upon them and the year of redemption is at hand. 5 I looked and there was no helper; and I observed and none upheld: therefore my arm delivered them and my anger drew near. 6 I trampled them in my anger and brought down their blood to the earth.

7 I remembered the mercy of the Lord, the praises of the Lord in all things by which he recompenses us. The Lord is a good judge to the house of Israel; he deals with us according to his mercy and according to the abundance of his righteousness.

8 He said: Is it not my people? The children surely will not be rebellious: He became to them deliverance 9 out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them and took them up and lifted them up all the days of old.

10 But they disobeyed and provoked his Holy Spirit: so he turned to be an enemy, he himself contended against them. 11 Then he remembered the ancient days, saying: Where is he that brought up from the earth[1] the shepherd of the sheep? Where is he that put his Holy Spirit in them? 12 who led Moses with his right hand, the arm of his glory? He forced the water to separate from before him, to make himself an everlasting name. 13 He led them through the deep, as a horse through the wilderness and they fainted not, 14 and as cattle through a plain: the Spirit came down from the Lord and guided them: thus you led your people, to make yourself a glorious name.

15 Turn from heaven and look from your holy habitation and from your glory: where is your zeal and your strength? Where is the abundance of your mercy and of your compassions, that you have withholden yourself from us? 16 For you are our Father; for though Abra'am knew us not and Israel did not acknowledge us, yet do you, O Lord, our Father, deliver us: your name has been upon us from the beginning.

17 Why have you caused us to err, O Lord, from your way? And has hardened our hearts, that we should not fear you? Return for your servants' sake, for the sake of the tribes of your inheritance, 18 that we may inherit a small part of your holy mountain. 19 We have become as at the beginning

[1] Brenton has "sea"

when you did not rule over us and your name was not called upon us.

64

64:1 If you would open the heaven, trembling will take hold upon the mountains from you and they shall melt, 2 as wax melts before the fire; and fire shall burn up the enemies and your name shall be manifest among the adversaries: at your presence the nations shall be troubled, 3 whenever you shall work gloriously; trembling from you shall take hold upon the mountains.

4 From of old we have not heard, neither have our eyes seen a God beside you and your works which you will perform to those who wait for mercy. 5 For these blessings shall happen to those who work righteousness and they shall remember your ways: behold, you were angry and we have sinned; therefore we have erred, 6 and we are all become as unclean and all our righteousness as a filthy rag: and we have fallen as leaves because of our iniquities; thus the wind shall carry us away. 7 And there is none that calls upon your name, or that remembers to take hold on you: for you have turned your face away from us and have delivered us up because of our sins.

8 And now, O Lord, you are our Father and we are clay, all of us the work of your hands. 9 Be not very wroth with us and remember not our sins for ever; but now look on us, for we are all your people. 10 The city of your holiness has become desolate, Zion has become as a wilderness, Jerusalem a curse. 11 The house, our sanctuary and the glory which our fathers blessed, has been burnt with fire: and all our glorious things have gone to ruin. 12 And for all these things you, O Lord, has withholden, yourself and been silent and have brought us very low.

65

65:1 I became manifest to those who asked not for me; I was found of those who sought me not: I said: Behold, I am here, to a nation, who called not on my name. 2 I have stretched forth my hands all day to a disobedient and opposing people, to those who walked in a way that was not good, but after their sins. 3 This is the people that provokes me continually in my presence; they offer sacrifices in gardens and burn incense on bricks to devils, which exist not. 4 They lie down to sleep in the tombs and in the caves for the sake of dreams, even those who eat swine's flesh and the broth of their sacrifices: all their vessels are defiled: 5 who say, Depart from me, draw not near to me, for I am pure.

This is the smoke of my wrath, a fire burns with it continually. 6 Behold, it is written before me: I will not be silent until I have recompensed into their bosom, 7 their sins and the sins of their fathers, says the Lord, who have burnt incense on the mountains and reproached me on the hills: I will recompense their works into their bosom.

8 Thus says the Lord, As a grape-stone shall be found in the cluster and they shall say, Destroy it not; for a blessing is in it: so will I do for the sake of him that serves me, for his sake I will not destroy them all. 9 I will lead forth the seed that came of Jacob and of Juda and they shall inherit my holy mountain: and my elect and my servants shall inherit it and shall dwell there. 10 And there shall be in the forest folds of flocks and the valley of Achor shall be for a resting-place of herds for my people, who have sought me.

11 But you are those who have left me and forget my holy mountain and prepare a table for the devil and fill up the drink-offering to Fortune. 12 I will deliver you up to the sword, you shall all fall by slaughter: for I called you

and you hearkened not; I spoke and you refused to hear; and you did evil in my sight and chose the things by which I delighted not. 13 Therefore thus says the Lord, Behold, my servants shall eat, but you shall hunger: behold, my servants shall drink, but you shall thirst: behold my servants shall rejoice, but you shall be ashamed: 14 behold, my servants shall exult with joy, but you shall cry for the sorrow of your heart and shall howl for the vexation of your spirit. 15 For you shall leave your name for a loathing to my chosen and the Lord shall destroy you: but my servants shall be called by a new name, 16 which shall be blessed on the earth; for they shall bless the true God: and those who swear upon the earth shall swear by the true God; for they shall forget the former affliction, it shall not come into their mind.

17 For there shall be a new heaven and a new earth: and they shall not at all remember the former, neither shall they at all come into their mind. 18 But they shall find in her joy and exultation; for, behold, I make Jerusalem a rejoicing and my people a joy. 19 I will rejoice in Jerusalem and will be glad in my people: and there shall no more be heard in her the voice of weeping, or the voice of crying. 20 Neither shall there be there any more a child that dies untimely, or an old man who shall not complete his time: for the youth shall be a hundred years old and the sinner who dies at a hundred years shall also be accursed: 21 and they shall build houses and themselves shall dwell in them; and they shall plant vineyards and themselves shall eat the fruit of it. 22 They shall by no means build and others inhabit; and they shall by no means plant and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labors. 23 My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God and their offspring with them.

24 It shall come to pass, that before they call, I will hearken to them; while they are yet speaking, I will say, What is it? 25 Then wolves and lambs shall feed together and the lion shall eat chaff like the ox and the serpent earth as bread. They shall not injure nor destroy in my holy mountain, says the Lord.

66

66:1 Thus says the Lord, Heaven is my throne and the earth is my footstool: what kind of a house will you build me? And of what kind is to be the place of my rest? 2 For all these things are mine, says the Lord: and to whom will I have respect, but to the humble and meek and the man that trembles at my words?

3 But the transgressor that sacrifices a calf to me, is as he that kills a dog; He that offers fine flour, as one that offers swine's blood; he that gives frankincense for a memorial, is as a blasphemer.

Yet they have chosen their own ways and their soul has delighted in their abominations. 4 I also will choose their mockeries and will recompense their sins upon them; because I called them and they did not hearken to me; I spoke and they heard not: and they did evil before me and chose the things by which I delighted not.

5 Hear the words of the Lord, you that tremble at his word; speak you, our brothers, to those who hate you and abominate you, that the name of the Lord may be glorified and may appear their joy; but they shall be ashamed.

6 A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompence to his adversaries. 7 Before she that travailed brought forth, before the labor pains came on, she escaped it and brought forth a male. 8 Who has heard such a thing? And who has seen after this manner? Has the earth travailed in one day? Or has even a nation been born at once, that Zion has been in labor and brought forth her children? 9 But I

have raised this expectation, yet you have not remembered me, says the Lord: behold, have not I made the bearing and barren woman? Says your God.

10 Rejoice, O Jerusalem and all you that love her hold in her a general assembly: rejoice greatly with her, all that now mourn over her: 11 that you may suck and be satisfied with the breast of her consolation; that you may milk out and delight yourselves with the influx of her glory.

12 For thus says the Lord, Behold, I turn toward them as a river of peace and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders and comforted on the knees. 13 As if his mother should comfort one, so will I also comfort you; and you shall be comforted in Jerusalem. 14 You shall see and your heart shall rejoice and your bones shall thrive like grass: and the hand of the Lord shall be known to those who fear him, He shall threaten the disobedient.

15 For, behold, the Lord will come as fire and his chariots as a storm, to render his vengeance with wrath and his rebuke with a flame of fire. 16 For with the fire of the Lord all the earth shall be judged and all flesh with his sword: many shall be slain by the Lord.

17 Those who sanctify themselves and purify themselves in the gardens and eat swine's flesh in the porches and the abominations and the mouse, shall be consumed together, says the Lord. 18 I know their works and their imagination. I am going to gather all nations and tongues; and they shall come and see my glory. 19 I will leave a sign upon them and I will send forth those who have escaped of them to the nations, to Tharsis and Phud and Lud and Mosoch and to Thobel and to Greece and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles. 20 They shall bring your brothers out of all nations for a gift to the Lord with horses and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord. 21 I will take of them priests and Levites, says the Lord.

22 For as the new heaven and the new earth, which I make, remain before me, says the Lord, so shall your seed and your name continue. 23 It shall come to pass from month to month and from Sabbath to Sabbath, that all flesh shall come to worship before me in Jerusalem, says the Lord. 24 They shall go forth and see the carcasses of the men that have transgressed against me: for their worm shall not die and their fire shall not be quenched; and they shall be a spectacle to all flesh.

JEREMIAH (LXX)
(ΙΕΡΕΜΙΑΣ)

1

1:1 The word of God which came to Jeremiah the son of Chelcias, of the priests, who dwelt in Anathoth in the land of Benjamin: 2 accordingly as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign. 3 It was in the days of Joakim, son of Josias king of Juda, until the eleventh year of Sedekias king of Juda, even until the captivity of Jerusalem in the fifth month.

4 The word of the Lord came to him, saying: 5 Before I formed you in the belly, I knew you; and before you came forth from the womb, I sanctified you; I appointed you a prophet to the nations.

6 I said: O Lord, you that are supreme Lord, behold, I know not how to speak, for I am a child. 7 The Lord said to me: Say not, I am a child: for you shall go to all to whoever I shall send you and according to all the words that I shall command you, you shall speak. 8 Be not afraid before them: for I am with you to deliver you, says the Lord. 9 The Lord stretched forth his hand to me and touched my mouth: and the Lord said to me: Behold, I have put my words into your mouth.

10 Behold, I have appointed you this day over nations and over kingdoms, to root out and to pull down and to destroy and to rebuild and to plant.

11 The word of the Lord came to me, saying: What see you? I said: A rod of an almond tree. 12 The Lord said to me: You have well seen: for I have watched over my words to perform them. 13 The word of the Lord came to me a second time, saying: What see you? I said: A caldron on the fire; and the face of it is toward the north. 14 The Lord said to me: From the north shall flame forth evils upon all the inhabitants of the land. 15 For, behold, I call together all the kingdoms of the earth from the north, says the Lord; and they shall come and shall set each one his throne at the entrance of the gates of Jerusalem and against all the walls around her and against all the cities of Juda. 16 I will speak to them in judgment, concerning all their iniquity, since they have forsaken me and sacrificed to strange gods and worshiped the works of their own hands.

17 And do you gird up your loins and stand up and speak all the words that I shall command you: be not afraid of their face, neither be alarmed before them; for I am with you to deliver you, says the Lord. 18 Behold, I have made you this day as a strong city and as a brazen wall, strong against all the kings of Juda and its princes and the people of the land. 19 They shall fight against you; but they shall by no means prevail against you; because I am with you, to deliver you, says the Lord.

2

2:1 He said: Thus says the Lord, 2 I remember the kindness of your youth and the love of your espousals, 3 in following the Holy One of Israel, says the Lord, Israel was the holy people to the Lord and the first-fruits of his increase: al that devoured him shall offend; evils shall come upon them, says the Lord.

4 Hear the word of the Lord, O house of Jacob and every family of the house of Israel. 5 Thus says the Lord, What trespass have your fathers found in me, that they have revolted far from me and gone after vanities and become vain? 6 They said not, Where is the Lord, who brought us up out of the land of Egypt, who guided us in the wilderness, in an untried and trackless land, in a land which no man at all

went through and no man dwelt there? 7 I brought you to Carmel, that you should eat its the fruits and its good. But you went in and defiled my land and made my heritage an abomination. 8 The priests said not, Where is the Lord? And those who held by the law knew me not: the shepherds also sinned against me and the prophets prophesied by Baal and went after that which profited not.

9 Therefore I will yet plead with you and will plead with your children's children. 10 For go to the isles of the Chettians and se; and send to Kedar and observe accurately and see if such things have been done; 11 if the nations will change their gods, though they are not gods: but my people have changed their glory, for that from which they shall not be profited. 12 The heaven is amazed at this and is very exceedingly horror-struck, says the Lord. 13 For my people has committed two faults and evil ones: they have forsaken me, the fountain of water of life and hewn out for themselves broken cisterns, which will not be able to hold water.

14 Is Israel a servant, or a home-born slave? Why has he become a spoil? 15 The lions roared upon him and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should not be inhabited. 16 Also the children of Memphis and Taphnas have known you and mocked you. 17 Has not your forsaking me brought these things upon you? Says the Lord your God.

18 And now what have you to do with the way of Egypt, to drink the water of Geon? And what have you to do with the way of the Assyrians, to drink the water of rivers? 19 your apostasy shall correct you and your wickedness shall reprove you: know then and see, that your forsaking me has been bitter to you, says the Lord your God; and I have taken no pleasure in you, says the Lord your God.

20 For of old you have broken your yoke and plucked asunder your bands; and you have said: I will not serve you, but will go upon every high hill and under every shady tree, there will I indulge in my fornication. 21 Yet I planted you a fruitful vine, entirely of the right sort: how are you a strange vine turned to bitterness! 22 Though you should wash yourself with nitre and multiply to yourself soap, still you are stained by your iniquities before me, says the Lord.

23 How will you say, I am not polluted and have not gone after Baal? Behold your ways in the burial-ground and know what you have done: her voice has howled in the evening: 24 she has extended her ways over the waters of the desert; she was hurried along by the lusts of her soul; she is given up to them, who will turn her back? None that seek her shall be weary; at the time of her humiliation they shall find her. 25 Withdraw your foot from a rough way and they throat from thirst: but she said I will strengthen myself: for she loved strangers and went after them.

26 As is the shame of a thief when he is caught, so shall the children of Israel be ashamed; they and their kings and their princes and their priests and their prophets. 27 They said to a stock, You are my father; and to a stone, You have begotten me: and they have turned their backs to me and not their faces: yet in the time of their afflictions they will say, Arise and save us. 28 And where are your gods, which you made for yourself? Will they arise and save in the time of your affliction? For according to the number of your cities were your gods, O Juda; and according to the number of the streets of Jerusalem they sacrificed to Baal. 29 Why then do you speak to me? You all have been ungodly and you all have transgressed against me, says the Lord. 30 In vain have I stricken your children; you have not received correction: a sword has devoured your prophets as a destroying lion; yet you feared not.

31 Hear you the word of the Lord: thus says the Lord, Have I been a

wilderness or a dry land to Israel? Why then has my people said: We will not be ruled over and will not come to you any more? 32 Will a bride forget her ornaments, or a virgin her girdle? But my people has forgotten me days without number. 33 What fair device will you yet employ in your ways, so as to seek love? It shall not be so; moreover you have done wickedly in corrupting your ways; 34 and in your hands has been found the blood of innocent souls; I have not found them in holes, but on every oak. 35 Yet you said, I am innocent: only let his wrath be turned away from me.

Behold, I will plead with you, whereas you say, I have not sinned. 36 For you have been so exceedingly contemptuous as to repeat your ways; but you shall be ashamed of Egypt, as you were ashamed of Assur. 37 For you shall go forth for there also with your hands upon your head; for the Lord has rejected your hope and you shall not prosper in it.

3

3:1 If a man put away his wife and she depart from him and become another man's, shall she return to him any more at all? Shall not that woman be utterly defiled? You you have gone a-whoring with many shepherds and have returned to me, says the Lord. 2 Lift up your eyes to look straight forward and see where you have not been utterly defiled. You have sat for them by the wayside as a deserted crow and have defiled the land with your fornications and your wickedness. 3 You did retain many shepherds for a stumbling-block to yourself: you have a whore's face, you did become shameless toward all.

4 have you not called me as it were a home and the father and guide of your virgin-time? 5 Will God's anger continue for ever, or be preserved to the end? Behold, you have spoken and done these bad things and have power to do them.

6 The Lord said to me in the days of Josias the king, have you seen what things the house of Israel has done to me? They have gone on every high mountain and under every shady tree and have committed fornication there. 7 I said after she had committed all these acts of fornication, Turn again to me. Yet she returned not. And faithless Juda saw her faithlessness. 8 I saw that (for all the sins of which she was convicted, by which the house of Israel committed adultery and I put her away and gave into her hands a bill of divorcement,) yet faithless Juda feared not, but went and herself also committed fornication. 9 And her fornication was nothing accounted of; and she committed adultery with wood and stone. 10 And for all these things faithless Juda turned not to me with all her heart, but falsely.

11 The Lord said to me: Israel has justified himself more than faithless Juda. 12 Go and read these words toward the north and you shall say, Return to me, O house of Israel, says the Lord; and I will not set my face against you: for I am merciful, says the Lord and I will not be angry with you for ever. 13 Nevertheless, know your iniquity, that you have sinned against the Lord your God and have scattered your ways to strangers under every shady tree, but you did not hearken to my voice, says the Lord. 14 Turn, you children that have revolted, says the Lord; for I will rule over you: and I will take you one of a city and two of a family and I will bring you in to Zion: 15 and I will give you shepherds after my heart and they shall certainly tend you with knowledge.

16 It shall come to pass that when you are multiplied and increased upon the land, says the Lord, in those days they shall say no more, The ark of the covenant of the Holy One of Israel: it shall not come to mind; it shall not be named; neither shall it be visited; nor shall this be done any more. 17 In those days and at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it:

and they shall not walk any more after the imaginations of their evil heart.

18 In those days the house of Juda, shall come together to the house of Israel and they shall come, together, from the land of the north and from all the countries, to the land, which I caused their fathers to inherit. 19 I said: Amen, Lord, for you said I will set you among children and will give you a choice land, the inheritance of the Almighty God of the Gentiles: and I said: you shall call me Father; and you shall not turn away from me. 20 But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, says the Lord.

21 A voice from the lips was heard, even of weeping and supplication of the children of Israel: for they have dealt unrighteously in their ways, they have forgotten God their Holy One. 22 Turn, you children that are given to turning and I will heal your bruises.

Behold, we will be your servants; for you are the Lord our God. 23 Truly the hills and the strength of the mountains were a lying refuge: but by the Lord our God is the salvation of Israel. 24 But shame has consumed the labors of our fathers from our youth; their sheep and their calves and their sons and their daughters. 25 We have lain down in our shame and our disgrace has covered us: because we and our fathers have sinned before our God, from our youth until this day; and we have not listened to the voice of the Lord our God.

4

4:1 If Israel will return to me, says the Lord, he shall return: and if he will remove his abominations out of his mouth and fear before me and swear, 2 The Lord lives, with truth, in judgment and righteousness, then shall nations bless by him and by him they shall praise God in Jerusalem.

3 For thus says the Lord to the men of Juda and to the inhabitants of Jerusalem, Break up fresh ground for yourselves and sow not among thorns. 4 Circumcise yourselves to your God and circumcise your hardness of heart, you men of Juda and inhabitants of Jerusalem: for fear that my wrath go forth as fire and burn and there be none to quench it, because of the evil of your devices.

5 Declare you in Juda, Let it be heard in Jerusalem: do you say, Sound the trumpet in the land; cry you aloud: do you say, Gather yourselves together, Let us enter into the fortified cities. 6 Gather up your goods and flee to Zion: hasten, stay not: for I will bring evils from the north, an great destruction. 7 The lion is gone up from his lair, he has roused himself to the destruction of the nations and has gone forth out of his place, to make the land desolate; and the cities shall be destroyed, so as to be without inhabitant. 8 For these things gird yourselves with sackclothes and lament and howl: for the anger of the Lord is not turned away from you. 9 It shall come to pass in that day, says the Lord, that the heart of the king shall perish and the heart of the princes; and the priests shall be amazed and the prophets shall wonder.

10 I said: O sovereign Lord, truly you have deceived this people and Jerusalem, saying: There shall be peace; whereas behold, the sword has reached even to their soul.

11 At that time they shall say to this people and to Jerusalem, There is a spirit of error in the wilderness: the way of the daughter of my people is not to purity, nor to holiness. 12 But a spirit of full vengeance shall come upon me; and now I declare my judgments against them. 13 Behold, he shall come up as a cloud and his chariots as a tempest: his horses are swifter than eagles. Woe to us! for we are in misery.

14 Cleanse your heart from wickedness, O Jerusalem, that you may be saved: how long will your grievous thoughts be within you? 15 For a voice of one publishing from Dan shall come

and trouble out of mount Ephraim shall be heard of. 16 Remind you the nations; behold, they are come: proclaim it in Jerusalem, that bands are approaching from a land afar off and have uttered their voice against the cities of Juda. 17 As keepers of a field, they have surrounded her; because you, says the Lord, has neglected me. 18 Your ways and your devices have brought these things upon you; this is your wickedness, for it is bitter, for it has reached to your heart.

19 I am pained in my bowels, my bowels and the sensitive powers of my heart; my soul is in great commotion, my heart is torn: I will not be silent, for my soul has heard the sound of a trumpet, the cry of war and of distress: it calls on destruction; 20 for all the land is distressed: suddenly my tabernacle is distressed, my curtains have been rent asunder. 21 How long shall I see fugitives and hear the sound of the trumpet?

22 For the princes of my people have not known me, they are foolish and unwise children: they are wise to do evil, but how to do good they have not known.

23 I looked upon the earth, and, behold, it was not; and to the sky, an there was no light in it. 24 I beheld the mountains and they trembled and I saw all the hills in commotion. 25 I looked and behold, there was no man and all the birds of the sky were scared. 26 I saw, and, behold, Carmel was desert and all the cities were burnt with fire at the presence of the Lord and at the presence of his fierce anger they were utterly destroyed.

27 Thus says the Lord, The whole land shall be desolate; but I will not make a full end. 28 For these things let the earth mourn, Let the sky be dark above: for I have spoken and I will not repent; I have purposed and I will not turn back from it. 29 The whole land has recoiled from the noise of the horseman and the bent bow; they have gone into the caves and have hidden themselves in the groves and have gone up upon the rocks: every city was abandoned, no man dwelt in them. 30 And what will you do? Though you clothe yourself with scarlet and adorn yourself with golden ornaments; though you adorn your eyes with stibium, your beauty will be in vain: your lovers have rejected you, they seek your life.

31 For I have heard your groaning as the voice of a woman in labor, as of her that brings forth her first child; the voice of the daughter of Zion shall fail through weakness and she shall lose the strength of her hands, saying: Woe is me! for my soul faints because of the slain.

5

5:1 Run you about in the streets of Jerusalem and see and know and seek in her broad places, if you can find one, if there is any one that does judgment and seeks faithfulness; and I will pardon them, says the Lord. 2 The Lord lives, they say; do they not therefore swear falsely? 3 O Lord, your eyes are upon faithfulness: you have scourged them, but they have not grieved; you have consumed them; but they would not receive correction: they have made their faces harder than a rock; and they would not return. 4 Then I said: It may be they are poor; for they are weak, for they know not the way of the Lord, or the judgment of God. 5 I will go to the rich men and will speak to them; for they have known the way of the Lord and the judgment of God: but, behold, with one consent they have broken the yoke, they have burst the bonds.

6 Therefore has a lion out of the forest stricken them and a wolf has destroyed them even to their houses and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their ungodliness, they have strengthened themselves in their revoltings. 7 In what way shall I forgive you for these things? Your sons

have forsaken me and sworn by those who are no gods: and I fed them to the full and they committed adultery and dwelt in harlots' houses. 8 They became as wanton horses: they neighed each one after his neighbor's wife. 9 Shall I not visit for these things? Says the Lord: and shall not my soul be avenged on such a nation as this.

10 Go up upon her battlements and break them down; but make not a full end: leave her buttresses: for they are the Lord's. 11 For the house of Israel have indeed dealt treacherously against me, says the Lord: the house of Juda also 12 have lied to their Lord and they have said: These things are not so; no evils shall come upon us; and we shall not see sword or famine. 13 Our prophets became wind and the word of the Lord was not in them.

14 Therefore thus says the Lord Almighty, Because you have spoken this word, behold, I have made my words in your mouth fire and this people wood and it shall devour them. 15 Behold, I will bring upon you a nation from far, O house of Israel, says the Lord; a nation the sound of whose language one shall not understand. 16 They are all mighty men: 17 and they shall devour you harvest and your bread; and shall devour your sons and your daughters; and they shall devour your sheep and your calves and devour your vineyards and your fig-plantations and your olive yards: and they shall utterly destroy your strong cities, by which you trusted, with the sword. 18 It shall come to pass in those days, says the Lord your God, that I will not utterly destroy you.

19 It shall come to pass when you shall say, Why then has the Lord our God done all these things to us? That you shall say to them, Because you served strange gods in your land, so shall you serve strangers in a land that is not yours.

20 Proclaim these things to the house of Jacob, Let them be heard in the house of Juda. 21 Hear you now these things, O foolish and senseless people; who have eyes and see not; and have ears and hear not: 22 will you not be afraid of me? Says the Lord; and will you not fear before me, who have set the sand for a bound to the sea, as a perpetual ordinance and it shall not pass it: yes, it shall rage, but not prevail; and its waves shall roar, but not pass over it.

23 But this people has a disobedient and rebellious heart; and they have turned aside and gone back: 24 and they have not said in their heart, Let us fear now the Lord our God, who gives us the early and latter rain, according to the season of the fulfillment of the ordinance of harvest and has preserved it for us. 25 Your transgressions have turned away these things and your sins have removed good things from you. 26 For among my people were found ungodly men; and they have set snares to destroy men and have caught them.

27 As a snare which has been set is full of birds, so are their houses full of deceit: therefore have they grown great and become rich: 28 and they have transgressed the rule of judgment; they have not judged the cause of the orphan, nor have they judged the cause of the widow. 29 Shall I not visit for these things? Says the Lord: and shall not my soul be avenged on such a nation as this?

30 Shocking and horrible deeds have been done on the land; 31 the prophets utter unrighteous prophecies and the priests have clapped their hands: and my people has loved to have it thus: and what will you do for the future.

6

6:1 Strengthen yourselves, you children of Benjamin, to flee out of the midst of Jerusalem and sound an alarm with the trumpet in Thecue and set up a signal over Baethacharma: for evil threatens from the north and a great destruction is coming. 2 And your pride, O daughter of Zion, shall be taken away. 3 The shepherds and their

flocks shall come to her; and they shall pitch their tents against her around and shall feed their flocks each with his hand.

4 Prepare yourselves for war against her; rise up, Let us go up against her at noon. Woe to us! for the day has gone down, for the shadows of the day fail. 5 Rise, Let us go up against her by night and destroy her foundations.

6 For thus says the Lord, Hew down her trees, array a numerous force against Jerusalem. O false city; there is all oppression in her. 7 As a cistern cools water, so her wickedness cools her, ungodliness and misery shall be heard in her, as continually before her.

8 You shall be chastened, O Jerusalem, with pain and the scourge, for fear that my soul depart from you; for fear that I make you a desert land, which shall not be inhabited.

9 For thus says the Lord, Glean, glean thoroughly as a vine the remnant of Israel: turn back your hands as a grape-gatherer to his basket. 10 To whom shall I speak and testify, that he may hearken? Behold, your ears are uncircumcised and they shall not be able to hear: behold, the word of the Lord has become to them a reproach, they will not at all desire it.

11 I allowed my wrath to come to full, yet I kept it in and did not utterly destroy them: I will pour it out on the children without and on the assembly of young men together: for man and woman shall be taken together, the old man with him that is full of days. 12 And their houses shall be turned to others, with their fields and their wives together: for I will stretch out my hand upon the inhabitants of this land, says the Lord.

13 For from the least of them even to the greatest they have all committed iniquity; from the priest even to the false prophet they have all accomplished falsely. 14 They healed the breach of my people imperfectly, making light of it and saying: Peace, peace and where is peace? 15 They were ashamed because they failed; yet they were not ashamed as those who are truly ashamed and they knew not their own disgrace: therefore shall they utterly fall when they do fall and in the time of visitation shall they perish, said the Lord.

16 Thus says the Lord, Stand you in the ways and see and ask for the old paths of the Lord; and see what is the good way and walk in it and you shall find purification for your souls. But they said: We will not walk in them. 17 I have set watchmen over you, saying: Hear you the sound of the trumpet. But they said: We will not hear it.

18 Therefore have the nations heard and those who feed their flocks. 19 Hear, O earth: behold, I will bring evils upon this people, even the fruit of their rebellions; for they have not heeded my words and they have rejected my law. 20 Why then do you bring me frankincense from Saba and cinnamon from a land afar off? Your whole-burnt-offerings are not acceptable and your sacrifices have not been pleasant to me. 21 Therefore thus says the Lord, Behold, I will bring weakness upon this people and the fathers and sons shall be weak together; the neighbor and his friend shall perish.

22 Thus says the Lord, Behold, a people comes from the north and nations shall be stirred up from the end of the earth. 23 They shall lay hold on bow and spear; the people is fierce and will have no mercy; their voice is as the roaring sea; they shall array themselves for war against you as fire on horses and chariots, O daughter of Zion.

24 We have heard the report of them: our hands are weakened: anguish has seized us, the pangs as of a woman in labor. 25 Go not forth into the field and walk not in the ways; for the sword of the enemy lingers round about. 26 O daughter of my people, gird yourself with sackcloth: sprinkle yourself with ashes; make for yourself pitiable lamentation, as the mourning for a

beloved son: for misery will come suddenly upon you.

27 I have caused you to be tried among tried nations and you shall know me when I have tried their way. 28 They are all disobedient, walking perversely: they are brass and iron; they are all corrupted. 29 The bellows have failed from the fire, the lead has failed: the silversmith works at his trade in vain; their wickedness is not consumed. 30 Call you them reprobate silver, because the Lord has rejected them.

7

7:1 2 Hear you the word of the Lord, all Judea. 3 Thus says the Lord God of Israel, Correct your ways and your devices and I will cause you to dwell in this place. 4 Trust not in yourselves with lying words, for they shall not profit you at all, saying: It is the temple of the Lord, the temple of the Lord.

5 If you thoroughly correct your ways and your practices and do indeed execute judgment between a man and his neighbor; 6 and oppress not the stranger and the orphan and the widow and shed not innocent blood in this place and go not after strange gods to your hurt: 7 then will I cause you to dwell in this place, in the land which I gave to your fathers of old and for ever.

8 But whereas you have trusted in lying words, by which means you shall not be profited; 9 and you murder and commit adultery and steal and swear falsely and burn incense to Baal and have gone after strange gods whom you know not, 10 so that it is evil with you; yet have you come and stood before me in the house, whereon my name is called and you have said: We have refrained from doing all these abominations. 11 Is my house, whereon my name is called, a den of robbers in your eyes? And, behold, I have seen it, says the Lord. 12 For go you to my place with is in SeBehold, where I caused my name to dwell before and see what I did to it because of the wickedness of my people Israel.

13 And now, because you have done all these deeds and I spoke to you, but you hearkened not to me; and I called you, but you answered not; 14 therefore I also will do to the house whereon my name is called, by which you trust and to the place which I gave to you and to your fathers, as I did to Selo. 15 I will cast you out of my sight, as I cast away your brothers, all the seed of Ephraim.

16 Therefore pray not you for this people and intercede not for them to be pitied, yes, pray not and approach me not for them: for I will not hearken to you. 17 Do you not see what they do in the cities of Juda and in the streets of Jerusalem? 18 Their children gather wood and their fathers kindle a fire and their women knead dough, to make cakes to the host of heaven; and they have poured out drink-offerings to strange gods, that they might provoke me to anger. 19 Do they provoke me to anger? Says the Lord: do they not provoke themselves, that their faces may be ashamed?

20 Therefore thus says the Lord; Behold, my anger and wrath shall be poured out upon this place and upon the men and upon the cattle and upon every tree of their field and upon the fruits of the land; and it shall burn and not be quenched.

21 Thus says the Lord, Gather your whole-burnt-offerings with your meat-offerings and eat flesh. 22 For I spoke not to your fathers and commanded them not in the day by which I brought them up out of the land of Egypt, concerning whole-burnt-offerings and sacrifice: 23 but I commanded them this thing, saying: Hear you my voice and I will be to you a God and you shall be to me a people: and walk you in all my ways which I shall command you, that it may be well with you. 24 But they hearkened not to me and their ear gave no heed, but they walked in the imaginations of their evil heart and went backward and not

forward; 25 from the day that their fathers went forth out of the land of Egypt, even until this day. I sent to you all my servants, the prophets, by day and early in the morning: yes, I sent them, 26 but they hearkened not to me and their ear gave no heed; and they made their neck harder than their fathers.

27 Therefore you shall speak this word to them; 28 This is the nation which has not listened to the voice of the Lord, nor received correction: truth has failed from their mouth.

29 Cut off your hair and cast it away and take up a lamentation on your lips; for the Lord has reprobated and rejected the generation that does these things. 30 For the children of Juda have accomplished evil before me, says the Lord; they have set their abominations in the house on which my name is called, to defile it. 31 They have built the altar of Tapheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; which I did not command them to do, neither did I design it in my heart.

32 Therefore, behold, the days come, says the Lord when they shall no more say, The altar of Tapheth and the valley of the son of Ennom, but, The valley of the slain; and they shall bury in Tapheth, for want of room. 33 The dead bodies of this people shall be for food to the birds of the sky and to the wild beasts of the earth; and there shall be none to drive them away. 34 I will destroy out of the cities of Juda and the streets of Jerusalem, the voice of those who make merry and the voice of those who rejoice, the voice of the bridegroom and the voice of the bride; for the whole land shall become a desolation.

8

8:1 At that time, says the Lord, they shall bring out the bones of the kings of Juda and the bones of his princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem, out of their graves; 2 and they shall spread them out to the sun and the moon and to all the stars and to all the host of heaven, which they d and which they have served and after which they have walked and to which they have held and which they have worshiped; they shall not be mourned for, neither shall they be buried; but they shall be for an example on the face of the earth, 3 because they chose death rather than life, even to all the remnant that are left of that family, in every place where I shall drive them out.

4 For thus says the Lord, Shall not he that falls arise? Or he that turns away, shall he not turn back again? 5 Why then has this my people turned away with a shameless revolting and strengthened themselves in their willfullness and refused to return? 6 Hearken, I pray you and hear: will they not speak thus, There is no man that repents of his wickedness, saying: What have I done? The runner has failed from his course, as a tired horse in his neighing. 7 Yes, the stork in the heaven knows her time, also the turtle-dove and wild swallow; the sparrows observe the times of their coming in; but this my people knows not the judgments of the Lord.

8 How will you say, We are wise and the law of the Lord is with us? In vain have the scribes used a false pen. 9 The wise men are ashamed and alarmed and taken; because they have rejected the word of the Lord; what wisdom is there in them? 10 Therefore will I give their wives to others and their fields to new inheritors; and they shall gather their fruits, says the Lord. 11 12 13 There are no grapes on the vines and there are no figs on the fig-trees and the leaves have fallen off.

14 Why do we sit still? Assemble yourselves, Let us enter into the strong cities, Let us be cast out there: for God has cast us out and made us drink water of gall, because we have sinned before him. 15 We assembled for peace,

but there was no prosperity; for a time of healing, but behold anxiety.

16 We shall hear the neighing of his swift horses out of Dan: the whole land quaked at the sound of the neighing of his horses; He shall come and devour the land and the fullness of it; the city and those who dwell in it. 17 For, behold, I send forth against you deadly serpents, which cannot be charmed and they shall bite you 18 mortally with the pain of your distressed heart.

19 Behold, there is a sound of the cry of the daughter of my people from a land afar off: Is not the Lord in Zion? Is there not a king there? Because they have provoked me with their graven images and with strange vanities. 20 The summer is gone, the harvest is past and we are not saved.

21 For the breach of the daughter of my people I have been saddened: in my perplexity pangs have seized upon me as of a woman in labor. 22 And is there no balm in Galaad, or is there no physician there? Why has not the healing of the daughter of my people taken place?

9

9:1 Who will give water to my head and a fountain of tears to my eyes? Then would I weep for this my people day and night, even for the slain of the daughter of my people.

2 Who would give me a most distant dwell in the wilderness, that I might leave my people and depart from them? For they all commit adultery, an assembly of treacherous men. 3 They have bent their tongue like a bow: falsehood and not faithfulness has prevailed upon the earth; for they have gone on from evil to evil and have not known me, says the Lord. 4 Beware you each of his neighbor and trust you not in your brothers: for every one will surely supplant and every friend will walk craftily. 5 Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehoods; they have committed iniquity, they ceased not, so as to return. 6 There is usury upon usury and deceit upon deceit: they would not know me, says the Lord.

7 Therefore thus says the Lord, Behold, I will try them with fire and prove them; for I will do thus because of the wickedness of the daughter of my people. 8 Their tongue is a wounding arrow; the words of their mouth are deceitful: one speaks peaceably to his neighbor, but in himself retains enmity. 9 Shall I not visit for these things? Says the Lord: and shall not my soul be avenged on such a people as this? 10 Take up a lamentation for the mountains and a mournful dirge for the paths of the wilderness, for they are desolate for want of men; they heard not the sound of life from the birds of the sky, nor the cattle: they were amazed, they are gone. 11 I will remove the inhabitants of Jerusalem and make it a dwelling-place of dragons; and I will utterly waste the cities of Juda, so that they shall not be inhabited.

12 Who is the wise man, that he may understand this? He that has the word of the mouth of the Lord addressed to him, let him tell you why then the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it. 13 The Lord said to me: Because they have forsaken my law, which I set before them and have not listened to my voice; 14 but went after the lusts of their evil heart and after the idols which their fathers taught them to worship: 15 therefore thus says the Lord God of Israel, Behold, I will feed them with trouble and will cause them to drink water of gall: 16 and I will scatter them among the nations, to them whom neither they nor their fathers knew; and I will send a sword upon them, until I have consumed them with it.

17 Thus says the Lord, Call you the mourning women, Let them come; and send to the wise women, Let them utter their voice; 18 Let them take up a lamentation for you, Let your eyes pour

down tears and your eyelids drop water. 19 For a voice of lamentation has been heard in Zion, How are we become wretched! we are greatly ashamed, for we have forsaken the land and have abandoned our tabernacles! 20 Hear now, you women, the word of God, Let your ears receive the words of his mouth and teach your daughters lamentation and every woman her neighbor a dirge. 21 For death has come up through your windows, it has entered into our land, to destroy the infants without and the young men from the streets. 22 The carcasses of the men shall be for an example on the face of the field of your land, like grass after the mower and there shall be none to gather them.

23 Thus says the Lord, Let not the wise man boast in his wisdom, Let not the strong man boast in his strength, Let not the rich man boast in his wealth; 24 but let him that boasts boast in this, the understanding and knowing that I am the Lord that exercise mercy and judgment and righteousness, upon the earth; for in these things is my pleasure, says the Lord.

25 Behold, the days come, says the Lord when I will visit upon all the circumcised their uncircumcision; 26 on Egypt and on Idumea and on Edom and on the children of Ammon and on the children of Moab and on every one that shaves his face round about, even those who dwell in the wilderness; for all the Gentiles are uncircumcised in flesh and all the house of Israel are uncircumcised in their hearts.

10

10:1 Hear you the word of the Lord, which he has spoken to you, O house of Israel.

2 Thus says the Lord, Learn you not the ways of the heathen and be not alarmed at the signs of the sky; for they are alarmed at them, falling on their faces. 3 For the customs of the nations are vain; it is a tree cut out of the forest, the work of the carpenter, or a molten image. 4 They are beautified with silver and gold, they fix them with hammers and nails; 5 they will set them up that they may not move; it is accomplished silver, they will not walk, it is forged silver They must certainly be borne, for they cannot ride of themselves. Fear them not; for they cannot do any evil and there is no good in them. 6 7 8 9 brought from Tharsis, gold will come from Mophaz and the work of goldsmiths: they are all the works of craftsmen, they will clothe themselves with blue and scarlet.

10 11 Thus shall you say to them, Let the gods which have not made heaven and earth perish from off the earth and from under this sky. 12 It is the Lord that made the earth by his strength, who set up the world by his wisdom and by his understanding stretched out the sky, 13 and set abundance of waters in the sky and brought up clouds from the ends of the earth; he made lightnings for the rain and brought forth light out of his treasures. 14 Every man is deprived of knowledge, every goldsmith is confounded because of his graven images; for he has cast false gods, there is no breath in them. 15 They are vain works, accomplished in mockery; in the time of their visitation they shall perish. 16 Such is not the portion of Jacob; for he that formed all things, he is his inheritance; the Lord is his name.

17 He has gathered your substance from without the dwelt in choice vessels. 18 For thus says the Lord, Behold, I will overthrow the inhabitants of this land with affliction, that your plague may be discovered.

19 Alas for your ruin! your plague is grievous: and I said: Surely this is your wound and it has overtaken you. 20 your tabernacle is in a ruinous state, it has perished; and all your curtains have been torn asunder: my children and my cattle are no more: there is no more any place for my tabernacle, nor place for my curtains. 21 For the shepherds have become foolish and have not sought the Lord; therefore the whole pasture has failed and the sheep

have been scattered. 22 Behold, there comes a sound of a noise and a great earthquake from the land of the north, to make the cities of Juda a desolation and a resting-place for ostriches.

23 I know, O Lord, that man's way is not his own; neither shall a man go and direct his going. 24 Chasten us, O Lord, but with judgment; and not in wrath, for fear that you make us few. 25 Pour out your wrath upon the nations that have not known you and upon the families that have not called upon your name: for they have devoured Jacob and consumed him and have made his pasture desolate.

11

11:1 The word that came to Jeremiah from the Lord, saying:

2 Hear you the words of this covenant and you shall speak to the men of Juda and to the dwellers in Jerusalem; 3 and you shall say to them, Thus says the Lord God of Israel, Cursed is the man, who shall not hearken to the words of this covenant, 4 which I commanded your fathers, in the day by which I brought them up out of the land of Egypt, out of the iron furnace, saying: Hearken to my voice and do all things that I shall command you; so shall you be to me a people and I will be to you a God; 5 that I may confirm my oath, which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. Then I answered and said: Amen, O Lord. 6 The Lord said to me: Read these words in the cities of Juda and in the streets of Jerusalem, saying: Hear you the words of this covenant and do them. 7 8 But they did them not.

9 The Lord said to me: A conspiracy is found among the men of Juda and among the dwellers in Jerusalem. 10 They are turned aside to the iniquities of their fathers that were of old, who would not hearken to my words: and, behold, they go after strange gods, to serve them: and the house of Israel and the house of Juda have broken my covenant, which I made with their fathers.

11 Therefore thus says the Lord, Behold, I bring evils upon this people, out of which they shall not be able to come forth; and they shall presently cry to me, but I will not hearken to them. 12 The cities of Juda and the dwellers in Jerusalem shall go and cry to the gods to whom they burn incense; which shall not deliver them in the time of their troubles. 13 For according to the number of your cities were your gods, O Juda; and according to the number of the streets of Jerusalem have you set up altars to burn incense to Baal.

14 And you, pray not for this people and intercede not for them in supplication and prayer: for I will not hear in the day in which they call upon me, in the day of their affliction. 15 Why has my beloved accomplished abomination in my house? Will prayers and holy offerings take away your wickedness from you, or shall you escape by these things? 16 The Lord called your name a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled against it; great is the affliction coming upon you: her branches have become good for nothing. 17 The Lord that planted you has pronounced evils against you, because of the iniquity of the house of Israel and the house of Juda, whatsoever they have done against themselves to provoke me to anger by burning incense to Baal.

18 O Lord, teach me and I shall know: then I saw their practices. 19 But I was like an innocent lamb led to the slaughter; did I not know it?[1] Against me they devised an evil device, saying: Come Let us put wood into his bread, Let us utterly destroy him from off the land of the living, Let his name not be remembered any more. 20 O Lord, that judge righteously, trying the reins and hearts, let me see your vengeance taken upon them, for to you I have declared my cause.

[1] Brenton has "But I as an innocent lamb led to the slaughter, knew not."

21 Therefore thus says the Lord concerning the men of Anathoth, that seek my life, that say, You shall not prophesy at all in the name of the Lord, but if you dost, you shall die by our hands: 22 behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine: 23 and there shall be no remnant left of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

12

12:1 Righteous are you, O Lord, that I may make my defence to you, yes, I will speak to you of judgments. Why is it that the way of ungodly men prospers? That all hat deal very treacherously are flourishing? 2 You have planted them and they have taken root; they have begotten children and become fruitful; you are near to their mouth and far from their reins. 3 But you, Lord, know me; you have proved my heart before you; purify them for the day of their slaughter. 4 How long shall the land mourn and the grass of the field where, for the wickedness of them, that dwell in it? The beasts and birds are utterly destroyed; because the people said: God shall not see our ways.

5 your feet run and they cause you to faint; how will you prepare to ride upon horses? And you have been confident in the land of your peace? How will you do in the roaring of Jordan? 6 For even your brothers and the house of your father, even these have dealt treacherously with you; and they have cried out, they are gathered together in pursuit of you; trust not you in them, though they shall speak fair words to you.

7 I have forsaken my house, I have left my heritage; I have given my beloved one into the hands of her enemies. 8 My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her. 9 Is not my inheritance to me a hyaena's cave, or a cave around her? Go you, gather together all the wild beasts of the field, Let them come to devour her.

10 Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness; 11 it is made a complete ruin: for my sake the whole land has been utterly ruined, because there is none that lays the matter to heart. 12 The ravagers have come to every passage in the wilderness: for the sword of the Lord will devour from one end of the land to the other: no flesh has any peace. 13 Sow wheat and reap thorns; their portions shall not profit them: be ashamed of your boasting, because of reproach before the Lord.

14 For thus says the Lord, concerning all the evil neighbors that touch my inheritance, which I have divided to my people Israel; Behold, I will draw them away from their land and I will cast out Juda from the midst of them.

15 It shall come to pass, after I have cast them out, that I will return and have mercy upon them and will cause them to dwell every one in his inheritance and every one is his land. 16 It shall be, if they will indeed learn the way of my people, to swear by my name, saying: The Lord lives; as they taught my people to swear by Baal; then shall that nation be built in the midst of my people. 17 But if they will not return, then will I cut off that nation with utter ruin and destruction.

13

13:1 Thus says the Lord, Go and procure for yourself a linen girdle and put it about your loins, Let it not be put in water. 2 So I procured the girdle according to the word of the Lord and put it about my loins. 3 The word of the Lord came to me, saying: 4 Take the girdle that is upon your loins and arise and go to the Euphrates and hide it there in a hole of the rock. 5 So I went and hid it by the Euphrates, as

the Lord commanded me. 6 It came to pass after many days, that the Lord said to me: Arise, go to the Euphrates and take for there the girdle, which I commanded you to hide there. 7 So I went to the river Euphrates and dug and took the girdle out of the place where I had buried it: and, behold, it was rotten, utterly good for nothing.

8 The word of the Lord came to me, saying: Thus says the Lord, 9 Thus will I mar the pride of Juda and the pride of Jerusalem; 10 even this great pride of the men that will not hearken to my words and have gone after strange gods, to serve them and to worship them: and they shall be as this girdle, which can be used for nothing. 11 For as a girdle cleaves about the loins of a man, so have I caused to cleave to myself the house of Israel and the whole house of Juda; that they might be to me a famous people and a praise and a glory: but they did not hearken to me.

12 You shall say to this people, Every bottle shall be filled with wine: and it shall come to pass, if they shall say to you, Shall we not certainly know that every bottle shall be filled with wine? That you shall say to them, 13 Thus says the Lord, Behold, I will fill the inhabitants of this land and their kings the sons of David that sit upon their throne and the priests and the prophets and Juda and all the dwellers in Jerusalem, with strong drink. 14 I will scatter them a man and his brother and their fathers and their sons together: I will not have compassion, says the Lord and I will not spare, neither will I pity to save them from destruction.

15 Hear you and give ear and be not proud: for the Lord has spoken. 16 Give glory to the Lord your God, before he cause darkness and before your feet stumble on the dark mountains and you shall wait for light and behold the shadow of death and they shall be brought into darkness. 17 But if you will not hearken, your soul shall weep in secret because of pride and your eyes shall pour down tears, because the Lord's flock is terribly bruised.

18 Do you say to the king and the princes, Humble yourselves and sit down; for your crown of glory is removed from your head. 19 The cities toward the south were shut and there was none to open them: Juda is removed into captivity,they have suffered a complete removal. 20 Lift up your eyes, O Jerusalem and behold those who come from the north; where is the flock that was given you, the sheep of your glory? 21 What will you say when they shall visit you, for you did teach them lessons for rule against yourself; shall not pangs seize you as a woman in labor? 22 If you should say in your heart, Why then have these things happened to me? Because of the abundance of your iniquity have your skirts been discovered, that your heels might be exposed.

23 If the Ethiopian shall change his skin, or the leopardess her spots, then shall you be able to do good, having learnt evil. 24 So I scattered them as sticks carried by the wind into the wilderness. 25 Thus is your lot and the reward of your disobedience to me, says the Lord; as you did forget me and trust in lies, 26 I also will expose your skirts upon your face and your shame shall be seen; 27 your adultery also and your neighing and the looseness of your fornication: on the hills and in the fields I have seen your abominations. Woe to you, O Jerusalem, for you have not been purified so as to follow me; how long yet shall it be?

14

14:1 AND THE WORD OF THE LORD CAME TO JEREMIAS CONCERNING THE DROUGHT.

2 Judea has mourned and her gates are emptied and are darkened upon the earth; and the cry of Jerusalem is gone up. 3 And her nobles have sent their little ones to the water: they came to the wells and found no water: and brought back their vessels empty. 4

The labors of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads. 5 And deer calved in the field and forsook it, because there was no grass. 6 The wild donkeys stood by the forests and snuffed up the wind; their eyes failed, because there was no grass.

7 Our sins have risen up against us: O Lord, do you for us for your own sake; for our sins are many before you; for we have sinned against you. 8 O Lord, you are the hope of Israel and deliver us in time of troubles; why are you become as a sojourner upon the land, or as one born in the land, yet turning aside for a resting-place? 9 will you be as a man asleep, or as a strong man that cannot save? Yet you are among us, O Lord and your name is called upon us; forget us not.

10 Thus says the Lord to this people, They loved to wander and they have not spared, therefore God has not prospered them; now will he remember their iniquity. 11 The Lord said to me: Pray not for this people for their good: 12 for though they fast, I will not hear their supplication; and though they offer whole-burnt-offerings and sacrifices, I will take no pleasure in them: for I will consume them with sword and with famine and with pestilence.

13 I said: O ever living Lord! behold, their prophets prophesy and say, you shall not see a sword, nor shall famine be among you; for I will give truth and peace on the land and in this place.

14 Then the Lord said to me: The prophets prophesy lies in my name: I sent them not and I commanded them not and I spoke not to them: for they prophesy to you false visions and divinations and auguries and devices of their own heart. 15 Therefore thus says the Lord concerning the prophets that prophesy lies in my name and I sent them not, who say, Sword and famine shall not be upon this land; they shall die by a grievous death and the prophets shall be consumed by famine. 16 The people to whom they prophesy, they also shall be cast out in the streets of Jerusalem, because of the sword and famine; and there shall be none to bury them: their wives also and their sons and their daughters shall die thus; and I will pour out their wickedness upon them.

17 You shall speak this word to them; Let your eyes shed tears day and night, Let them not cease: for the daughter of my people has been terribly bruised and her plague is very grievous. 18 If I go forth into the plain, then behold the slain by the sword! and if I enter into the city, then behold the distress of famine! for priest and prophet have gone to a land which they knew not.

19 have you utterly rejected Juda? And has your soul departed from Zion? Why then has you stricken us and there is no healing for us? We waited for peace, but there was no prosperity; for a time of healing and behold trouble! 20 We know, O Lord, our sins and the iniquities of our fathers: for we have sinned before you. 21 Refrain for your name's sake, destroy not the throne of your glory: remember, break not your covenant with us. 22 Is there any one among the idols of the Gentiles that can give rain? And will the sky yield his fullness at their bidding? Are not you he? We will even wait on you, O Lord: for you have made all these things.

15

15:1 The Lord said to me: Though Moses and Samuel stood before my face, my soul do you think not be toward them: dismiss this people, Let them go forth. 2 It shall be, if they say to you, Where shall we go forth? Then you shall say to them, Thus says the Lord; As many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity. 3 I will punish them with four kinds of death,

says the Lord, the sword to kill and the dogs to tear and the wild beasts of the earth and the birds of the sky to devour and destroy. 4 I will deliver them up for distress to all the kingdoms of the earth, because of Manasses son of Ezekias king of Juda, for all that he did in Jerusalem.

5 Who will spare you, O Jerusalem? And who will fear for you? Or who will turn back to ask for your welfare? 6 You have turned away from me, says the Lord, you will go back: therefore I will stretch out my hand and will destroy you and will no more spare them. 7 I will completely scatter them; in the gates of my people they are bereaved of children: they have destroyed my people because of their iniquities.

8 Their widows have been multiplied more than the sand of the sea: I have brought young men against the mother, even distress at noon-day: I have suddenly cast upon her trembling and anxiety. 9 She that bore seven is spent; her soul has fainted under trouble; her sun is gone down while it is yet noon; she is ashamed and disgraced: I will give the remnant of them to the sword before their enemies.

10 Woe is me, my mother! you have born me as some man of strife and at variance with the whole earth; I have not helped others, nor has any one helped me; my strength has failed among those who curse me. 11 Be it so, Lord, in their prosperity; surely I stood before you in the time of their calamities and in the time of their affliction, for their good against the enemy. 12 Will iron be known? Whereas your strength is a brazen covering. 13 Yes, I will give your treasures for a spoil as a recompence, because of all your sins and that in all your borders. 14 I will enslave you to your enemies round about, in a land which you have not known; for a fire has been kindled out of my wrath; it shall burn upon you.

15 O Lord, remember me and visit me and vindicate me before those who persecute me; do not bear long with them; know how I have met with reproach for your sake, from those who set at nought your words; 16 consume them; and your word shall be to me for the joy and gladness of my heart: for your name has been called upon me, O Lord Almighty. 17 I have not sat in the assembly of them as they mocked, but I feared because of your power: I sat alone, for I was filled with bitterness.

18 Why do those who grieve me prevail against me? My wound is severe; from where shall I be healed? It is indeed become to me as deceitful water, that has no faithfulness.

19 Therefore thus says the Lord, If you will return, then will I restore you and you shall stand before my face: and if you will bring forth the precious from the worthless, you shall be as my mouth: and they shall return to you; but you shall not return to them. 20 I will make you to this people as a strong brazen wall; and they shall fight against you, but they shall by no means prevail against you; 21 for I am with you to save you and to deliver you out of the hand of wicked men; and I will ransom you out of the hand of repulsive men.

16

16:1 You shall not take a wife, says the Lord God of Israel: 2 and there shall be no son born to you, nor daughter in this place. 3 For thus says the Lord concerning the sons and concerning the daughters that are born in this place and concerning their mothers that have born them and concerning their fathers that have begotten them in this land; 4 They shall die of grievous death; they shall not be lamented, nor buried; they shall be for an example on the face of the earth; and they shall be for the wild beasts of the land and for the birds of the sky: they shall fall by the sword and shall be consumed with famine.

5 Thus says the Lord, Enter not into their mourning feast and go not to

lament and mourn not for them: for I have removed my peace from this people. 6 They shall not bewail them, nor make cuttings for them and they shall not shave themselves for them: 7 and there shall be no bread broken in mourning for them for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother.

8 You shall not enter into the banquet-house, to sit with them to eat and to drink. 9 For thus says the Lord God of Israel; Behold, I will make to cease out of this place before your eyes and in your days, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride.

10 It shall come to pass when you shall report to this people all these words and they shall say to you, Why then has the Lord pronounced against us all these evils? What is our unrighteousness? And what is our sin which we have sinned before the Lord our God? 11 Then you shall say to them, Because your fathers forsook me, says the Lord and went after strange gods and served them and worshiped them and forsook me and kept not my law; 12 (and you sinned worse than your fathers; for, behold, you walk every one after the lusts of your own evil heart, so as not to hearken to me); 13 therefore I will cast you off from this good land into a land which neither you nor your fathers have known; and you shall serve their other gods, who shall have no mercy upon you.

14 Therefore, behold, the days come, says the Lord when they shall no more say, The Lord lives, that brought up the children of Israel out of the land of Egypt; 15 but, The Lord lives, who brought up the house of Israel from the land of the north and from all countries where they were thrust out: and I will restore them to their own land, which I gave to their fathers.

16 Behold, I will send many fishers, says the Lord and they shall fish them; and afterward I will send many hunters and they shall hunt them upon every mountain and upon every hill and out of the holes of the rocks. 17 For my eyes are upon all their ways; and their iniquities have not been hidden from my eyes. 18 I will recompense their mischiefs doubly and their sins, by which means they have profaned my land with the carcasses of their abominations and with their iniquities, by which means they have trespassed against my inheritance.

19 O Lord, you are my strength and my help and my refuge in days of evil: to you the Gentiles shall come from the end of the earth and shall say, How vain were the idols which our fathers procured to themselves and there is no help in them. 20 Will a man make gods for himself, whereas these are no gods? 21 Therefore, behold, I will at this time manifest my hand to them and will make known to them my power; and they shall know that my name is the Lord.

17

17:1 2 3 4 5 Cursed is the man who trusts in man and will lean his arm of flesh upon him, while his heart departs from the Lord. 6 He shall be as the wild tamarisk in the desert: he shall not see when good comes; but he shall dwell in barren places and in the wilderness, in a salt land which is not inhabited. 7 But blessed is the man who trusts in the Lord and whose hope the Lord shall be. 8 He shall be as a thriving tree by the waters, He shall cast forth his root toward a moist place: he shall not fear when heat comes and there shall be upon him shady branches: he shall not fear in a year of drought, He shall not fail to bear fruit.

9 The heart is deep beyond all things, He is a man,[1] and who can know him? 10 I the Lord try the hearts and prove the reins, to give to every one according to his ways and according to the fruits of his devices.

[1] Brenton has "and it is the man"

11 The partridge utters her voice, she gathers eggs which she did not lay; so is a man gaining his wealth unjustly; in the midst of his days his riches shall leave him and at his latter end he will be a fool.

12 An exalted throne of glory is our sanctuary. 13 O Lord, the hope of Israel, let all that have left you be ashamed, let those who have revolted be written on the earth, because they have forsaken the fountain of life, the Lord.

14 Heal me, O Lord and I shall be healed; save me and I shall be saved; for you are my boast.

15 Behold, they say to me, Where is the word of the Lord? Let it come. 16 But I have not been weary of following you, nor have I desired the day of man; you know; the words that proceed out of my lips are before your face. 17 Be not to me a stranger, but spare me in the evil day. 18 Let those who persecute me bee ashamed, but let me not be ashamed: let them be alarmed, but let me not be alarmed: bring upon them the evil day, crush them with double destruction.

19 Thus says the Lord; Go and stand in the gates of the children of your people, by which the kings of Juda enter and by which they go out and in all the gates of Jerusalem: 20 and you shall say to them, Hear the word of the Lord, you kings of Juda and all Judea and all Jerusalem, all who go in at these gates:

21 thus says the Lord; Take heed to your souls and take up no burdens on the Sabbath-day and go not forth through the gates of Jerusalem; 22 and carry forth no burdens out of your houses on the Sabbath-day and you shall do no work: sanctify the Sabbath-day, as I commanded your fathers. 23 But they hearkened not and inclined not their ear, but stiffened their neck more than their fathers did, so as not to hear me and not to receive correction. 24 It shall come to pass, if you will hearken to me, says the Lord, to carry in no burdens through the gates of this city on the Sabbath-day and to sanctify the Sabbath-day, so as to do no work upon it, 25 that there shall enter through the gates of this city kings and princes sitting on the throne of David and riding on their chariots and horses, they and their princes, the men of Juda and the dwellers in Jerusalem: and this city shall be inhabited for ever. 26 And men shall come out of the cities of Juda and from around Jerusalem and out of the land of Benjamin and out of the plain country and from the hill country and from the south country, bringing whole-burnt-offerings and sacrifices and incense and manna and frankincense, bringing praise to the house of the Lord.

27 But it shall come to pass, if you will not hearken to me to sanctify the Sabbath-day, to bear no burdens, nor go in with them by the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in its gates and it shall devour the streets of Jerusalem and shall not be quenched.

18

18:1 The word that came from the Lord to 2 Jeremiah, saying: Arise and go down to the potter's house and there you shall hear my words. 3 So I went down to the potter's house and behold, he was making a vessel on the stones. 4 The vessel which he was making with his hands fell: so he made it again another vessel, as it seemed good to him to make it. 5 The word of the Lord came to me, saying:

6 Shall I not be able, O house of Israel, to do to you as this potter? Behold, as the clay of the potter are you in my hands. 7 If I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off and to destroy them; 8 and that nation turn from all their sins, then will I repent of the evils which I purposed to do to them. 9 If I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant it; 10 and they do evil before me, so as not to hearken to my voice, then will I

repent of the good which I spoke of, to do it to them.

11 And now say to the men of Juda and to the inhabitants of Jerusalem, Behold, I prepare evils against you and devise a device against you: let every one turn now from his evil way and amend your practices. 12 They said: We will quit ourselves like men, for we will pursue our perverse ways and we will perform each the lusts of his evil heart.

13 Therefore thus says the Lord; Enquire now among the nations, who has heard such very horrible things as the virgin of Israel has done? 14 Will fertilising streams fail to flow from a rock, or snow fail from Lebanon? Will water violently impelled by the wind turn aside? 15 For my people have forgotten me, they have offered incense in vain and they fail in their ways, leaving the ancient tracks, to enter upon impassable paths; 16 to make their land a desolation and a perpetual hissing; all that go through it shall be amazed and shall shake their heads. 17 I will scatter them before their enemies like an east wind; I will show them the day of their destruction.

18 Then they said: Come, Let us devise a device against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, Let us strike him with the tongue and we will hear all his words.

19 Hear me, O Lord and hear the voice of my pleading. 20 Since evil is rewarded for good; for they have spoken words against my soul and they have hidden the punishment they meant for me; remember that I stood before your face, to speak good for them, to turn away your wrath from them. 21 Therefore do you deliver their sons to famine and gather them to the power of the sword: let their women be childless and widows; Let their men be cut off by death and their young men fall by the sword in war. 22 Let there be a cry in their houses: you shall bring upon them robbers suddenly: for they have formed a plan to take me and have hidden snares for me.

23 And you, Lord, know all their deadly counsel against me: account not their iniquities guiltless and blot not out their sins from before you: let their weakness come before you; deal with them in the time of your wrath.

19

19:1 Then the Lord said to me: Go and get an earthen bottle, the work of the potter and you shall bring some of the elders of the people and of the priests; 2 and you shall go forth to the burial-place of the sons of their children, which is at the entrance of the gate of Charsith; and do you read there all these words which I shall speak to you: 3 and you shall say to them,

Hear you the word of the Lord, you kings of Juda and men of Juda and the dwellers in Jerusalem and those who enter in by these gates; thus says the Lord God of Israel; Behold, I will bring evil upon this place, so that the ears of every one that hears it shall tingle. 4 Because they forsook me and profaned this place and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Juda have filled this place with innocent blood, 5 and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design them in my heart:

6 Therefore, behold, the days come, says the Lord when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. 7 I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies and by the hands of those who seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth. 8 I will bring this city to desolation and make it a hissing; every one that passes by it shall scowl and hiss because of all her plague. 9 They

shall eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his neighbor in the blockade and in the siege by which their enemies shall besiege them.

10 You shall break the bottle in the sight of the men that go forth with you, 11 and you shall say, Thus says the Lord, Thus will I break in pieces this people and this city, even as an earthen vessel is broken in pieces which cannot be mended again. 12 Thus will I do, says the Lord, to this place and to the inhabitants of it, that this city may be given up, as one that is falling to ruin. 13 The houses of Jerusalem and the houses of the kings of Juda shall be as a ruinous place, because of their uncleannesses in all the houses, by which they burnt incense upon their roofs to all the host of heaven and poured drink-offerings to strange gods.

14 Jeremiah came from the place of the Fall, where the Lord had sent him to prophesy; He stood in the court of the Lord's house: and said to all the people, Thus says the Lord; 15 Behold I bring upon this city and upon all the cities belonging to it and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, that they might not hearken to my commands.

20

20:1 Now, Paschor the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremiah prophesying these words. 2 He stroke him and cast him into the dungeon which was by the gate of the upper house that was set apart, which was by the house of the Lord.

3 And Paschor brought Jeremiah out of the dungeon: and Jeremiah said to him: The Lord has not called your name Paschor, but Exile. 4 For thus says the Lord, Behold, I will give you up to captivity with all your friends: and they shall fall by the sword of their enemies and your eyes shall see it: and I will give you and all Juda into the hands of the king of Babylon and they shall carry them captives and cut them in pieces with swords. 5 I will give all the strength of this city and all the labors of it and all the treasures of the king of Juda, into the hands of his enemies and they shall bring them to Babylon. 6 You and all the dwellers in your house shall go into captivity: and you shall die in Babylon and there you and all your friends shall be buried, to whom you have prophesied lies.

7 You have deceived me, O Lord and I have been deceived: you have been strong and has prevailed: I have become a laughing-stock, I am continually mocked every day. 8 For I will laugh with my bitter speech, I will call upon rebellion and misery: for the word of the Lord has become a reproach to me and a mockery all my days. 9 Then I said: I will by no means name the name of the Lord and I will no more at all speak in his name. But it was a burning fire flaming in my bones and I am utterly weakened on all sides and cannot bear up. 10 For I have heard the reproach of many gathering round, saying: Conspire you, Let us conspire together against him, even all his friends: watch his intentions, if perhaps he shall be deceived and we shall prevail against him and we shall be avenged on him.

11 But the Lord was with me as a mighty man of war: therefore they persecuted me, but do you think not perceive anything against me; they were greatly confounded, for they perceived not their disgrace, which shall never be forgotten.

12 O Lord, testing just deeds, understanding the reins and hearts, let me see your vengeance upon them: for to you I have revealed my cause. 13 Sing you to the Lord, sing praise to him: for he has rescued the soul of the poor from the hand of evil-doers.

14 Cursed be the day by which I was born: the day by which my mother brought me forth, let it not be blessed. 15 Cursed be the man who brought the

glad tidings to my father, saying: A male child is born to you. 16 Let that man rejoice as the cities which the Lord overthrew in wrath and repented not: let him hear crying in the morning and loud lamentation at noon; 17 because he killed me not in the womb and my mother became not my tomb and her womb always great with me. 18 Why is it that I came forth of the womb to see troubles and distresses and my days are spent in shame?

21

21:1 THE WORD THAT CAME FROM THE LORD TO JEREMIAS when KING SEDEKIAS SENT TO HIM PASCHOR THE SON OF MELCHIAS, AND SOPHONIAS SON OF BASAEAS, THE PRIEST, SAYING,

2 Enquire of the Lord for us; for the king of Babylon has risen up against us; if the Lord will do according to all his wonderful works and the king shall depart from us.

3 Jeremiah said to them: Thus shall you say to Sedekias king of Juda, 4 Thus says the Lord; Behold, I will turn back the weapons of war by which you fight against the Chaldeans that have besieged you from outside the wall and I will gather them into the midst of this city. 5 I will fight against you with an outstretched hand and with a strong arm, with wrath and great anger. 6 I will strike all the dwellers in this city, both men and cattle, with grievous pestilence: and they shall die. 7 And after this, thus says the Lord; I will give Sedekias king of Juda and his servants and the people that is left in this city from the pestilence and from the famine and from the sword, into the hands of their enemies, that seek their lives: and they shall cut them in pieces with the edge of the sword: I will not spare them and I will not have compassion upon them.

8 You shall say to this people, Thus says the Lord; Behold, I have set before you the way of life and the way of death. 9 He that remains in this city shall die by the sword and by famine: but he that goes forth to advance to the Chaldeans that have besieged you, shall live and his life shall be to him for a spoil, He shall live. 10 For I have set my face against this city for evil and not for good: it shall be delivered into the hands of the king of Babylon, He shall consume it with fire.

11 O house of the king of Juda, hear you the word of the Lord. 12 O house of David, thus says the Lord; Judge judgment in the morning and act rightly and rescue the spoiled one from the hand of him that wrongs him, for fear that my anger be kindled like fire and it burn and there be none to quench it. 13 Behold, I am against you that dwell in the valley of Sor; in the plain country, even against those who say, Who shall alarm us? Or who shall enter into our habitation? 14 I will kindle a fire in its forest and it shall devour all things around it.

22

22:1 Thus says the Lord; Go you and go down to the house of the king of Juda and you shall speak there this word, 2 and you shall say,

Hear the word of the Lord, O king of Juda, that sit on the throne of David, you and your house and your people and those who go in at these gates: 3 thus says the Lord; Execute you judgment and justice and rescue the spoiled out of the hand of him that wrongs him: and oppress not the stranger and orphan and widow and sin not and shed no innocent blood in this place. 4 If you will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David and riding on chariots and horses, they and their servants and their people. 5 But if you will not perform these words, by myself have I sworn, says the Lord, that this house shall be brought to desolation.

6 For thus says the Lord concerning the house of the king of

Juda; You are Galaad to me and the head of Lebanon: yet surely I will make you a desert, even cities that shall not be inhabited: 7 and I will bring upon you a destroying man and his axe: and they shall cut down your choice cedars and cast them into the fire. 8 And nations shall pass through this city and each shall say to his neighbor, Why has the Lord done thus to this great city? 9 They shall say Because they forsook the covenant of the Lord their God and worshiped strange gods and served them.

10 Weep not for the dead, nor lament for him: weep bitterly for him that goes away: for he shall return no more, nor see his native land. 11 For thus says the Lord concerning Sellem the son of Josias, who reigns in the place of Josias his father, who has gone forth out of this place; He shall not return to that place any more: 12 but in that place where I have carried him captive, there shall he die and shall see this land no more.

13 He that builds his house not with justice and his upper chambers not with judgment, who works by means of his neighbor for nothing and will by no means give him his reward. 14 You have built for yourself a well-proportioned house, airy chambers, fitted with windows and wainscoted with cedar and painted with vermilion. 15 Shall you reign, because you are provoked with your father Achaz? They shall not eat and they shall not drink: it is better for you to execute judgment and justice. 16 They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this your not knowing me? Says the Lord. 17 Behold, your eyes are not good, nor your heart, but they go after your covetousness and after the innocent blood to shed it and after acts of injustice and slaughter, to commit them.

18 Therefore thus says the Lord concerning Joakim son of Josias, king of Juda, even concerning this man; they shall not bewail him, saying: Ah brother! neither shall they at all weep for him, saying: Alas Lord. 19 He shall be buried with the burial of an ass; he shall be dragged roughly along and cast outside the gate of Jerusalem.

20 Go up to Lebanon and cry; and utter your voice to Basan and cry aloud to the extremity of the sea: for all your lovers are destroyed. 21 I spoke to you on occasion of your trespass, but you said, I will not hearken. This has been your way from your youth, you have not listened to my voice. 22 The wind shall tend all your shepherds and your lovers shall go into captivity; for then shall you be ashamed and disgraced because of all your lovers. 23 O you that dwell in Lebanon, making your nest in the cedars, you shall groan heavily when pangs as of a woman in labor have come upon you.

24 As I live, says the Lord, though Jechonias son of Joakim king of Juda were indeed the seal upon my right hand, for there would I pluck you; 25 and I will deliver you into the hands of those who seek your life, before whom you are afraid, into the hands of the Chaldeans. 26 I will cast forth you and your mother that bore you, into a land where you were not born; and there you shall die. 27 But they shall by no means return to the land which they long for in their souls. 28 Jechonias is dishonored as a good-for-nothing vessel; for he is thrown out and cast forth into a land which he knew not.

29 Land, land, hear the word of the Lord. 30 Write you this man an outcast: for there shall none of his seed at all grow up to sit on the throne of David, or as a prince yet in Juda.

23

23:1 Woe to the shepherds that destroy and scatter the sheep of their pasture! 2 Therefore thus says the Lord against those who tend my people; you have scattered my sheep and driven them out and you have not visited them: behold, I will take vengeance upon you according to your evil practices. 3 I will gather in the remnant

of my people in every land, where I have driven them out and will set them in their pasture; and they shall increase and be multiplied. 4 I will raise up shepherds to them, who shall feed them: and they shall fear no more, nor be alarmed, says the Lord.

5 Behold, the days come, says the Lord when I will raise up to David a righteous dayspring,[1] and a king shall reign and understand and shall execute judgment and righteousness on the earth. 6 In his days both Juda shall be saved and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedec among the prophets. 7 Therefore, behold, the days come, says the Lord when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt; 8 but The Lord lives, who has gathered the whole seed of Israel from the north land and from all the countries where he had driven them out and has restored them into their own land.

9 My heart is broken within me; all my bones are shaken: I have become as a broken-down man and as a man overcome with wine, because of the Lord and because of the excellence of his glory. 10 For because of these things the land mourns; the pastures of the wilderness are dried up; and their course has become evil and so also their strength. 11 For priest and prophet are defiled; and I have seen their iniquities in my house. 12 Therefore let their way be to them slippery and dark: and they shall be tripped up and fall in it: for I will bring evils upon them, in the year of their visitation.

13 And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal and led my people Israel astray. 14 Also in the prophets of Jerusalem I have seen horrible things: as they committed adultery and walked in lies and strengthened the hands of many, that they should not return each from his evil way: they are all become to me as Sodom and its inhabitants as Gomorrha.

15 Therefore thus says the Lord; Behold, I will feed them with pain and give them bitter water to drink: for from the prophets of Jerusalem has defilement gone forth into all the land.

16 Thus says the Lord Almighty, Hearken not to the words of the prophets: for they frame a vain vision for themselves; they speak from their own heart and not from the mouth of the Lord. 17 They say to those who reject the word of the Lord, There shall be peace to you; and to all that walk after their own lusts and to everyone that walks in the error of his heart, they have said: No evil shall come upon you. 18 For who has stood in the substance[2] of the Lord and seen his word? Who has hearkened and heard? 19 Behold, there is an earthquake from the Lord and anger proceeds to a convulsion, it shall come violently upon the ungodly. 20 The Lord's wrath shall return no more, until he has accomplished it and until he has established it, according to the purpose of his heart: at the end of the days they shall understand it.

21 I sent not the prophets, yet they ran: neither spoke I to them, yet they prophesied. 22 But if they had stood in my subsistence,[3] and if they had listened to my words, then would they have turned my people from their evil practices.

23 I am a God near at hand, says the Lord and not a God afar off. 24 Shall any one hide himself in secret places and I not see him? Do I not fill heaven and earth? Says the Lord.

25 I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision. 26 How long shall these things be in the heart of the prophets that prophesy lies when they prophesy the purposes of their own heart? 27 who devise that men may forget my law by

[1] Brenton has "branch"

[2] Brenton has "counsel"

[3] Brenton has "counsel"

their dreams, which they have told every one to his neighbor, as their fathers forgot my name in the worship of Baal. 28 The prophet who has a dream, let him tell his dream; He in whom is my word spoken to him, let him tell my word truly: what is the chaff to the corn? So are my words, says the Lord. 29 Behold, are not my words as fire? Says the Lord; and as an axe cutting the rock?

30 Behold, I am therefore against the prophets, says the Lord God, that steal my words every one from his neighbor. 31 Behold, I am against the prophets that put forth prophecies of mere words and slumber their sleep. 32 Therefore, behold, I am against the prophets that prophesy false dreams and have not told them truly and have caused my people to err by their lies and by their errors; yet I sent them not and commanded them not; therefore, they shall not profit this people at all.

33 If this people, or the priest, or the prophet, should ask, What is the burden of the Lord? Then you shall say to them, you are the burden and I will dash you down, says the Lord. 34 As for the prophet and the priests and the people, who shall say, The burden of the Lord, I will even take vengeance on that man and on his house. 35 Thus shall you say every one to his neighbor and every one to his brother, What has the Lord answered? And, what has the Lord said? 36 And do you name no more the burden of the Lord; for his own word shall be a man's burden. 37 But why then, do you say, has the Lord our God spoken? 38 Therefore thus says the Lord our God; Because you have spoken this word, The burden of the Lord and I sent to you, saying: you shall not say, The burden of the Lord; 39 therefore, behold, I will seize and dash down you and the city which I gave to you and your fathers. 40 I will bring upon you an everlasting reproach and everlasting disgrace, which shall not be forgotten.

7 Therefore, behold, the days come, says the Lord when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt; 8 but The Lord lives, who has gathered the whole seed of Israel from the north land and from all the countries where he had driven them out and has restored them into their own land.

24

24:1 The Lord showed me two baskets of figs, lying in front of the temple of the Lord, after Nabuchodonosor king of Babylon had carried captive Jechonias son of Joakim king of Juda and the princes and the artificers and the prisoners and the rich men out of Jerusalem and had brought them to Babylon. 2 The one basket was full of very good figs, as the early figs; and the other basket was full of very bad figs, which do you think not be eaten, for their badness. 3 The Lord said to me: What see you, Jeremiah? And I said: Figs; the good figs, very good; and the bad, very bad, which cannot be eaten, for their badness.

4 The word of the Lord came to me, saying: 5 Thus says the Lord, the God of Israel; As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have sent forth out of this place into the land of the Chaldeans for good. 6 I will fix my eyes upon them for good and I will restore them into this land for good: and I will build them up and not pull them down; and I will plant them and not pluck them up.

7 I will give them a heart to know me, that I am the Lord: and they shall be to me a people and I will be to them a God: for they shall turn to me with all their heart.

8 And as the bad figs, which cannot be eaten, for their badness; thus says the Lord, So will I deliver Sedekias king of Juda and his nobles and the remnant of Jerusalem, those who are left in this land and the dwellers in Egypt. 9 I will cause them to be dispersed into all the kingdoms of the earth and they shall be for a reproach

and a proverb and an object of hatred and a curse, in every place where I have driven them out. 10 I will send against them famine and pestilence and the sword, until they are consumed from off the land which I gave them.

25

25:1 THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda; 2 which he spoke to all the people of Juda and to the inhabitants of Jerusalem, saying:

3 In the thirteenth year of Josias, son of Amos, king of Juda, even until this day for three and twenty years, I have both spoken to you, rising early and speaking, 4 and I sent to you my servants the prophets, sending them early; (but you hearkened not and listened not with your ears;) saying: 5 Turn you every one from his evil way and from your evil practices and you shall dwell in the land which I gave to you and your fathers, of old and for ever. 6 Go you not after strange gods, to serve them and to worship them, that you provoke me not by the works of your hands, to do you hurt. 7 But you hearkened not to me.

8 Therefore thus says the Lord; Since you believed not my words, 9 behold I will send and take a family from the north and will bring them against this land and against the inhabitants of it and against all the nations around it and I will make them utterly waste and make them a desolation and a hissing and an everlasting reproach. 10 I will destroy from among them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the scent of ointment and the light of a candle. 11 All the land shall be a desolation; and they shall serve among the Gentiles seventy years.

12 When the seventy years are fulfilled, I will take vengeance on that nation and will make them a perpetual desolation. 13 I will bring upon that land all my words which I have spoken against it, even all things that are written in this book.

34 THE PROPHECIES OF JEREMIAS AGAINST THE NATIONS OF ÆLAM.

35 Thus says the Lord, The bow of Ælam is broken, even the chief of their power. 36 I will bring upon Ælam the four winds from the four corners of heaven and I will disperse them toward all these winds; and there shall be no nation to which they shall not come—even the outcasts of Ælam. 37 I will put them in fear before their enemies that seek their life; and I will bring evils upon them according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them. 38 I will set my throne in Ælam and will send forth for there king and rulers. 39 But it shall come to pass at the end of days, that I will turn the captivity of Ælam, says the Lord.

26

26:1 In the beginning of the reign of king Sedekias, there came this word concerning Ælam.

2 FOR EGYPT, AGAINST THE POWER OF PHARAO NECHAO KING OF EGYPT, who was by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon stroke in the fourth year of Joakim king of Juda.

3 Take up arms and spears and draw near to battle; 4 and harness the horses: mount, you horsemen and stand ready in your helmets; advance the spears and put on your breast-plates.

5 Why do they fear and turn back? Even because their mighty men shall be slain: they have utterly fled and being hemmed in they have not rallied, says the Lord. 6 Let not the swift flee, Let not the mighty man escape to the north: the forces at Euphrates have become feeble and they have fallen.

7 Who is this that shall come up as a river and as rivers roll their waves? 8 The waters of Egypt shall come up like a river: He said: I will go up and will cover the earth and will destroy the dwellers in it. 9 Mount you the horses, prepare the chariots; go forth, you warriors of the Ethiopians and Libyans armed with shields; and mount, you Lydians, bend the bow. 10 And that day shall be to the Lord our God a day of vengeance, to take vengeance on his enemies: and the sword of the Lord shall devour and be glutted and be drunk with their blood: for the Lord has a sacrifice from the land of the north at the river Euphrates.

11 Go up to Galaad and take balm for the virgin daughter of Egypt: in vain have you multiplied your medicines; there is no help in you. 12 The nations have heard your voice and the land has been filled with your cry: for the warriors have fainted fighting one against another and both are fallen together.

13 THE WORDS WHICH THE LORD SPOKE by Jeremiah, concerning the coming of the king of Babylon to strike the land of Egypt.

14 Proclaim it at Magdol and declare it at Memphis: do you say, Stand up and prepare; for the sword has devoured your yew-tree.

15 Why then has Apis fled from you? Your choice calf has not remained; for the Lord has utterly weakened him. 16 And your multitude has fainted and fallen; and each one said to his neighbor, Let us arise and return into our country to our people, from the Grecian sword. 17 Call you the name of Pharaoh Nechao king of Egypt, Saon esbeie moed. 18 As I live, says the Lord God, he shall come as Itabyrion among the mountains and as Carmel that is on the sea. 19 O daughter of Egypt dwelling at home, prepare you stuff for removing: for Memphis shall be utterly desolate and shall be called Woe, because there are no inhabitants in it.

20 Egypt is a fair heifer, but destruction from the north has come upon her. 21 Also her hired soldiers in the midst of her are as fatted calves fed in her; for they also have turned and fled with one accord: they stood not, for the day of destruction had come upon them and the time of their retribution. 22 Their voice is as that of a hissing serpent, for they go upon the sand; they shall come upon Egypt with axes, as men that cut wood. 23 They shall cut down her forest, says the Lord, for their number cannot at all be conjectured, for it exceeds the locust in multitude and they are innumerable. 24 The daughter of Egypt is confounded; she is delivered into the hands of a people from the north.

25 Behold, I will avenge Ammon her son upon Pharaoh and upon those who trust in him.

26 27 But fear not you, my servant Jacob, neither be alarmed, Israel: for, behold, I will save you from afar and your seed from their captivity; and Jacob shall return and be at ease and sleep and there shall be no one to trouble him. 28 Fear not you, my servant Jacob, says the Lord; for I am with you: she that was without fear and in luxury, has been delivered up: for I will make a full end of every nation among whom I have thrust you forth; but I will not cause you to fail: yet will I chastise you in the way of judgment and will not hold you entirely guiltless.

27

27:1 THE WORD OF THE LORD WHICH HE SPOKE AGAINST BABYLON.

2 Proclaim you among the Gentiles and cause the tidings to be heard and suppress them not: do you say, Babylon is taken, Belus is confounded; the fearless, the luxurious Maerodach is delivered up. 3 For a nation has come up against her from the north, he shall utterly ravage her land and there shall be none to dwell in it, neither man nor beast.

4 In those days and at that time, the children of Israel shall come, they

and the children of Juda together; they shall proceed, weeping as they go, seeking the Lord their God. 5 They shall ask the way till they come to Zion, for that way shall they set their face; and they shall come and flee for refuge to the Lord their God; for the everlasting covenant shall not be forgotten.

6 My people have been lost sheep: their shepherds thrust them out, they caused them to wander on the mountains: they went from mountain to hill, they forgot their resting-place. 7 All that found them consumed them: their enemies said: Let us not leave them alone, because they have sinned against the Lord: he that gathered their fathers had a pasture of righteousness.

8 Flee you out of the midst of Babylon and from the land of the Chaldeans and go forth and be as serpents before sleep. 9 For, behold, I stir up against Babylon the gatherings of nations out of the land of the north; and they shall set themselves in array against her: for there shall she be taken, as the dart of an expert warrior shall not return empty. 10 And Chaldea shall be a spoil: all that spoil her shall be satisfied.

11 Because you rejoiced and boasted, while plundering my heritage; because you exulted as calves in the grass and pushed with the horn as bulls. 12 Your mother is greatly ashamed; your mother that bore you for prosperity is confounded: she is the last of the nations, desolate, 13 because of the Lord's anger: it shall not be inhabited, but it shall be all a desolation; and every one that passes through Babylon shall scowl and they shall hiss at all her plague.

14 Set yourselves in array against Babylon round about, all you that bend the bow; shoot at her, spare not your arrows, 15 and prevail against her: her hands are weakened, her bulwarks are fallen and her wall is broken down: for it is vengeance from God: take vengeance upon her; as she has done, do to her. 16 Utterly destroy seed out of Babylon and him that holds a sickle in time of harvest: for fear of the Grecian sword, they shall return every one to his people and every one shall flee to his own land.

17 Israel is a wandering sheep; the lions have driven him out: the king of Assyria firsts devoured him and afterward this king of Babylon has gnawed his bones. 18 Therefore thus says the Lord; Behold, I will take vengeance on the king of Babylon and upon his land, as I took vengeance on the king of Assyria. 19 I will restore Israel to his pasture, He shall feed on Carmel and on mount Ephraim and in Galaad and his soul shall be satisfied. 20 In those days and at that time, they shall seek for the iniquity of Israel and there shall be none; and for the sins of Juda and they shall not be found: for I will be merciful to those who are left 21 on the land, says the Lord.

Go up against it roughly and against those who dwell on it: avenge, O sword and destroy utterly, says the Lord and do according to all that I command you. 22 A sound of war and great destruction in the land of the Chaldeans! 23 How is the hammer of the whole earth broken and crushed! How is Babylon become a desolation among the nations! 24 They shall come upon you and you shall not know it, Babylon, that you will even be taken captive: you are found and taken, because you did resist the Lord.

25 The Lord has opened his treasury and brought forth the weapons of his anger: for the Lord God has a work in the land of the Chaldeans. 26 For her times are come: open you her storehouses: search her as a cave and utterly destroy her: let there be no remnant of her. 27 Dry you up all her fruits, Let them go down to the slaughter: woe to them! for their day has come and the time of their retribution. 28 A voice of men fleeing and escaping from the land of Babylon, to declare to Zion the vengeance that comes from the Lord our God.

29 Summon many against Babylon, even every one that bends the bow: camp against her round about; let no one of her people escape: render to her according to her works; according to all that she has done, do to her: for she has resisted the Lord, the Holy God of Israel. 30 Therefore shall her young men fall in the streets and all her warriors shall be cast down, says the Lord.

31 Behold, I am against you the haughty one, says the Lord: for your day has come and the time of your retribution. 32 And your pride shall fail and fall and there shall be no one to set it up again: and I will kindle a fire in her forest and it shall devour all things around her.

33 Thus says the Lord; The children of Israel and the children of Juda have been oppressed: all those who have taken them captive have oppressed them together; for they would not let them go. 34 But their Redeemer is strong; the Lord Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth; 35 He will sharpen a sword against the Chaldeans and against the inhabitants of Babylon and upon her nobles and upon her wise men; 36 a sword upon her warriors and they shall be weakened: a sword upon their horses and upon their chariots: 37 a sword upon their warriors and upon the mixed people in the midst of her; and they shall be as women: a sword upon the treasures and they shall be scattered upon her water, 38 and they shall be ashamed: for it is a land of graven images; and in the islands, where they boasted. 39 Therefore shall idols dwell in the islands and the young of monsters shall dwell in it: it shall not be inhabited any more for ever. 40 As God overthrew Sodom and Gomorrha and the cities bordering upon them, says the Lord: no man shall dwell there and no son of man shall sojourn there.

41 Behold, a people comes from the north and a great nation and many kings shall be stirred up from the end of the earth; holding bow and dagger: 42 the people is fierce and will have no mercy: their voices shall sound as the sea, they shall ride upon horses, prepared for war, like fire, against you, O daughter of Babylon. 43 The king of Babylon heard the sound of them and his hands were enfeebled: anguish overcame him, pangs as of a woman in labor. 44 Behold, he shall come up as a lion from Jordan to Gaethan; for I will speedily drive them from her and I will set all the youths against her: for who is like me? And who will resist me? And who is this shepherd who will stand before me?

45 Therefore hear you the counsel of the Lord, which he has taken against Babylon; and his devices, which he has devised upon the Chaldeans inhabiting it: surely lambs of their flock shall be destroyed: surely pasture shall be cut off from them. 46 For at the sound of the taking of Babylon the earth shall quake and a cry shall be heard among the nations.

28

28:1 Thus says the Lord; Behold, I stir up against Babylon and against the Chaldeans dwelling in it, a deadly burning wind. 2 I will send forth against Babylon spoilers and they shall spoil her and shall ravage her land. Woe to Babylon around her in the day of her affliction. 3 Let the archer bend his bow and him that has armor put it on: and spare you not her young men, but destroy you all her host. 4 And slain men shall fall in the land of the Chaldeans and men pierced through shall fall without it.

5 For Israel and Juda have not been forsaken of their God, of the Lord Almighty; whereas their land was filled with iniquity against the holy things of Israel. 6 Flee you out of the midst of Babylon and deliver every one his soul: and be not overthrown in her iniquity; for it is the time of her retribution from the Lord; he is rendering to her a recompence. 7 Babylon has been a golden cup in the Lord's hand, causing

all the earth to be drunk: the nations have drunk of her wine; therefore they were shaken. 8 And Babylon is fallen suddenly and is broken to pieces: lament for her; take balm for her deadly wound, if by any means she may be healed. 9 We tried to heal Babylon, but she was not healed: let us forsake her and depart every one to his own country: for her judgment has reached to the heaven, it has mounted up to the stars. 10 The Lord has brought forth his judgment: come, Let us declare in Zion the works of the Lord our God.

11 Prepare the arrows; fill the quivers: the Lord has stirred up the spirit of the king of the Medes: for his wrath is against Babylon, to destroy it utterly; for it is the Lord's vengeance, it is the vengeance of his people. 12 Lift up a standard on the walls of Babylon, prepare the quivers, rouse the guards, prepare the weapons: for the Lord has taken the work in hand and will execute what he has spoken against the inhabitants of Babylon, 13 dwelling on many waters and amidst the abundance of her treasures; your end has come truly into your bowels. 14 For the Lord has sworn by his arm, saying,I will fill you with men as with locusts; and those who come down shall cry against you.

15 The Lord made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heaven. 16 At his voice he makes a sound of water in the heaven and brings up clouds from the extremity of the earth; he makes lightnings for rain and brings light out of his treasures. 17 Every man has completely lost understanding; every goldsmith is confounded because of his graven images: for they have cast false gods, there is no breath in them. 18 They are vain works, objects of scorn; in the time of their visitation they shall perish. 19 Not such is Jacob's portion; for he that formed all things, he is his inheritance; the Lord is his name.

20 You scatter for me the weapons of war: and I will scatter nations by you and will destroy kings by means of you. 21 And by you I will scatter the horse and his rider; and by you I will scatter chariots and those who ride in them. 22 And by you I will scatter youth and maid; and by you I will scatter man and woman. 23 And by you I will scatter the shepherd and his flock; and by you I will scatter the husbandman and his household; and by you I will scatter leaders and the captains. 24 I will recompense to Babylon and to all the Chaldeans that dwell there all their mischiefs that they have done to Zion before your eyes, says the Lord.

25 Behold, I am against you, the ruined mountain, that destroys the whole earth; and I will stretch out my hand upon you and will roll you down upon the rocks and will make you as a burnt mountain. 26 They shall not take from you a stone for a corner, nor a stone for a foundation: for you shall be a desolation for ever, says the Lord.

27 Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, raise up kings against her by me and that for the people of Achanaz; set against her engines of war; bring up against her horses as a multitude of locusts. 28 Bring up nations against her, even the king of the Medes and of the whole earth, his rulers and all his captains. 29 The earth has quaked and been troubled, because the purpose of the Lord has risen up against Babylon, to make the land of Babylon a desolation and uninhabitable. 30 The warrior of Babylon has failed to fight; they shall sit there in the siege; their power is broken; they have become like women; her tabernacles have been set on fire; her bars are broken. 31 One shall rush, running to meet another runner and one shall go with tidings to meet another with tidings, to bring tidings to the king of Babylon, that his city is taken. 32 At the end of his passages they were taken and his cisterns they have burnt with fire and his warriors are going forth.

33 For thus says the Lord, The houses of the king of Babylon shall be

threshed as a floor in the season; yet a little while and her harvest shall come.

34 He has devoured me, he has torn me asunder, airy darkness has come upon me; Nabuchodonosor king of Babylon has swallowed me up, as a dragon has he filled his belly with my delicacies. 35 My troubles and my distresses have driven me out into Babylon, shall she that dwells in Zion say; and my blood shall be upon the Chaldeans dwelling there, shall Jerusalem say.

36 Therefore thus says the Lord, Behold, I will judge your adversary and I will execute vengeance for you; and I will waste her sea and dry up her fountain. 37 And Babylon shall be a desolation and shall not be inhabited. 38 For they rose up together as lions and as young lions. 39 In their heat I will give them a draught and make them drunk, that they may be stupified and sleep an everlasting sleep and not awake, says the Lord. 40 And bring you them down as lambs to the slaughter and rams with kids.

41 How has the boast of all the earth been taken and caught in a snare! how has Babylon become a desolation among the nations! 42 The sea has come up upon Babylon with the sound of its waves and she is covered. 43 Her cities have become like a dry and trackless land; not so much as one man shall dwell in it, neither shall a son of man dwell in it. 44 I will take vengeance on Babylon and bring forth out of her mouth what she has swallowed down and the nations shall no more be gathered to her: 45 46 47 48 49 and in Babylon the slain men of all the earth shall fall. 50 Go forth of the land, you that escape and stay not; you that are afar off, remember the Lord, Let Jerusalem come into your mind. 51 We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens have come into our sanctuary, even into the house of the Lord.

52 Therefore, behold, the days come, says the Lord when I will take vengeance upon her graven images: and slain men shall fall in all her land. 53 For though Babylon should go up as the heaven and though she should strengthen her walls with her power, from me shall come those who shall destroy her, says the Lord. 54 A sound of a cry in Babylon and great destruction in the land of the Chaldeans: 55 for the Lord has utterly destroyed Babylon and cut off from her the great voice sounding as many waters: he has consigned her voice to destruction. 56 For distress has come upon Babylon, her warriors are taken, their bows are useless: for God recompenses them. 57 The Lord recompenses and will make her leaders and her wise men and her captains completely drunk, says the King, the Lord Almighty is his name.

58 Thus says the Lord, The wall of Babylon was made broad, but it shall be completely broken down and her high gates shall be burnt with fire; and the peoples shall not labor in vain, nor the nations fail in their rule.

59 THE WORD WHICH THE LORD COMMANDED THE PROPHET JEREMIAS to say to Saraeas son of Nerias, son of Maasaeas when he went from Sedekias king of Juda to Babylon, in the fourth year of his reign. And Saraeas was over the bounties. 60 Jeremiah wrote in a book all the evils which should come upon Babylon, even all these words that are written against Babylon. 61 Jeremiah said to Saraeas when you have come to Babylon and shall see and read all these words; 62 then you shall say, O Lord God, you have spoken against this place, to destroy it and that there should be none to dwell in it, neither man nor beast; for it shall be a desolation for ever. 63 It shall come to pass when you shall cease from reading this book, that you shall bind a stone upon it and cast it into the midst of Euphrates; 64 and shall say, Thus shall Babylon sink and not rise, because of the evils which I bring upon it.

29

29:1 THUS says THE LORD AGAINST THE PHILISTINES;

2 Behold, waters come up from the north and shall become a sweeping torrent and it shall sweep away the land and its fullness; the city and those who dwell in it: and men shall cry and all that dwell in the land shall howl, 3 at the sound of his rushing, at the sound of his hoofs and at the rattling of his chariots, at the noise of his wheels: the fathers turned not to their children because of the weakness of their hands, 4 in the day that is coming to destroy all the Philistines: and I will utterly destroy Tyre and Sidon and all the rest of their allies: for the Lord will destroy the remaining inhabitants of the islands. 5 Baldness has come upon Gaza; Ascalon is cast away and the remnant of the Enakim.

6 How long will you strike, O sword of the Lord? How long will it be ere you are quiet? Return into your sheath, rest and be removed. 7 How shall it be quiet, whereas the Lord has given it a commission against Ascalon and against the regions on the sea-coast, to awake against the remaining countries!

7 CONCERNING IDUMEA, thus says the Lord; There is no longer wisdom in Thaeman, counsel has perished from the wise ones, their wisdom is gone, 8 their place has been deceived. Dig deep for a dwelling, you that inhabit Daedam, for he has accomplished grievously: I brought trouble upon him in the time at which I visited him. 9 For grape-gatherers are come, who shall not leave you a remnant; as thieves by night, they shall lay their hand upon your possessions.

10 For I have stripped Esau, I have uncovered their secret places; they shall have no power to hide themselves, they have perished each by the hand of his brother, my neighbor and it is impossible 11 for your fatherless one to be left to live, but I shall live and the widows trust in me.

12 For thus says the Lord; They who were not appointed to drink the cup have drunk it; and you shall by no means be cleared: 13 for by myself I have sworn, says the Lord, that you shall be in the midst of her an impassable land and a reproach and a curse; and all her cities shall be desert for ever.

14 I have heard a report from the lord, He has sent messengers to the nations, saying: Assemble yourselves and come against her; rise you up to war. 15 I have made you small among the nations, utterly contemptible among men. 16 Your insolence has risen up against you, the fierceness of your heart has burst the holes of the rocks, it has seized upon the strength of a lofty hill; for as an eagle he set his nest on high: for there will I bring you down.

17 Idumea shall be a desert: every one that passes by shall hiss at it. 18 As Sodom was overthrown and Gomorrha and those who sojourned in her, says the Lord Almighty, no man shall dwell there, nor shall any son of man inhabit there. 19 Behold, he shall come up as a lion out of the midst of Jordan to the place of Ætham: for I will speedily drive them from it and do you set the young men against her: for who is like me? And who will withstand me? And who is this shepherd, who shall confront me?

20 Therefore hear you the counsel of the Lord, which he has framed against Idumea; and his device, which he has devised against the inhabitants of Thaeman: surely the least of the sheep shall be swept off; surely their dwelling shall be made desolate for them. 21 For at the sound of their fall the earth was scared and the cry of the sea was not heard. 22 Behold, he shall look upon her as an eagle and spread forth his wings over her strongholds; and the heart of the mighty men of Idumea shall be in that day as the heart of a woman in her pangs.

30

30:1 CONCERNING THE SONS OF AMMON thus says the Lord, Are there no sons in Israel? Or have they no one to succeed them? Why then has Melchol inherited Galaad and why shall their people dwell in their cities? 2 Therefore, behold, the days come, says the Lord when I will cause to be heard in Rabbath a tumult of wars; and they shall become a waste and ruined place and her altars shall be burned with fire; then shall Israel succeed to his dominion. 3 Howl, O Esebon, for Gai has perished; cry, you daughters of Rabbath, gird yourselves with sack-clothes and lament; for Melchol shall go into banishment, his priests and his princes together.

4 Why do you exult in the plains of the Enakim, you haughty daughter, that trust in your treasures, that say, Who shall come in to me? 5 Behold, I will bring terror upon you, says the Lord, from all the country around you; and you shall be scattered every one right before him and there is none to gather you.

28 CONCERNING KEDAR THE QUEEN OF THE PALACE, WHOM NABUCHODONOSOR KING OF BABYLON SMOTE, thus says the Lord;

Arise and go up to Kedar and fill the sons of Kedem. 29 They shall take their tents and their sheep, they shall take for themselves their garments and all their baggage and their camels; and summon you destruction against them from every side. 30 Flee you, dig very deep for a dwelling-place, you that dwell in the palace; for the king of Babylon has framed a counsel and devised a device against you.

31 Rise up and go up against a nation settled and dwelling at ease, who have no doors, nor bolts, nor bars, who dwell alone. 32 And their camels shall be a spoil and the multitude of their cattle shall be destroyed: and I will scatter them as chaff with every wind, having their hair cut about their foreheads, I will bring on their overthrow from all sides, says the Lord. 33 The palace shall be a resting-place for ostriches and desolate for ever: no man shall abide there and no son of man shall dwell there.

23 CONCERNING DAMASCUS. Emath is brought to shame and Arphath: for they have heard an evil report: they are amazed, they are angry, they shall be utterly unable to rest. 24 Damascus is utterly weakened, she is put to flight; trembling has seized upon her. 25 How has she not left my city, they loved the village? 26 Therefore shall the young men fall in your streets and all your warriors shall fall, says the Lord. 27 I will kindle a fire in the wall of Damascus and it shall devour the streets of the son of Ader.

31

31:1 Thus has the Lord said concerning MOAB, Woe to Nabau! for it has perished: Cariathaim is taken: Amath and Agath are put to shame. 2 There is no longer any healing for Moab, nor glorying in Esebon: he has devised evils against her: we have cut her off from being a nation and she shall be completely still: after you shall go a sword; 3 for there is a voice of men crying out of Oronaim, destruction and great ruin. 4 Moab is ruined, proclaim it to Zogora: 5 for Aloth is filled with weeping: one shall go up weeping by the way of Oronaim; you have heard a cry of destruction.

6 Flee you and save your lives and you shall be as a wild ass in the desert. 7 Since you have trusted in your strong-hold, therefore you shall be taken: and Chamos shall go forth into captivity and his priests and his princes together. 8 And destruction shall come upon every city, it shall by no means escape; the valley also shall perish and the plain country shall be completely destroyed, as the Lord has said. 9 Set marks upon Moab, for she shall be touched with a plague-spot and all her cities shall become desolate; from

where shall there be an inhabitant for her? 10 Cursed is the man that does the works of the Lord carelessly, keeping back his sword from blood.

11 Moab has been at ease from a child and trusted in his glory; he has not poured out his liquor from vessel to vessel and has not gone into banishment, therefore his taste remained in him and his smell departed not. 12 Therefore, behold, his days come, says the Lord when I shall send upon him bad leaders and they shall lead him astray and they shall utterly break in pieces his possessions and shall cut his horns asunder. 13 And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Baethel their hope, having trusted in them.

14 How will you say, We are strong and men strong for war? 15 Moab is ruined, even his city and his choice young men have gone down to slaughter. 16 The day of Moab is near at hand and his iniquity moves swiftly to vengeance. 17 Shake the head at him, all you that are around him; all of you utter his name; do you say, How is the glorious staff broken to pieces, the rod of magnificence!

18 Come down from your glory and sit down in a damp place: Daebon shall be broken, because Moab is destroyed: there has gone up against you one to ravage your strong-hold. 19 Stand by the way and look, you that dwell in Arer; and ask him that is fleeing and him that escapes and say, What has happened?

20 Moab is put to shame, because he is broken: howl and cry; proclaim in Arnon, that Moab has perished. 21 And judgment is coming against the land of Misor, upon Chelon and Rephas and Mophas, 22 and upon Daebon and upon Nabau and upon the house of Daethlathaim, 23 and upon Cariathaim and upon the house of Gaemol and upon the house of Maon, 24 and upon Carioth and upon Bosor and upon all the cities of Moab, far and near. 25 The horn of Moab is broken and his arm is crushed.

26 Make you him drunk; for he has magnified himself against the Lord: and Moab shall clap with his hand and shall be also himself a laughing-stock. 27 For surely Israel was to you a laughing-stock and was found among your thefts, because you did fight against him. 28 The inhabitants of Moab have left the cities and dwelt in rocks; they have become as doves nestling in rocks, at the mouth of a cave.

29 I have heard of the pride of Moab, he has greatly heightened his pride and his haughtiness and his heart has been lifted up. 30 But I know his works: is it not enough for him? Has he not done thus?

31 Therefore howl you for Moab on all sides; cry out against the shorn men in a gloomy place. I will weep for you, 32 O vine of Aserema, as with the weeping of Jazer: your branches have gone over the sea, they reached the cities of Jazer: destruction has come upon your fruits and upon your grape-gatherers. 33 Joy and gladness have been utterly swept off the land of Moab: and though there was wine in your presses, in the morning they trod it not, neither in the evening did they raise the cry of joy. 34 From the cry of Esebon even to Ætam their cities uttered their voice, from Zogor to Oronaim and their tidings as a heifer of three years old, for the water also of Nebrin shall be dried up.

35 I will destroy Moab, says the Lord, as he comes up to the altar and burns incense to his gods. 36 Therefore the heart of Moab shall sound as pipes, my heart shall sound as a pipe for the shorn men; since what every man has gained has perished from him. 37 They shall all have their heads shaved in every place and every beard shall be shaved; and all hands shall beat the breasts and on all loins shall be sackcloth. 38 And on all the housetops of Moab and in his streets shall be mourning: for I have broken him, says

the Lord, as a vessel, which is useless. 39 How has he changed! how has Moab turned his back! Moab is put to shame and become a laughing-stock and an object of anger to all that are around him.

40 For thus said the Lord; 41 Carioth is taken and the strong-holds have been taken together. 42 And Moab shall perish from being a multitude, because he has magnified himself against the Lord. 43 A snare and fear and the pit, are upon you, O inhabitant off Moab. 44 He that flees from the terror shall fall into the pit, He that comes up out of the pit shall even be taken in the snare: for I will bring these things upon Moab in the year of their visitation.

32

32:15 Thus said the Lord God of Israel; Take the cup of this unmixed wine from my hand and you shall cause all the nations to drink, to whom I send you. 16 They shall drink and vomit and be mad, because of the sword which I send among them.

17 So I took the cup out of the Lord's hand and caused the nations to whom the Lord sent me to drink: 18 Jerusalem and the cities of Juda and the kings of Juda and his princes, to make them a desert place, a desolation and a hissing; 19 and Pharaoh king of Egypt and his servants and his nobles and all his people; 20 and all the mingled people and all the kings of the Philistines and Ascalon and Gaza and Accaron and the remnant of Azotus, 21 and Idumea and the land of Moab and the children of Ammon, 22 and the kings of Tyre and the kings of Sidon and the kings in the country beyond the sea, 23 and Daedan and Thaeman and Ros and every one that is shaved around the face, 24 and all the mingled people lodging in the wilderness, 25 and all the kings of Ælam and all the kings of the Persians, 26 and all the kings from the north, the far and the near, each one with his brother and all the kingdom s which are on the face of the earth.

27 You shall say to them, Thus said the Lord Almighty; Drink you, be drunk; and you shall vomit and shall fall and shall in no way rise, because of the sword which I send among you. 28 It shall come to pass when they refuse to take the cup out of your hand, to drink it, that you shall say, Thus said the Lord; you shall surely drink. 29 For I am beginning to afflict the city whereon my name is called and you shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

30 You shall prophesy against them these words and shall say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on those who dwell on the earth, 31 even upon the extreme part of the earth; for the Lord has a controversy with the nations, he is pleading with all flesh and the ungodly are given to the sword, says the Lord.

32 Thus said the Lord; Behold, evils are proceeding from nation to nation and a great whirlwind goes forth from the end of the earth. 33 The slain of the Lord shall be in the day of the Lord from one end of the earth even to the other end of the earth: they shall not be buried; they shall be as dung on the face of the earth. 34 Howl, you shepherds and cry; and lament, you rams of the flock: for your days have been completed for slaughter and you shall fall as the choice rams. 35 And flight shall perish from the shepherds and safety from the rams of the flock. 36 A voice of the crying of the shepherds and a moaning of the sheep and the rams: for the Lord has destroyed their pastures. 37 The peaceable abodes that remain shall be destroyed before the fierceness of my anger. 38 He has forsaken his lair, as a lion: for their land has become desolate before the great sword.

33

33:1 IN THE BEGINNING OF THE REIGN OF KING JOAKIM SON OF JOSIAS THERE CAME THIS WORD FROM THE LORD.

2 Thus said the Lord; Stand in the court of the Lord's house and you shall declare to all the Jews and to all that come to worship in the house of the Lord, all the words which I commanded you to speak to them; abate not one word. 3 Perhaps they will hear and turn every one from his evil way: then I will cease from the evils which I purpose to do to them, because of their evil practices. 4 You shall say, Thus said the Lord; If you will not hearken to me, to walk in my statutes which I set before you, 5 to hearken to the words of my servants the prophets, whom I send to you early in the morning; yes, I sent them, but you hearkened not to me; 6 then will I make this house as SeBehold and I will make this city a curse to all the nations of all the earth.

7 The priests and the false prophets and all the people heard Jeremiah speaking these words in the house of the Lord. 8 It came to pass when Jeremiah had ceased speaking all that the Lord had ordered him to speak to all the people, that the priests and the false prophets and all the people took him, saying: 9 You shall surely die, because you have prophesied in the name of the Lord, saying: This house shall be as SeBehold and this city shall be made quite destitute of inhabitants.

All the people assembled against Jeremiah in the house of the Lord. 10 The princes of Juda heard this word and they went up out of the house of the king to the house of the Lord and sat in the entrance of the new gate. 11 Then the priests and the false prophets said to the princes and to all the people, The judgment of death is due to this man; because he has prophesied against this city, as you have heard with your ears.

12 Then Jeremiah spoke to the princes and to all the people, saying: The Lord sent me to prophesy against this house and against this city, all the words which you have heard. 13 And now amend your ways and your works and hearken to the voice of the Lord; and the Lord shall cease from the evils which he has pronounced against you. 14 And behold, I am in your hands; do to me as is expedient and as it is best for you. 15 But know for a certainty, that if you kill me, you bring innocent blood upon yourselves and upon this city and upon those who dwell in it; for in truth the Lord has sent me to you to speak in your ears all these words.

16 Then the princes and all the people said to the priests and to the false prophets; Judgment of death is not due to this man; for he has spoken to us in the name of the Lord our God. 17 And there rose up men of the elders of the land and said to all the assembly of the people, 18 Michaeas the Morathite lived in the days of Ezekias king of Juda and said to all the people of Juda, Thus says the Lord; Zion shall be ploughed as a field and Jerusalem shall become a desolation and the mountain of the house shall be a thicket of trees. 19 Did Ezekias and all Juda in any way kill him? Was it not that they feared the Lord and they made supplication before the Lord and the Lord ceased from the evils which he had pronounced against them? Whereas we have accomplished great evil against our own souls.

20 And there was another man prophesying in the name of the Lord, Urias the son of Samaeas of Cariathiarim; He prophesied concerning this land according to all the words of Jeremiah. 21 And king Joakim and all the princes heard all his words and sought to kill him; and Urias heard it and went into Egypt. 22 The king sent men into Egypt; 23 and they brought him for there and brought him into the king; He smote him with the sword and cast him into the tomb of the children of his people. 24 Nevertheless the hand of Achicam

son of Saphan was with Jeremiah, to prevent his being delivered into the hands of the people, or being killed.

34

34:1 Thus said the Lord; Make to yourself bonds and yokes and put them about your neck, 3 and you shall send them to the king of Idumea and to the king of Moab and to the king of the children of Ammon and to the king of Tyre and to the king of Sidon, by the hands of their messengers that come to meet them at Jerusalem to Sedekias king of Juda. 4 You shall commission them to say to their lords, Thus said the Lord God of Israel; Thus shall you say to your lords; 5 I have made the earth by my great power and with my high arm and I will give it to whoever it shall seem good in my eyes. 6 I gave the earth to Nabuchodonosor king of Babylon to serve him and the wild beasts of the field to labor for him. 7 8 The nation and kingdom, all that shall not put their neck under the yoke of the king of Babylon, with sword and famine will I visit them, says the Lord, until they are consumed by his hand.

9 And hearken you not to your false prophets, nor to those who divine to you, nor to those who foretell events by dreams to you, nor to your auguries, nor your sorcerers, that say, you shall by no means work for the king of Babylon: 10 for they prophesy lies to you, to remove you far from your land. 11 But the nation which shall put its neck under the yoke of the king of Babylon and serve him, I will even leave it upon its land and it shall serve him and dwell in it.

12 I spoke also to Sedekias king of Juda according to all these words, saying: Put your neck into the yoke and serve the king of Babylon. 13 14 For they prophesy unrighteous words to you, 15 for I sent them not, says the Lord; and they prophesy in my name unjustly, that I might destroy you and you should perish and your prophets, who unrighteously prophesy lies to you.

16 I spoke to you and to all this people and to the priests, saying: Thus said the Lord; Hearken not to the words of the prophets that prophesy to you, saying: Behold, the vessels of the Lord's house shall return from Babylon: for they prophesy to you unrighteous words. 17 I sent them not. 18 If they are prophets and if the word of the Lord is in them, let them meet me, for thus has the Lord said.

19 And as for the remaining vessels, 20 which the king of Babylon took not when he carried Jechonias prisoner out of Jerusalem, 21 22 they shall go into Babylon, says the Lord.

35

35:1 It came to pass in the fourth year of Sedekias king of Juda, in the fifth month, that Ananias the false prophet, the son of Azor, from Gabaon, spoke to me in the house of the Lord, in the sight of the priests and all the people, saying: 2 Thus says the Lord; I have broken the yoke of the king of Babylon. 3 Yet two full years and I will return into this place the vessels of the house of the Lord, 4 and Jechonias and the captivity of Juda: for I will break the yoke of the king of Babylon.

5 Then Jeremiah spoke to Ananias in the sight of all the people and in the sight of the priests that stood in the house of the Lord, 6 and Jeremiah said: May the Lord indeed do thus; may he confirm your word which you do prophesy, to return the vessels of the house of the Lord and all the captivity, out of Babylon to this place. 7 Nevertheless hear you the word of the Lord which I speak in your ears and in the ears of all the people. 8 The prophets that were before me and before you of old, also prophesied over much country and against great kingdoms, concerning war. 9 As for the prophet that has prophesied for peace when the word has come to pass, they

shall know the prophet whom the Lord has sent them in truth.

10 Then Ananias took the yokes from the neck of Jeremiah in the sight of all the people and broke them to pieces. 11 And Ananias spoke in the presence of all the people, saying: Thus said the Lord; Thus will I break the yoke of the king of Babylon from the necks of all the nations. Jeremiah went his way.

12 The word of the Lord came to Jeremiah, after that Ananias had broken the yokes off his neck, saying: 13 Go and speak to Ananias, saying: Thus says the Lord; You have broken the yokes of wood; but I will make instead of them yokes of iron. 14 For thus said the Lord, I have put a yoke of iron on the neck of all the nations, that they may serve the king of Babylon. 15 Jeremiah said to Ananias, The Lord has not sent you; and you have caused this people to trust in unrighteousness. 16 Therefore thus said the Lord: Behold, I will cast you off from the face of the earth: this year you shall die. 17 So he died in the seventh month.

36

36:1 These are the words of the book which Jeremiah sent from Jerusalem to the elders of the captivity and to the priests and to the false prophets, even an epistle to Babylon for the captivity and to all the people; 2 (after the departure of Jechonias the king and the queen and the eunuchs and every freeman and bondman and artificer, out of Jerusalem;) 3 by the hand of Eleasan son of Saphan and Gamarias son of Chelcias, (whom Sedekias king of Juda sent to the king of Babylon to Babylon) saying: 4 Thus said the Lord God of Israel concerning the captivity which I caused to be carried away from Jerusalem;

5 Build you houses and inhabit them; and plant gardens and eat the fruits of it; 6 and take you wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands and be multiplied and be not diminished. 7 And seek the peace of the land into which I have carried you captive and you shall pray to the Lord for the people: for in its peace you shall have peace.

8 For thus says the Lord; Let not the false prophets that are among you persuade you, Let not your diviners persuade you and hearken not to your dreams which you dream. 9 For they prophesy to you unrighteous words in my name; and I sent them not. 10 For thus said the Lord; When seventy years shall be on the point of being accomplished at Babylon, I will visit you and will confirm my words to you, to bring back your people to this place. 11 I will devise for you a device of peace and not evil, to bestow upon you these good things. 12 And do you pray to me and I will hearken to you: and do you earnestly seek me and you shall find me; 13 for you shall seek me with your whole heart. 14 I will appear to you: 15 whereas you said: The Lord has appointed for us prophets in Babylon:

16 17 18 19 20 21 Thus says the Lord concerning Achiab and concerning Sedekias; Behold, I will deliver them into the hands of the king of Babylon; He shall strike them in your sight. 22 They shall make of them a curse in all the captivity of Juda in Babylon, saying: The Lord do to you as he did to Sedekias and as he did to Achiab, whom the king of Babylon fried in the fire; 23 because of the iniquity which they accomplished in Israel and because they committed adultery with the wives of their fellow-citizens; and spoke a word in my name, which I did not command them to speak and I am witness, says the Lord.

24 And to Samaeas the Ælamite you shall say, 25 I sent you not in my name: and to Sophonias the priest the son of Maasaeas do you say, 26 The Lord has made you priest in the place of Jodae the priest, to be ruler in the house of the Lord over every prophet and to every madman and you shall put them in prison and into the dungeon.

27 And now why then have you reviled together Jeremiah of Anathoth, who prophesied to you? 28 Did he not send for this purpose? For in the course of this month he sent to you to Babylon, saying: It is far off: build you houses and inhabit them; and plant gardens and eat the fruit of them. 29 And Sophonias read the book in the ears of Jeremiah.

30 Then the word of the Lord came to Jeremiah, saying: 31 Send to the captivity, saying: Thus says the Lord concerning Samaeas the Ælamite, Since Samaeas has prophesied to you and I sent him not, He has made you to trust in iniquity, 32 therefore thus says the Lord; Behold, I will visit Samaeas and his family: and there shall not be a man of them in the midst of you to see the good which I will do to you: they shall not see it.

37

37:1 THE WORD THAT CAME TO JEREMIAS FROM THE LORD, SAYING: 2 Thus speaks the Lord God of Israel, saying,

Write all the words which I have spoken to you in a book. 3 For, behold, the days come, says the Lord when I will bring back the captivity of my people Israel and Juda, said the Lord: and I will bring them back to the land which I gave to their fathers and they shall be lords of it.

4 AND THESE ARE THE WORDS WHICH THE LORD SPOKE CONCERNING ISRAEL AND JUDA;

5 Thus said the Lord: you shall hear a sound of fear, there is fear and there is not peace. 6 Enquire and see if a male has born a child? And ask concerning the fear, by which they shall hold their loins and look for safety: for I have seen every man and his hands are on his loins; their faces are turned to paleness. 7 For that day is great and there is not such another; and it is a time of straitness to Jacob; but he shall be saved out of it. 8 In that day, said the Lord, I will break the yoke off their neck and will burst their bonds and they shall no longer serve strangers: 9 but they shall serve the Lord their God; and I will raise up to them David their king.

10 11 12 Thus says the Lord; I have brought on you destruction; your stroke is painful. 13 There is none to judge your cause: you have been painfully treated for healing, there is no help for you. 14 All your friends have forgotten you; they shall not ask about you at all, for I have stricken you with he stroke of an enemy, even severe correction: your sins have abounded above all your iniquity. 15 Your sins have abounded beyond the multitude of your iniquities, therefore they have done these things to you. Therefore all that devour you shall be eaten and all your enemies shall eat all their own flesh. 16 And those who spoil you shall become a spoil and I will give up to be plundered all that have plundered you. 17 For I will bring about your healing, I will heal you of your grievous wound, says the Lord; for you are called Dispersed: she is your prey, for no one seeks after her.

18 Thus said the Lord; Behold, I will turn the captivity of Jacob and will have pity upon his prisoners; and the city shall be built upon her hill and the people shall settle after their manner. 19 And there shall go forth from them singers, even the sound of men making merry: and I will multiply them and they shall not at all be diminished. 20 And their sons shall go in as before and their testimonies shall be established before me and I will visit those who afflict them. 21 And their mighty ones shall be over them and their prince shall proceed of themselves; and I will gather them and they shall return to me: for who is this that has set his heart to return to me? Says the Lord.

22 23 For the wrathful anger of the lord has gone forth, even a whirlwind of anger has gone forth: it shall come upon the ungodly. 24 The fierce anger of the Lord shall not return, until he shall execute it and until he shall

establish the purpose of his heart: in the latter days you shall know these things.

38

38:1 At that time, says the Lord, I will be a God to the family of Israel and they shall be to me a people. 2 Thus says the Lord, I found him warm in the wilderness with those who were slain with the sword: go you and destroy not Israel. 3 The Lord appeared to him from afar, saying: I loved you with an everlasting love: therefore have I drawn you in compassion. 4 For I will build you and you shall be built, O virgin of Israel: you shall yet take your timbrel and go forth with the party of those who make merry. 5 For you have planted vineyards on the mountains of Samaria: plant you and praise. 6 For it is a day when those who plead on the mountains of Ephraim shall call, saying: Arise and go up to Zion to the Lord your God.

7 For thus says the Lord to Jacob; Rejoice you and exult over the head of the nations: make proclamation and give praise: say, The Lord has delivered his people, the remnant of Israel. 8 Behold, I bring them from the north and will gather them from the end of the earth to the feast of the Passover: and the people shall beget a great multitude and they shall return to this place. 9 They went forth with weeping and I will bring them back with consolation, causing them to dwell by the channels of waters in a straight way and they shall not err in it: for I have become a father to Israel and Ephraim is my first-born.

10 Hear the words of the Lord, you nations and proclaim them to the islands afar off; say, He that scattered Israel will also gather him and keep him as one that feeds his flock. 11 For the Lord has ransomed Jacob, he has rescued him out of the hand of those who were stronger than he. 12 They shall come and shall rejoice in the mount of Zion and shall come to the good things of the Lord, even to a land of corn and wine and fruits and cattle and sheep: and their soul shall be as a fruitful tree; and they shall hunger no more. 13 Then shall the virgins rejoice in the assembly of youth and the old men shall rejoice; and I will turn their mourning into joy and will make them merry. 14 I will expand and cheer with wine the soul of the priests the sons of Levi and my people shall be satisfied with my good things: thus says the Lord.

15 A voice was heard in Rama, of lamentation and of weeping and wailing; Rachel would not cease weeping for her children, because they are not.

16 Thus says the Lord; Let your voice cease from weeping and your eyes from your tears: for their is a reward for your works; and they shall return from the land of your enemies. 17 There shall be an abiding home for your children.

18 I have heard the sound of Ephraim lamenting and saying: You have chastened me and I was chastened; I as a calf was not willingly taught: turn me and I shall turn; for you are the Lord my God. 19 For after my captivity I repented; and after I knew, I groaned for the day of shame and showed you that I bore reproach from my youth. 20 Ephraim is a beloved son, a pleasing child to me: for because my words are in him, I will surely remember him: therefore I made haste to help him; I will surely have mercy upon him, says the Lord.

21 Prepare yourself, O Zion; execute vengeance; look to your ways: return, O virgin of Israel, by the way by which you went, return mourning to your cities. 22 How long, O disgraced daughter, will you turn away? For the Lord has created salvation for a new plantation: men shall go about in salvation.[1]

[1] Brenton has "for the Lord hath created safety for a new plantation: men shall go about in safety."

23 For thus says the Lord; They shall yet speak this word in the land of Juda and in its cities when I shall turn his captivity; blessed be the Lord on his righteous holy mountain! 24 And there shall be dwellers in the cities of Juda and in all his land, together with the husbandman and the shepherd shall go forth with the flock. 25 For I have saturated every thirsting soul and filled every hungry soul. 26 Therefore I awake and beheld; and my sleep was sweet to me.

27 Therefore, behold, the days come, says the Lord when I will sow the house of Israel and the house of Juda with the seed of man and the seed of beast. 28 It shall come to pass, that as I watched over them, to pull down and to afflict, so will I watch over them, to build and to plant, says the Lord. 29 In those days they shall certainly not say, The fathers ate a sour grape and the children's teeth were set on edge. 30 But every one shall die in his own sin; and the teeth of him that eats the sour grape shall be set on edge.

31 Behold, the days come, says the Lord when I will make a new covenant with the house of Israel and with the house of Juda: 32 not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant and I disregarded them, says the Lord. 33 For this is my covenant which I will make with the house of Israel; after those days, says the Lord, I will surely put my laws into their mind and write them on their hearts; and I will be to them a God and they shall be to me a people. 34 They shall not at all teach every one his fellow citizen and every one his brother, saying: Know the Lord: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities and their sins I will remember no more. 35 Thus says the Lord, who gives the sun for a light by day, the moon and the stars for a light by night and makes a roaring in the sea, so that its waves roar; the Lord Almighty is his name: 36 if these ordinances cease from before me, says the Lord, then shall the family of Israel cease to be a nation before me forever.

37 Though the sky should be raised to a greater height, says the Lord and though the ground of the earth should be sunk lower beneath, yet I will not cast off the family of Israel, says the Lord, for all that they have done.

38 Behold, the days come, says the Lord when the city shall be built to the Lord from the tower of Anameel to the gate of the corner. 39 The measurement of it shall proceed in front of them as far as the hills of Gareb and it shall be surrounded with a circular wall of choice stones. 40 All the Asaremoth even to Nachal Kedron, as far as the corner of the horse-gate eastward, shall be holiness to the Lord; and it shall not fail any more and shall not be destroyed for ever.

39

39:1 The word that came from the Lord to Jeremiah in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

2 The host of the king of Babylon had made a rampart against Jerusalem: and Jeremiah was kept in the court of the prison, which is in the king's house; 3 in which king Sedekias had shut him up, saying: Why then do you prophesy, saying: Thus says the Lord, Behold, I will give this city into the hands of the king of Babylon, He shall take it; 4 and Sedekias shall by no means be delivered out of the hand of the Chaldeans, for he shall certainly be given up into the hands of the king of Babylon and his mouth shall speak to his mouth and his eyes shall look upon his eyes; 5 and Sedekias shall go into Babylon and dwell there?

6 AND THE WORD OF THE LORD CAME TO JEREMIAS, SAYING: 7 Behold, Anameel the son of Salom your father's brother is coming to you, saying: Buy you my field that is

in Anathoth: for you have the right to take it as a purchase.

8 So Anameel the son of Salom my father's brother came to me into the court of the prison and said: Buy you my field that is in the land of Benjamin, in Anathoth: for you have a right to buy it and you are the elder. So I knew that it was the word of the Lord. 9 I bought the field of Anameel the son of my father's brother and I weighed him seventeen shekels of silver. 10 I wrote it in a book and sealed it and took the testimony of witnesses and weighed the money in the balance. 11 I took the book of the purchase that was sealed; 12 and I gave it to Baruch son of Nerias, son of Maasaeas, in the sight of Anameel my father's brother's son and in the sight of the men that stood by and wrote in the book of the purchase and in the sight of the Jews that were in the court of the prison. 13 I charged Baruch in their presence, saying: Thus says the Lord Almighty; 14 Take this book of the purchase and the book that has been read; and you shall put it into an earthen vessel, that it may remain many days. 15 For thus says the Lord; There shall yet be bought fields and houses and vineyards in this land.

16 I prayed to the Lord after I had given the book of the purchase to Baruch the son of Nerias, saying:

17 O ever living Lord! you have made the heaven and the earth by your great power and with your high and lofty arm: nothing can be hidden from you. 18 Granting mercy to thousands and recompensing the sins of the fathers into the bosoms of their children after them: the great, the strong God; 19 the Lord of great counsel and mighty in deeds, the great Almighty God and Lord of great name: your eyes are upon the ways of the children of men, to give to every one according to his way: 20 who have accomplished signs and wonders in the land of Egypt even to this day and in Israel and among the inhabitants of the earth; and you did make for yourself a name, as at this day; 21 and you did bring out your people Israel out of the land of Egypt with signs and with wonders, with a mighty hand and with a high arm and with great sights; 22 and you gave them this land, which you did swear to give to their fathers, a land flowing with milk and honey; 23 and they went in and took it; but they hearkened not to your voice and walked not in your ordinances; they did none of the things which you did command them and they caused all these calamities to happen to them. 24 Behold, a multitude has come against the city to take it; and the city is given into the hands of the Chaldeans that fight against it, by the power of the sword and the famine: as you have spoken, so has it happened. 25 You say to me, Buy you the field for money; and I wrote a book and sealed it and took the testimony of witnesses: and the city is given into the hands of the Chaldeans.

26 The word of the Lord came to me, saying:

27 I am the Lord, the God of all flesh: shall anything be hidden from me! 28 Therefore thus says the Lord God of Israel; This city shall certainly be delivered into the hands of the king of Babylon, He shall take it: 29 and the Chaldeans shall come to war against this city and they shall burn this city with fire and shall burn down the houses by which they burnt incense on the roofs to Baal and poured drink-offerings to other gods, to provoke me. 30 For the children of Israel and the children of Juda alone did evil in my sight from their youth. 31 For this city was obnoxious to my anger and my wrath, from the day that they built it even to this day; that I should remove it from my presence, 32 because of all the wickedness of the children of Israel and Juda, which they accomplished to provoke me, they and their kings and their princes and their priests and their prophets, the men of Juda and the dwellers in Jerusalem. 33 They turned the back to me and not the face: whereas I taught them early in the morning, but they hearkened no more to receive instructions. 34 They set

their pollutions in the house, on which my name was called, by their uncleannesses. 35 They built to Baal the altars that are in the valley of the son of Ennom, to offer their sons and their daughters to king Moloch; which things I commanded them not, neither came it into my mind that they should do this abomination, to cause Juda to sin.

36 And now thus has the Lord God of Israel said concerning this city, of which you say, it shall be delivered into the hands of the king of Babylon by the sword and by famine and banishment. 37 Behold, I will gather them out of every land, where I have scattered them in my anger and my wrath and great fury; and I will bring them back into this place and will cause them to dwell safely: 38 and they shall be to me a people and I will be to them a god. 39 I will give them another way and another heart, to fear me continually and that for good to them and their children after them. 40 I will make with them an everlasting covenant, which I will by no means turn away from them and I will put my fear into their heart, that they may not depart from me. 41 I will visit them to do them good and I will plant them in this land in faithfulness and with all my heart and with all my soul.

42 For thus says the Lord; As I have brought upon this people all these great evils, so will I bring upon them all the good things which I pronounced upon them. 43 And there shall yet be fields bought in the land, of which you say, it shall be destitute of man and beast; and they are delivered into the hands of the Chaldeans. 44 They shall buy fields for money and you shall write a book and seal it and shall take the testimony of witnesses in the land of Benjamin and around Jerusalem and in the cities of Juda and in the cities of the mountain and in the cities of the plain and in the cities of the south: for I will turn their captivity.

40

40:1 The word of the Lord came to Jeremiah the second time when he was yet bound in the court of the prison, saying:

2 Thus says the Lord, who made the earth and formed it, to establish it; the Lord is his name; 3 Cry to me and I will answer you and I will declare to you great and mighty things, which you know not. 4 For thus says the Lord concerning the houses of this city and concerning the houses of the king of Juda, which have been pulled down for mounds and fortifications, 5 to fight against the Chaldeans and to fill it with the corpses of men, whom I smote in my anger and my wrath and turned away my face from them, for all their wickedness: 6 Behold, I bring upon her healing and cure and I will show myself to them and will heal her and make both peace and security.

7 I will turn the captivity of Juda and the captivity of Israel and will build them, even as before. 8 I will cleanse them from all their iniquities, by which means they have sinned against me and will not remember their sins, by which they have sinned against me and revolted from me. 9 It shall be for joy and praise and for glory to all the people of the earth, who shall hear all the good that I will do: and they shall fear and be provoked for all the good things and for all the peace which I will bring upon them.

10 Thus says the Lord; There shall yet be heard in this place, of which you say, it is destitute of men and cattle, in the cities of Juda and in the streets of Jerusalem, the places that have been made desolate for want of men and cattle, 11 the voice of gladness and the voice of joy, the voice of the bridegroom and the voice of the bride, the voice of men saying: Give thanks to the Lord Almighty: for the Lord is good; for his mercy endures fore ever: and they shall bring gifts into the house of the Lord; for I will turn all the captivity of that land as before, said the

Lord. 12 Thus says the Lord of Hosts; There shall yet be in this place, that is desert for want of man and beast, in all the cities, resting-places for shepherds causing their flocks to lie down. 13 In the cities of the hill country and in the cities of the valley and in the cities of the south and in the land of Benjamin and in the cities around Jerusalem and in the cities of Juda, flocks shall yet pass under the hand of him that numbers them, says the Lord.

41

41:1 The word that came to Jeremiah from the Lord (now Nabuchodonosor king of Babylon and all his army and all the country of his dominion, were at war against Jerusalem and against all the cities of Juda,) saying:

2 Thus has the Lord said; Go to Sedekias king of Juda and you shall say to him, Thus has the Lord said: This city shall certainly be delivered into the hands of the king of Babylon, He shall take it and shall burn it with fire: 3 and you shall not escape out of his hand, but shall certainly be taken and shall be given into his hands; and your eyes shall see his eyes and you shall enter into Babylon.

4 But hear the word of the Lord, O Sedekias king of Juda; Thus says the Lord, 5 You shall die in peace: and as they wept for your fathers that reigned before you, they shall weep also for you, saying: Ah lord! and they shall lament for you down to the grave: for I have spoken the word, said the Lord.

6 Jeremiah spoke to king Sedekias all these words in Jerusalem. 7 The host of the king of Babylon warred against Jerusalem and against the cities of Juda and against Lachis and against Azeca: for these strong cities were left among the cities of Juda.

8 The word that came from the Lord to Jeremiah, after king Sedekias had concluded a covenant with the people, to proclaim a release; 9 That every one should set at liberty his servant and every one has handmaid, the Hebrew man and Hebrew woman, that no man of Juda should be a bondman. 10 Then all the nobles and all the people who had entered into the covenant, engaging to set free every one his man-servant and every one his maid, turned, 11 and gave them over to be men-servants and maid-servants.

12 The word of the Lord came to Jeremiah, saying: 13 Thus says the Lord; I made a covenant with your fathers in the day by which I took them out of the land of Egypt, out of the house of , saying: 14 When six years are accomplished, you shall set free your brother the Hebrew, who shall be sold to you: for he shall serve you six years and then you shall let him go free: but they hearkened not to me and inclined not their ear. 15 And this day they turned to do that which was right in my sight, to proclaim every one the release of his neighbor; and they had concluded a covenant before me, in the house whereon my name is called. 16 But you turned and profaned my name, to bring back every one his servant and every one his handmaid, whom you had sent forth free and at their own disposal, to be to you men-servants and maid-servants.

17 Therefore thus said the Lord; you have not listened to me, to proclaim a release every one to his neighbor: behold, I proclaim a release to you, to the sword and to the pestilence and to the famine; and I will give you up to dispersion among all the kingdoms of the earth. 18 I will give the men that have transgressed my covenant, who have not kept my covenant, which they made before me, the calf which they prepared to sacrifice with it, 19 the princes of Juda and the men in power and the priests and the people; 20 I will even give them to their enemies and their carcasses shall be food for the birds of the sky and for the wild beasts of the earth. 21 I will give Sedekias king of Judea and their princes, into the hands of their enemies and the host of the king of Babylon shall come upon those who run away

from them. 22 Behold, I will give command, says the Lord and will bring them back to this land; and they shall fight against it and take it and burn it with fire and the cities of Juda; and I will make them desolate without inhabitants.

42

42:1 THE WORD THAT CAME TO JEREMIAS from the Lord in the days of Joakim, king of Juda, saying: 2 Go to the house of the Archabin and you shall bring them to the house of the Lord, into one of the courts and give them wine to drink.

3 So I brought forth Jechonias the son of Jeremin the son of Chabasin and his brothers and his sons and all the family of the Archabin; 4 and I brought them into the house of the Lord, into the chamber of the sons of Joanan, the son of Ananias, the son of Godolias, a man of God, who dwells near the house of the princes that are over the house of Maasaeas the son of Selom, who kept the court. 5 I set before them a jar of wine and cups and I said: Drink you wine.

6 But they said: We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying: you shall on no account drink wine, neither you, nor your sons for ever: 7 nor shall you at all build houses, nor sow any seed, nor shall you have a vineyard: for you shall dwell in tents all your days; that you may live many days upon the land, in which you sojourn. 8 And we listened to the voice of Jonadab our father, so as to drink no wine all our days, we and our wives and our sons and our daughters; 9 and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed: 10 but we have dwelt in tents and have hearkened and done according to all that Jonadab our father commanded us. 11 It came to pass when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans and for fear of the host of the Assyrians: and we dwelt there.

12 The word of the Lord came to me, saying: 13 Thus says the Lord, Go and say to the men of Juda and to those who dwell in Jerusalem, Will you not receive correction to hearken to my words? 14 The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk it: but I spoke to you early and you hearkened not. 15 I sent to you my servants the prophets, saying: Turn you every one from his evil way and amend your practices and go not after other gods to serve them and you shall dwell upon the land which I gave to you and to your fathers: but you inclined not your ears and hearkened not. 16 But the sons of Jonadab the son of Rechab have kept the command of their father; but this people has not listened to me. 17 Therefore thus says the Lord; Behold, I will bring upon Juda and upon the inhabitants of Jerusalem all the evils which I pronounced against them.

18 Therefore thus says the Lord; Since the sons of Jonadab the son of Rechab have listened to the command of their father, to do as their father commanded them: 19 there shall never be wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remains.

43

43:1 IN THE FOURTH YEAR OF JOAKIM son of Josias king of Juda, the word of the Lord came to me, saying:

2 Take you a roll of a book and write upon it all the words which I spoke to you against Jerusalem and against Juda and against all the nations, from the day when I spoke to you, from the days of Josias king of Juda, even to this day. 3 Perhaps the house of Juda will hear all the evils which I purpose to do to them; that

they may turn from their evil way; and so I will be merciful to their iniquities and their sins.

4 So Jeremiah called Baruch the son of Nerias: He wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken to him, on a roll of a book. 5 Jeremiah commanded Baruch, saying: I am in prison; I cannot enter into the house of the Lord: 6 so you shall read in this roll in the ears of the people in the house of the Lord, on the fast day; and in the ears of all Juda that come out of their cities, you shall read to them. 7 Perhaps their supplication will come before the Lord and they will turn from their evil way: for great is the wrath and the anger of the Lord, which he has pronounced against this people.

8 And Baruch did according to all that Jeremiah commanded him—reading in the book the words of the Lord in the Lord's house. 9 It came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem and the house of Juda, proclaimed a fast before the Lord. 10 And Baruch read in the book the words of Jeremiah in the house of the Lord, in the house of Gamarias son of Saphan the scribe, in the upper court, in the entrance of the new gate of the house of the Lord and in the ears of all the people.

11 And Michaeas the son of Gamarias the son of Saphan heard all the words of the Lord, out of the book. 12 He went down to the king's house, into the house of the scribe: and, behold, there were sitting there all the princes, Elisama the scribe and Dalaeas the son of Selemias and Jonathan the son of Acchobor and Gamarias the son of Saphan and Sedekias the son of Ananias and all the princes. 13 And Michaeas reported to them all the words which he had heard Baruch reading in the ears of the people.

14 All the princes sent to Baruch son of Nerias Judin the son of Nathanias, the son of Selemias, the son of Chusi, saying: Take in your hand the roll in which you read in the ears of the people and come. So Baruch took the roll and went down to them. 15 They said to him: Read it again in our ears. And Baruch read it. 16 It came to pass when they had heard all the words, that they took counsel each with his neighbor and said: Let us by all means tell the king all these words. 17 They asked Baruch, saying: Where did you write all these words? 18 And Baruch said: Jeremiah told me from his own mouth all these words and I wrote them in a book. 19 They said to Baruch, Go and hide, you and Jeremiah; let no man know where you are.

20 They went in to the king into the court and gave the roll to one to keep in the house of Elisama; and they told the king all these words. 21 The king sent Judin to fetch the roll: He took it out of the house of Elisama: and Judin read in the ears of the king and in the ears of all the princes who stood round the king. 22 Now, the king was sitting in the winter house: and there was a fire on the hearth before him. 23 It came to pass when Judin had read three or four leaves, he cut them off with a penknife and cast them into the fire that was on the hearth, until the whole roll was consumed in the fire that was on the hearth. 24 The king and his servants that heard all these words sought not the Lord and rent not their garments. 25 But Elnathan and Godolias suggested to the king that he should burn the roll.

26 The king commanded Jeremeel the king's son and Saraeas the son of Esriel, to take Baruch and Jeremiah: but they were hidden.

27 Then the word of the Lord came to Jeremiah, after the king had burnt the roll, even all the words which Baruch wrote from the mouth of Jeremiah, saying: 28 Again take you another roll and write all the words that were on the roll, which king Joakim has burnt. 29 You shall say, Thus says the Lord; You have burnt this roll, saying: Why have you written in it, saying: The king of Babylon shall

certainly come in and destroy this land and man and cattle shall fail from off it?

30 Therefore thus says the Lord concerning Joakim king of Juda; He shall not have a man to sit on the throne of David: and his carcass shall be cast forth in the heat by day and in the frost by night. 31 I will visit him and his family and his servants: and I will bring upon him and upon the inhabitants of Jerusalem and upon the land of Juda, all the evils which I spoke of to them; and they hearkened not.

32 And Baruch took another roll and wrote upon it from the mouth of Jeremiah all the words of the book which Joakim had burnt: and there were yet more words added to it like the former.

44

44:1 And Sedekias the son of Josias reigned instead of Joakim, whom Nabuchodonosor appointed to reign over Juda. 2 He and his servants and the people of the land hearkened not to the words of the Lord, which he spoke by Jeremiah.

3 And king Sedekias sent Joachal son of Selemias and Sophonias the priest son of Maasaeas to Jeremiah, saying: Pray now for us to the Lord. 4 Now, Jeremiah came and went through the midst of the city: for they had not put him into the house of the prison. 5 The host of Pharaoh had come forth out of Egypt; and the Chaldeans heard the report of them and they went up from Jerusalem.

6 The word of the Lord came to Jeremiah, saying: 7 Thus said the Lord; Thus shall you say to the king of Juda who sent to you, to seek me; Behold, the army of Pharaoh which has come forth to help you: they shall return to the land of Egypt: 8 and the Chaldeans themselves shall turn again and fight against this city and take it and burn it with fire. 9 For thus says he Lord; Suppose not in your hearts, saying: The Chaldeans will certainly depart from us: for they shall not depart. 10 And though you should strike the whole host of the Chaldeans that fight against you and there should be left a few wounded men, these should rise up each in his place and burn this city with fire.

11 It came to pass when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharaoh, 12 that Jeremiah went forth from Jerusalem to go into the land of Benjamin, to buy for there a property in the midst of the people. 13 He was in the gate of Benjamin and there was there a man with whom he dwelt, Saruia the son of Selemias, the son of Ananias; He caught Jeremiah, saying: You are fleeing to the Chaldeans. 14 He said: It is false; I do not flee to the Chaldeans. But he hearkened not to him; and Saruia caught Jeremiah and brought him to the princes. 15 The princes were very angry with Jeremiah and stroke him and sent him into the house of Jonathan the scribe: for they had made this a prison.

16 So Jeremiah came into the dungeon and into the cells, He remained there many days. 17 Then Sedekias sent and called him; and the king asked him secretly, saying: Is there a word from the Lord? He said: There is: you shall be delivered into the hands of the king of Babylon. 18 Jeremiah said to the king, By which have I wronged you, or your servants, or this people, that you putt me in prison? 19 And where are your prophets who prophesied to you saying: The king of Babylon shall not come against this land? 20 Now, therefore, my lord the king, let my supplication come before your face: and why do you send me back to the house of Jonathan the scribe? Let me not on any account die there. 21 Then the king commanded and they cast him into the prison and gave him a loaf a day out of the place where they bake, until the bread failed out of the city. So Jeremiah continued in the court of the prison.

45

45:1 And Saphanias the son of Nathan and Godolias the son of Paschor and Joachal the son of Semelias, heard the words which Jeremiah spoke to the people, saying:

2 Thus says the Lord; He that remains in this city shall die by the sword and by the famine: but he that goes out to the Chaldeans shall live; and his soul shall be given him for a found treasure, He shall live. 3 For thus says the Lord; This city shall certainly be delivered into the hands of the host of the king of Babylon and they shall take it. 4 They said to the king. Let that man, we pray you, be slain, for he weakens the hands of the fighting men that are left in the city and the hands of all the people, speaking to them according to these words: for this man does not prophesy peace to this people, but evil. 5 Then the king said: Behold, he is in your hands. For the king do you think not resist them. 6 They cast him into the dungeon of Melchias the king's son, which was in the court of the prison; and they let him down into the pit: and there was no water in the pit, but mire: He was in the mire.

7 And Abdemelech the Ethiopian heard, (now he was in the king's household,)that they had put Jeremiah into the dungeon; and the king was in the gate of Benjamin: 8 He went forth to him and spoke to the king and said: 9 You have done evil in what you have done to kill this man with hunger: for there is no more bread in the city. 10 The king commanded Abdemelech, saying: Take with you hence thirty men and bring him up out of the dungeon, that he die not. 11 So Abdemelech took the men and went into the underground part of the king's house and took for there old rags and old ropes and threw them to Jeremiah into the dungeon. 12 He said: Put these under the ropes. Jeremiah did so. 13 They drew him with the ropes and lifted him out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then the king sent and called him to himself into the house of Aselisel, which was in the house of the Lord: and the King said to him: I will ask you a question and I pray you hide nothing from me.

15 Jeremiah said to the king, If I tell you, will you not certainly put me to death? And if I give you counsel, you will not at all hearken to me. 16 The king swore to him, saying: As the Lord lives who gave us this soul, I will not kill you, neither will I give you into the hands of these men.

17 Jeremiah said to him: Thus says the Lord; If you will indeed go forth to the captains of the king of Babylon, your soul shall live and this city shall certainly not be burnt with fire; and you shall live and your house. 18 But if you will not go forth this city shall be delivered into the hands of the Chaldeans and they shall burn it with fire and you shall by no means escape.

19 The king said to Jeremiah, I consider the Jews that have gone over to the Chaldeans, for fear that they deliver me into their hands and they mock me.

20 Jeremiah said: They shall in no way deliver you up. Hear the word of the Lord which I speak to you; and it shall be better for you and your soul shall live. 21 But if you will not go forth, this is the word which the Lord has shown me. 22 And, behold, all the women that are left in the house of the king of Juda were brought forth to the princes of the king of Babylon; and they said: The men who were at peace with you have deceived you and will prevail against you; and they shall cause your foot to slide and fail, they have turned back from you. 23 They shall bring forth your wives and your children to the Chaldeans: and you shall by no means escape, for you shall be taken by the hand of the king of Babylon and this city shall be burnt.

24 Then the king said to him: Let no man know any of these words and

certainly you shall not die. 25 If the princes shall hear that I have spoken to you and they come to you and say to you, Tell us, what said the king to you? Hide it not from us and we will in no way kill you and what said the king to you? 26 Then you shall say to them, I brought my supplication before the presence of the king, that he would not send me back into the house of Jonathan, that I should die there.

27 All the princes came to Jeremiah and asked him: He told them according to all these words, which the king had commanded him. They were silent, because the word of the Lord was not heard. 28 Jeremiah remained in the court of the prison, until the time when Jerusalem was taken.

46

46:1 It came to pass in the ninth month of Sedekias king of Juda, that Nabuchodonosor king of Babylon came and all his host, against Jerusalem and they besieged it. 2 And in the eleventh year of Sedekiass, in the fourth month, on the ninth day of the month, the city was broken up. 3 All the leaders of the king of Babylon went in and sat in the middle gate, Marganasar and Samagoth and Nabusachar and Nabusaris, Nagargas, Naserrabamath and the rest of the leaders of the king of Babylon, 4 5 6 7 8 9 10 11 12 13 14 and they sent and took Jeremiah out of the court of the prison and gave him in charge to Godolias the son of Achicam, the son of Saphan: and they brought him out, He sat in the midst of the people.

15 The word of the Lord came to Jeremiah in the court of the prison, saying: 16 Go and say to Abdemelech the Ethiopian, Thus said the Lord God of Israel; Behold, I will bring my words upon this city for evil and not for good. 17 But I will save you in that day and I will by no means deliver you into the hands of the men before whom you are afraid. 18 For I will surely save you and you shall by no means fall by the sword; and you shall find your life, because you did trust in me, says the Lord.

47

47:1 The word that came from the Lord to Jeremiah, after that Nabuzardan the captain of the guard had let him go out of Rama when he had taken him in manacles in the midst of the captivity of Juda, even those who were carried to Babylon.

2 The chief captain of the guard took him and said to him: The Lord your God has pronounced all these evils upon this place: 3 and the Lord has done it; because you sinned against him and hearkened not to his voice. 4 Behold, I have loosed you from the manacles that were upon your hands. If it seem good to you to go with me to Babylon, then will I set my eyes upon you. 5 But if not, depart; return to Godolias the son of Achicam, the son of Saphan, whom the king of Babylon has appointed governor in the land of Juda and dwell with him in the midst of the people in the land of Juda: to whatsoever places it seems good in your eyes to go, do you even go. The captain of the guard made him presents, Let him go. 6 He came to Godolias to Massepha and dwelt in the midst of his people that was left in the land.

7 All the leaders of the host that was in the country, they and their men, heard that the king of Babylon had appointed Godolias governor in the land and they committed to him the men and their wives, whom Nabuchodonosor had not removed to Babylon. 8 And there came to Godolias to Massepha Ismael the son of Nathanias and Joanan son of Caree and Saraeas the son of Thanaemeth and the sons of Jophe the Netophathite and Ezonias son of the Mochathite, they and their men.

9 And Godolias swore to them and to their men, saying: Be not afraid before the children of the Chaldeans:

dwell in the land and serve the king of Babylon and it shall be better for you. 10 And, behold, I dwell in your presence at Massepha, to stand before the Chaldeans who shall come against you: and do you gather grapes and fruits and oil and put them into your vessels and dwell in the cities which you have obtained possession of.

11 All the Jews that were in Moab and among the children of Ammon and those who were in Idumea and those who were in all the rest of the country, heard that the king of Babylon had granted a remnant to Juda and that he had appointed over them Godolias the son of Achicam. 12 They came to Godolias into the land of Juda, to Massepha and gathered grapes and very much summer fruit and oil.

13 Joanan the son of Caree and all the leaders of the host, who were in the fields, came to Godolias to Massepha, 14 and said to him: do you indeed know that king Beleissa son of Ammon has sent Ismael to you to kill you? But Godolias believed them not. 15 Joanan said to Godolias secretly in Massepha, I will go now and strike Ismael, Let no man know it; for fear that he kill you and all the Jews that are gathered to you be dispersed and the remnant of Juda perish. 16 But Godolias said to Joanan, Do not the thing, for you speak lies concerning Ismael.

48

48:1 Now, it came to pass in the seventh month that Ismael the son of Nathanias the son of Eleasa of the seed royal, came and ten men with him, to Godolias to Massepha: and they ate bread there together. 2 Ismael rose up and the ten men that were with him and stroke Godolias, whom the king of Babylon had appointed governor over the land, 3 and all the Jews that were with him in Massepha and all the Chaldeans that were found there.

4 It came to pass on the second day after he had stricken Godolias and no man knew of it, 5 that there came men from Sychem and from Salem and from Samaria, even eighty men, having their beards shaven and their clothes rent and beating their breasts and they had manna and frankincense in their hands, to bring them into the house of the Lord. 6 Ismael went out to meet them; and they went on and wept: He said to them: Come in to Godolias. 7 It came to pass when they had entered into the midst of the city, that he killed them and cast them into a pit. 8 But ten men were found there and they said to Ismael, kill us not: for we have treasures in the field, wheat and barley, honey and oil. So he passed by and killed them not in the midst of their brothers.

9 Now, the pit into which Ismael cast all whom he stroke, is the great pit, which king Asa had made for fear of Baasa king of Israel: even this Ismael filled with slain men.

10 Ismael brought back all the people that were left in Massepha and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Achicam: He went away beyond the children of Ammon.

11 Joanan the son of Caree and all the leaders of the host that were with him, heard of all the evil deeds which Ismael had done. 12 They brought all their army and went to fight against him and found him near much water in Gabaon. 13 It came to pass when all the people that was with Ismael saw Joanan and the leaders of the host that was with him, 14 that they returned to Joanan. 15 But Ismael escaped with eight men and went to the children of Ammon.

16 Joanan and all the leaders of the host that were with him, took all the remnant of the people, whom he had brought back from Ismael, mighty men in war and the women and the other property and the eunuchs, whom they had brought back from Gabaon: 17 and they departed and dwelt in Gaberoch-amaa, that is by Bethleem, to go into Egypt, for fear of the Chaldeans: 18 for

they were afraid of them, because Ismael had stricken Godolias, whom the king of Babylon made governor in the land.

49

49:1 Then came all the leaders of the host and Joanan and Azarias the son of Maasaeas and all the people great and small, 2 to Jeremiah the prophet and said to him: Let now our supplication come before your face and pray you to the Lord your God for this remnant; for we are left few out of many, as your eyes see. 3 Let the Lord your God declare to us the way by which we should walk and the thing which we should do.

4 Jeremiah said to them: I have heard you; behold, I will pray for you to the Lord our God, according to your words; and it shall come to pass, that whatsoever word the Lord God shall answer, I will declare it to you; I will not hide anything from you.

5 They said to Jeremiah, Let the Lord be between us for a just and faithful witness, if we do not according to every word which the Lord shall send to us. 6 And whether it be good, or whether it be evil, we will hearken to the voice of the Lord our God, to whom we send you; that it may be well with us, because we shall hearken to the voice of the Lord our God.

7 It came to pass after ten days, that the word of the Lord came to Jeremiah. 8 He called Joanan and the Leaders of the host and all the people from the least even to the greatest, 9 He said to them: Thus says the Lord; 10 If you will indeed dwell in this land, I will build you and will not pull you down, but will plant you and in no way pluck you up: for I have ceased from the calamities which I brought upon you. 11 Be not afraid of the king of Babylon, of whom you are afraid; be not afraid of him, says the Lord: for I am with you, to deliver you and save you out of their hand. 12 I will grant you mercy and pity you and will restore you to your land.

13 But if you say, We will not dwell in this land, that we may not hearken to the voice of the Lord; 14 for we will go into the land of Egypt and we shall see no war and shall not hear the sound of a trumpet and we shall not hunger for bread; and there we will dwell: 15 then hear the word of the Lord; thus says the Lord; 16 If you set your face toward Egypt and go in there to dwell; then it shall be, that the sword which you fear shall find you in the land of Egypt and the famine to which you have regard, shall overtake you, coming after you in Egypt; and there you shall die. 17 All the men and all the strangers who have set their face toward the land of Egypt to dwell there, shall be consumed by the sword and by the famine: and there shall not one of them escape from the evils which I bring upon them.

18 For thus says the Lord; As my wrath has dropped upon the inhabitants of Jerusalem, so shall my wrath drop upon you when you have entered into Egypt: and you shall be a desolation and under the power of others and a curse and a reproach: and you shall no more see this place.

19 These are the words which the Lord has spoken concerning you the remnant of Juda; Enter you not into Egypt: and now do you know for a certainty, 20 that you have accomplished wickedness in your hearts when you sent me, saying: Pray you for us to the Lord; and according to all that the Lord shall speak to you we will do. 21 You have not listened to the voice of the Lord, with which he sent me to you. 22 Now, therefore you shall perish by sword and by famine, in the place which you desire to go into to dwell there.

50

50:1 It came to pass when Jeremiah ceased speaking to the people all the words of the Lord, for which the Lord

had sent him to them, even all these words, 2 that Azarias son of Maasaeas spoke and Joanan, the son of Caree and all the men who had spoken to Jeremiah, saying: It is false: the Lord has not sent you to us, saying: Enter not into Egypt to dwell there: 3 but Baruch the son of Nerias sets you against us, that you may deliver us into the hands of the Chaldeans, to kill us and that we should be carried away captives to Babylon. 4 So Joanan and all the leaders of the host and all the people, refused to hearken to the voice of the Lord, to dwell in the land of Juda.

5 Joanan and all the leaders of the host, took all the remnant of Juda, who had returned to dwell in the land; 6 the mighty men and the women and the children that were left and the daughters of the king and the souls which Nabuzardan and left with Godolias the son of Achicam and Jeremiah the prophet and Baruch the son of Nerias. 7 They came into Egypt: for they hearkened not to the voice of the Lord: and they entered into Taphnas.

8 The word of the Lord came to Jeremiah in Taphnas, saying: 9 Take you great stones and hide them in the entrance, at the gate of the house of Pharaoh in Taphnas, in the sight of the men of Juda: 10 and you shall say, Thus has the Lord said; Behold, I will send and will bring Nabuchodonosor king of Babylon, He shall place his throne upon these stones which you have hidden, He shall lift up weapons against them. 11 He shall enter in and strike the land of Egypt, delivering some for death to death; and some for captivity to captivity; and some for the sword to the sword. 12 He shall kindle a fire in the houses of their gods and shall burn them and shall carry them away captives: and shall search the land of Egypt, as a shepherd searches his garment; He shall go forth in peace. 13 He shall break to pieces the pillars of Heliopolis that are in On and shall burn their houses with fire.

51

51:1 THE WORD THAT CAME TO JEREMIAS for all the Jews dwelling in the land of Egypt and for those settled in Magdolo and in Taphnas and in the land of Pathura, saying:

2 Thus has the Lord God of Israel said; you have seen all the evils which I have brought upon Jerusalem and upon the cities of Juda; and, behold, they are desolate without inhabitants, 3 because of their wickedness, which they have accomplished to provoke me, by going to burn incense to other gods, whom you knew not. 4 Yet I sent to you my servants the prophets early in the morning and I sent, saying: Do not you this abominable thing which I hate.

5 But they hearkened not to me and inclined not their ear to turn from their wickedness, so as not to burn incense to strange gods. 6 So my anger and my wrath dropped upon them and was kindled in the gates of Juda and in the streets of Jerusalem; and they became a desolation and a waste, as at this day.

7 And now thus has the Lord Almighty said: Why then do you commit these great evils against your souls? To cut off man and woman of you, infant and suckling from the midst of Juda, to the end that not one of you should be left; 8 by provoking me with the works of your hands, to burn incense to other gods in the land of Egypt, into which you entered to dwell there, that you might be cut off and that you might become a curse and a reproach among all the nations of the earth? 9 Have you forgotten the sins of your fathers and the sins of the kings of Juda and the sins of your princes and the sins of your wives, which they accomplished in the land of Juda and in the streets of Jerusalem? 10 And have not ceased even to this day and they have not kept to my ordinances, which I set before their fathers.

11 Therefore thus says the Lord; Behold I do set my face against you 12

to destroy all the remnant that are in Egypt; and they shall fall by the sword and by famine and shall be consumed small and great: and they shall be for reproach and for destruction and for a curse. 13 I will visit those who dwell in the land of Egypt, as I have visited Jerusalem, with sword and with famine: 14 and there shall not one be preserved of the remnant of Juda that sojourn in the land of Egypt, to return to the land of Juda, to which they hope in their hearts to return: they shall not return, but only those who escape.

15 Then all the men that knew that their wives burned incense and all the women, a great multitude and all the people that dwelt in the land of Egypt, in Pathura, answered Jeremiah, saying:

16 As for the word which you have spoken to us in the name of the Lord, we will not hearken to you. 17 For we will surely perform every word that shall proceed out of our mouth, to burn incense to the queen of heaven and to pour drink-offerings to her, as we and our fathers have done and our kings and princes, in the cities of Juda and in the streets of Jerusalem: and so we were filled with bread and were well and saw no evils. 18 But since we left off to burn incense to the queen of heaven, we have all been brought low and have been consumed by sword and by famine. 19 And whereas we burned incense to the queen of heaven and poured drink-offerings to her, did we make cakes to her and pour drink-offerings to her, without our husbands?

20 Then Jeremiah answered all the people, the mighty men and the women and all the people that returned him these words for answer, saying: 21 Did not the Lord remember the incense which you burned in the cities of Juda and in the streets of Jerusalem, you and your fathers and your kings and your princes and the people of the land? And came it not into his heart? 22 The Lord do you think no longer bear you, because of the wickedness of your doings and because of your abominations which you accomplished; and so your land became a desolation and a waste and a curse, as at this day; 23 because of your burning incense and because of the things by which you sinned against the Lord: and you have not listened to the voice of the Lord and have not walked in his ordinances and in his law and in his testimonies; and so these evils have come upon you.

24 Jeremiah said to the people and to the women, Hear you the word of the Lord. 25 Thus has the Lord God of Israel said; you women have spoken with your mouth and you fulfilled it with your hands, saying: We will surely perform our vows that we have vowed, to burn incense to the queen of heaven and to pour drink-offerings to her: full well did you keep to your vows and you have indeed performed them. 26 Therefore hear you the word of the Lord, all Jews dwelling in the land of Egypt; Behold, I have sworn by my great name, says the Lord, my name shall no longer be in the mouth of every Jew to say, The Lord lives, in all the land of Egypt. 27 For I have watched over them, to hurt them and not to do them good: and all the Jews dwelling in the land of Egypt shall perish by sword and by famine, until they are utterly consumed. 28 And those who escape the sword shall return to the land of Juda few in number and the remnant of Juda, who have continued in the land of Egypt to dwell there, shall know whose word shall stand.

29 And this shall be a sign to you, that I will visit you for evil. 30 Thus said the Lord; Behold, I will give Uaphres king of Egypt into the hands of his enemy and into the hands of one that seeks his life; as I gave Sedekias king of Juda into the hands of Nabuchodonosor king of Babylon, his enemy and who sought his life.

52

52:1 The word which Jeremias the prophet spoke to Baruch son of Nerias when he wrote these words in the book from the mouth of Jeremiah, in the

fourth year of Joakim the son of Josias king of Juda.

2 Thus has the Lord said to you, O Baruch. 3 Whereas you have said: Alas! alas! for the Lord has laid a grievous trouble upon me; I lay down in groaning, I found no rest; 4 do you say to him, Thus says the Lord; Behold, I pull down those whom I have built up and I pluck up those whom I have planted. 5 And will you seek great things for yourself? Seek them not: for, behold, I bring evil upon all flesh, says the Lord: but I will give to you your life for a spoil in every place where you shall go.

It was the twenty-first ear of Sedekias when he began to reign, He reigned eleven years in Jerusalem. And his mother's name was Amitaal, the daughter of Jeremiah, of Lobena.

4 It came to pass in the ninth year of his reign, in the ninth month, on the tenth day of the month, that Nabuchodonosor king of Babylon came and all his host, against Jerusalem and they made a rampart round it and built a wall around it with large stones.

5 So the city was besieged, until the eleventh year of king Sedekias, 6 on the ninth day of the month and then the famine was severe in the city and there was no bread for the people of the land. 7 The city was broken up and all the men of war went out by night by the way of the gate, between the wall and the outworks, which were by the king's garden; and the Chaldeans were by the city round about; and they went by the way leading to the wilderness. 8 But the host of the Chaldeans pursued after the king and overtook him in the country beyond Jericho; and all his servants were dispersed from about him. 9 They took the king and brought him to the king of Babylon to Deblatha, He judged him. 10 The king of Babylon killed the sons of Sedekias before his eyes; He killed all the princes of Juda in Deblatha. 11 He put out the eyes of Sedekias and bound him in fetters; and the king of Babylon brought him to Babylon and put him into the grinding-house, until the day when he died.

12 And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, who waited on the king of Babylon, came to Jerusalem; 13 He burnt the house of the Lord and the king's house; and all the houses of the city and every great house he burnt with fire. 14 The host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about. 15 16 But the captain of the guard left the remnant of the people to be vinedressers and husbandmen.

17 The Chaldeans broke in pieces the brazen pillars that were in the house of the Lord and the bases and the brazen sea that was in the house of the Lord and they took its brass and carried it away to Babylon. 18 Also the rim and the bowls and the flesh-hooks and all the brazen vessels, by which they ministered; 19 and the basons and the snuffers and the oil-funnels and the candlesticks and the censers and the cups, the golden, of gold and the silver, of silver, the captain of the guard took away. 20 The two pillars and the one sea and the twelve brazen oxen under the sea, which things king Solomon made for the house of the Lord; the brass of which articles was without weight.

21 And as for the pillars, the height of one pillar was thirty-five cubits; and a line of twelve cubits surrounded it; and the thickness of it all round was four fingers. 22 And there was a brazen chapter upon them and the length was five cubits, even the height of one Chapiter; and there were on the chapiter around network and pomegranates, all of brass: and correspondingly the second pillar had eight pomegranates to a cubit for the twelve cubits. 23 The pomegranates were ninety-six on a side; and all the pomegranates on the network around were a hundred.

24 The captain of the guard took the chief priest and the second priest and those who kept the way; 25 and

one eunuch, who was over the men of war and seven men of renown, who were in the king's presence that were found in the city; and the scribe of the forces, who did the part of a scribe to the people of the land; and sixty men of the people of the land, who were found in the midst of the city. 26 And Nabuzardan the captain of the king's guard took them and brought them to the king of Babylon to Deblatha. 27 The king of Babylon stroke them in Deblatha, in the land of Æmath.

28 29 30 31 It came to pass in the thirty-seventh year after that Joakim king of Juda had been carried away captive, in the twelfth month, on the four and twentieth day of the month, that Ulaemadachar king of Babylon, in the year in which he began to reign, raised the head of Joakim king of Juda and shaved him and brought him out of the house where he was kept, 32 and spoke kindly to him and set his throne above the kings that were with him in Babylon, 33 and changed his prison garments: He ate bread continually before him all the days that he lived. 34 And his appointed portion was given him continually by the king of Babylon from day to day, until the day when he died.

JEREMIAH (HEBREW)

1

The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin: 2to whom the word of Yahweh[1] came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. 3It came also in the days of Jehoiakim the son of Josiah, king of Judah, to the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, to the carrying away of Jerusalem captive in the fifth month. 4Now, the word of Yahweh came to me, saying: 5"Before I formed you in the belly, I knew you. Before you came forth out of the womb, I sanctified you. I have appointed you a prophet to the nations." 6Then I said: "Ah, Lord[2] Yahweh! Behold, I do not know how to speak; for I am a child."

7But Yahweh said to me: "Do not say, 'I am a child;' for to whoever I shall send you, you shall go and whatever I shall command you, you shall speak. 8Do not be afraid because of them; for I am with you to deliver you," says Yahweh. 9Then Yahweh put forth his hand and touched my mouth; and Yahweh said to me: "Behold, I have put my words in your mouth. 10Behold, I have this day set you over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." 11Moreover, the word of Yahweh came to me, saying: "Jeremiah, what do you see?"

I said: "I see a branch of an almond tree."

12Then Yahweh said to me: "You have seen well; for I watch over my word to perform it."

13The word of Yahweh came to me the second time, saying: "What do you see?"

I said: "I see a boiling caldron; and it is tipping away from the north."

14Then Yahweh said to me: "Out of the north evil will break out on all the inhabitants of the land. 15For, behold, I will call all the families of the kingdoms of the north," says Yahweh; "and they shall come and they shall each set his throne at the entrance of the gates of Jerusalem and against all its walls all around and against all the cities of Judah. 16I will utter my judgments against them touching all their wickedness, in that they have forsaken me and have burned incense to other gods and worshiped the works of their own hands.

17"You therefore put your belt on your waist, arise and speak to them all that I command you. Do not be dismayed at them, for fear that I dismay you before them. 18For, behold, I have made you this day a fortified city and an iron pillar and bronze walls, against the whole land, against the kings of Judah, against its princes, against its priests and against the people of the land. 19They will fight against you; but they will not prevail against you; for I am with you," says Yahweh, "to deliver you."

2

The word of Yahweh came to me, saying: 2"Go and cry in the ears of Jerusalem, saying: 'Thus says Yahweh, "I remember for you the kindness of your youth, the love of your weddings; how you went after me in the wilderness, in a land that was not sown. 3Israel was holiness to Yahweh, the first fruits of his increase. All who devour him shall be held guilty. Evil shall come on them,"' says Yahweh."

[1]1:2 "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.
[2]1:6 The word translated "Lord" is "Adonai."

4Hear the word of Yahweh, O
house of Jacob and all the families of
the house of Israel! 5Thus says Yahweh,
"What unrighteousness have your
fathers found in me, that they have
gone far from me and have walked after
vanity and have become vain? 6Neither
did they say, 'Where is Yahweh who
brought us up out of the land of Egypt,
who led us through the wilderness,
through a land of deserts and of pits,
through a land of drought and of the
shadow of death, through a land that
none passed through and where no
man lived?' 7I brought you into a
plentiful land, to eat its fruit and its
goodness; but when you entered, you
defiled my land and made my heritage
an abomination. 8The priests didn't say,
'Where is Yahweh?' and those who
handle the law didn't know me. The
rulers also transgressed against me and
the prophets prophesied by Baal and
walked after things that do not profit.

9"Therefore I will yet contend with
you," says Yahweh, "and I will contend
with your children's children. 10For
pass over to the islands of Kittim and
see; and send to Kedar and consider
diligently; and see if there has been
such a thing. 11Has a nation changed its
gods, which really are no gods? But my
people have changed their glory for
that which does not profit.

12"Be astonished, you heavens, at
this and be horribly afraid. Be very
desolate," says Yahweh. 13"For my
people have committed two evils: they
have forsaken me, the spring of living
waters and cut them out cisterns,
broken cisterns, that can hold no water.
14Is Israel a servant? Is he a native-
born slave? Why has he become a
prey? 15The young lions have roared at
him and yelled. They have made his
land waste. His cities are burned up,
without inhabitant. 16The children also
of Memphis and Tahpanhes have
broken the crown of your head.

17"Haven't you procured this to
yourself, in that you have forsaken
Yahweh your God[1] when he led you by
the way? 18Now, what have you to do
in the way to Egypt, to drink the
waters of the Shihor? Or what have
you to do in the way to Assyria, to
drink the waters of the River?

19"Your own wickedness shall
correct you and your backsliding shall
reprove you. Know therefore and see
that it is an evil thing and a bitter, that
you have forsaken Yahweh your God
and that my fear is not in you," says the
Lord, Yahweh of Armies. 20"For of old
time I have broken your yoke and burst
your bonds; and you said: 'I will not
serve;' for on every high hill and under
every green tree you bowed yourself,
playing the prostitute. 21Yet I had
planted you a noble vine, wholly a right
seed. How then have you turned into
the degenerate branches of a foreign
vine to me? 22For though you wash
yourself with lye and use much soap,
yet your iniquity is marked before me,"
says the Lord Yahweh.

23"How can you say, 'I am not
defiled. I have not gone after the
Baals'? See your way in the valley.
Know what you have done. You are a
swift dromedary traversing her ways;
24a wild donkey used to the wilderness,
that snuffs up the wind in her desire.
When she is in heat, who can turn her
away? All those who seek her will not
weary themselves. In her month, they
will find her.

25"Withhold your foot from being
unshod and your throat from thirst.
But you said: 'It is in vain. No, for I
have loved strangers and I will go after
them.' 26As the thief is ashamed when
he is found, so is the house of Israel
ashamed; they, their kings, their
princes and their priests and their
prophets; 27who tell wood, 'You are my
father;' and a stone, 'You have brought
me out:' for they have turned their back
to me and not their face; but in the time
of their trouble they will say, 'Arise and
save us.'

[1]2:17 The Hebrew word rendered "God" is "Elohim."

28"But where are your gods that
you have made for yourselves? Let
them arise, if they can save you in the
time of your trouble: for according to
the number of your cities are your
gods, Judah.

29"Why will you contend with me?
You all have transgressed against me,"
says Yahweh.

30"I have struck your children in
vain. They received no correction.
Your own sword has devoured your
prophets, like a destroying lion.
31Generation, consider the word of
Yahweh. Have I been a wilderness to
Israel? Or a land of thick darkness?
Why do my people say, 'We have
broken loose. We will come to you no
more?'

32"Can a virgin forget her
ornaments, or a bride her attire? Yet
my people have forgotten me for days
without number. 33How well you
prepare your way to seek love!
Therefore you have taught even the
wicked women your ways. 34Also the
blood of the souls of the innocent poor
is found in your skirts. You did not find
them breaking in; but it is because of all
these things.

35"Yet you said: 'I am innocent.
Surely his anger has turned away from
me.'

"Behold, I will judge you, because
you say, 'I have not sinned.' 36Why do
you go about so much to change your
way? You will be ashamed of Egypt
also, as you were ashamed of Assyria.
37From there also you shall go forth,
with your hands on your head; for
Yahweh has rejected those in whom
you trust and you shall not prosper
with them.

3

"They say, 'If a man puts away his
wife and she goes from him and become
another man's, will he return to her
again?' Wouldn't that land be greatly
polluted? But you have played the
prostitute with many lovers; yet return
again to me," says Yahweh.

2"Lift up your eyes to the bare
heights and see! Where have you not
been lain with? You have sat for them
by the ways, as an Arabian in the
wilderness. You have polluted the land
with your prostitution and with your
wickedness. 3Therefore the showers
have been withheld and there has been
no latter rain; yet you have a
prostitute's forehead, you refused to be
ashamed. 4Will you not from this time
cry to me, 'My Father, you are the
guide of my youth?'

5"'Will he retain his anger forever?
Will he keep it to the end?' Behold, you
have spoken and have done evil things
and have had your way."

6Moreover, Yahweh said to me in
the days of Josiah the king, "Have you
seen that which backsliding Israel has
done? She has gone up on every high
mountain and under every green tree
and there has played the prostitute. 7I
said after she had done all these things,
'She will return to me;' but she didn't
return; and her treacherous sister
Judah saw it. 8I saw, when, for this very
cause that backsliding Israel had
committed adultery, I had put her away
and given her a bill of divorce, yet
treacherous Judah, her sister, didn't
fear; but she also went and played the
prostitute. 9It happened through the
lightness of her prostitution, that the
land was polluted and she committed
adultery with stones and with stocks.
10Yet for all this her treacherous sister,
Judah, has not returned to me with her
whole heart, but only in pretense," says
Yahweh.

11Yahweh said to me: "Backsliding
Israel has shown herself more
righteous than treacherous Judah. 12Go
and proclaim these words toward the
north and say, 'Return, you backsliding
Israel,' says Yahweh; 'I will not look in
anger on you; for I am merciful,' says
Yahweh. 'I will not keep anger forever.
13Only acknowledge your iniquity, that
you have transgressed against Yahweh
your God and have scattered your ways

to the strangers under every green tree and you have not obeyed my voice,' says Yahweh." 14"Return, backsliding children," says Yahweh; "for I am a husband to you. I will take you one of a city and two of a family and I will bring you to Zion. 15I will give you shepherds according to my heart, who shall feed you with knowledge and understanding. 16It shall come to pass when you are multiplied and increased in the land, in those days," says Yahweh, "they shall say no more, 'The ark of the covenant of Yahweh!' neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more. 17At that time they shall call Jerusalem 'The throne of Yahweh;' and all the nations shall be gathered to it, to the name of Yahweh, to Jerusalem. Neither shall they walk any more after the stubbornness of their evil heart. 18In those days the house of Judah shall walk with the house of Israel and they shall come together out of the land of the north to the land that I gave for an inheritance to your fathers.

19"But I said: 'How I would put you among the children and give you a pleasant land, a goodly heritage of the armies of the nations!' and I said: 'You shall call me "My Father," and shall not turn away from following me.'

20"Surely as a wife treacherously departs from her husband, so you have dealt treacherously with me, house of Israel," says Yahweh. 21A voice is heard on the bare heights, the weeping and the petitions of the children of Israel; because they have perverted their way, they have forgotten Yahweh their God. 22Return, you backsliding children, I will heal your backsliding.

"Behold, we have come to you; for you are Yahweh our God. 23Truly in vain is the help that is looked for from the hills, the tumult on the mountains. Truly the salvation of Israel is in Yahweh our God. 24But the shameful thing has devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. 25Let us lie down in our shame, Let our confusion cover us; for we have sinned against Yahweh our God, we and our fathers, from our youth even to this day. We have not obeyed the voice of Yahweh our God."

4

"If you will return, Israel," says Yahweh, "if you will return to me and if you will put away your abominations out of my sight; then you shall not be removed; 2and you shall swear, 'As Yahweh lives,' in truth, in justice and in righteousness. The nations shall bless themselves in him and in him shall they glory."

3For thus says Yahweh to the men of Judah and to Jerusalem, "Break up your fallow ground and do not sow among thorns. 4Circumcise yourselves to Yahweh and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; for fear that my wrath go forth like fire and burn so that none can quench it, because of the evil of your doings. 5Declare in Judah and proclaim in Jerusalem; and say, 'Blow the trumpet in the land!' Cry aloud and say, 'Assemble yourselves! Let us go into the fortified cities!' 6Set up a standard toward Zion. Flee for safety! Do not wait; for I will bring evil from the north and a great destruction."

7A lion is gone up from his thicket and a destroyer of nations; he is on his way, he is gone forth from his place, to make your land desolate, that your cities be laid waste, without inhabitant. 8For this clothe yourself with sackcloth, lament and wail; for the fierce anger of Yahweh hasn't turned back from us. 9"It shall happen at that day," says Yahweh, "that the heart of the king shall perish and the heart of the princes; and the priests shall be astonished and the prophets shall wonder."

10Then I said: "Ah, Lord Yahweh! Surely you have greatly deceived this people and Jerusalem, saying: 'You

shall have peace;' whereas the sword reaches to the heart."

11At that time shall it be said to this people and to Jerusalem, "A hot wind from the bare heights in the wilderness toward the daughter of my people, not to winnow, nor to cleanse; 12a full wind from these shall come for me. Now, I will also utter judgments against them."

13Behold, he shall come up as clouds and his chariots shall be as the whirlwind: his horses are swifter than eagles. Woe to us! For we are ruined. 14Jerusalem, wash your heart from wickedness, that you may be saved. How long shall your evil thoughts lodge within you? 15For a voice declares from Dan and publishes evil from the hills of Ephraim: 16"Tell the nations; behold, proclaim against Jerusalem, 'Watchers come from a far country and raise their voice against the cities of Judah. 17As keepers of a field, they are against her all around, because she has been rebellious against me,'" says Yahweh. 18"Your way and your doings have brought these things to you. This is your wickedness; for it is bitter, for it reaches to your heart."

19My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because you have heard, O my soul, the sound of the trumpet, the alarm of war. 20Destruction on destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed and my curtains in a moment. 21How long shall I see the standard and hear the sound of the trumpet?

22"For my people are foolish, they do not know me. They are foolish children and they have no understanding. They are skillful in doing evil, but to do good they have no knowledge." 23I saw the earth, and, behold, it was waste and void; and the heavens and they had no light. 24I saw the mountains and behold, they trembled and all the hills moved back and forth. 25I saw and behold, there was no man and all the birds of the sky had fled. 26I saw and behold, the fruitful field was a wilderness and all its cities were broken down at the presence of Yahweh and before his fierce anger. 27For thus says Yahweh, "The whole land shall be a desolation; yet will I not make a full end. 28For this the earth will mourn and the heavens above be black; because I have spoken it, I have purposed it and I have not repented, neither will I turn back from it."

29Every city flees for the noise of the horsemen and archers; they go into the thickets and climb up on the rocks: every city is forsaken and not a man dwells in it. 30You when you are made desolate, what will you do? Though you clothe yourself with scarlet, though you deck you with ornaments of gold, though you enlarge your eyes with paint, in vain do you make yourself beautiful; your lovers despise you, they seek your life. 31For I have heard a voice as of a woman in labor, the anguish as of her who brings forth her first child, the voice of the daughter of Zion, who gasps for breath, who spreads her hands, saying: "Woe is me now! For my soul faints before the murderers."

5

"Run back and forth through the streets of Jerusalem and see now and know and seek in the broad places of it, if you can find a man, if there are any who does justly, who seeks truth; and I will pardon her. 2Though they say, 'As Yahweh lives;' surely they swear falsely."

3O Yahweh, do not your eyes look on truth? You have stricken them, but they were not grieved. You have consumed them, but they have refused to receive correction. They have made their faces harder than a rock. They have refused to return.

4Then I said: "Surely these are poor. They are foolish; for they do not know the way of Yahweh, nor the law of their God. 5I will go to the great

men and will speak to them; for they know the way of Yahweh and the law of their God." But these with one accord have broken the yoke and burst the bonds. 6Therefore a lion out of the forest shall kill them, a wolf of the evenings shall destroy them, a leopard shall watch against their cities; everyone who goes out there shall be torn in pieces; because their transgressions are many and their backsliding is increased.

7"How can I pardon you? Your children have forsaken me and sworn by what are no gods. When I had fed them to the full, they committed adultery and assembled themselves in troops at the prostitutes' houses. 8They were as fed horses roaming at large: everyone neighed after his neighbor's wife. 9Shouldn't I punish them for these things?" says Yahweh; "and shouldn't my soul be avenged on such a nation as this?

10"Go up on her walls and destroy; but do not make a full end. Take away her branches; for they are not Yahweh's. 11For the house of Israel and the house of Judah have dealt very treacherously against me," says Yahweh.

12They have denied Yahweh and said: "It is not he; neither shall evil come on us; neither shall we see sword nor famine. 13The prophets shall become wind and the word is not in them. Thus shall it be done to them."

14Therefore thus says Yahweh, the God of Armies, "Because you speak this word, behold, I will make my words in your mouth fire and this people wood and it shall devour them. 15Behold, I will bring a nation on you from far, house of Israel," says Yahweh. "It is a mighty nation. It is an ancient nation, a nation whose language you do not know, neither understand what they say. 16Their quiver is an open tomb, they are all mighty men. 17They shall eat up your harvest and your bread, which your sons and your daughters should eat. They shall eat up your flocks and your herds. They shall eat up your vines and your fig trees. They shall beat down your fortified cities, in which you trust, with the sword.

18"But even in those days," says Yahweh, "I will not make a full end with you. 19It will happen when you say, 'Why has Yahweh our God done all these things to us?' Then you shall say to them, 'Just like you have forsaken me and served foreign gods in your land, so you shall serve strangers in a land that is not yours.'

20"Declare this in the house of Jacob and proclaim it in Judah, saying: 21'Hear now this, foolish people and without understanding; who have eyes and do not see; who have ears and do not hear: 22Do not you fear me?' says Yahweh 'Won't you tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it? And though its waves toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it.'

23"But this people has a revolting and a rebellious heart; they have revolted and gone. 24Neither do they say in their heart, 'Let us now fear Yahweh our God, who gives rain, both the former and the latter, in its season; who preserves to us the appointed weeks of the harvest.'

25"Your iniquities have turned away these things and your sins have withheld good from you. 26For among my people are found wicked men. They watch, as fowlers lie in wait. They set a trap. They catch men. 27As a cage is full of birds, so are their houses full of deceit. Therefore they have become great and grew rich. 28They have grown fat. They shine; yes, they excel in deeds of wickedness. They do not plead the cause, the cause of the fatherless, that they may prosper; and they do not judge the right of the needy.

29"Shall I not punish for these things?" says Yahweh. "Shall not my soul be avenged on such a nation as this?

30"An astonishing and horrible
thing has happened in the land. 31The
prophets prophesy falsely and the
priests rule by their own authority; and
my people love to have it so. What will
you do in the end of it?

6

"Flee for safety, you children of
Benjamin, out of the midst of Jerusalem
and blow the trumpet in Tekoa and
raise up a signal on Beth Haccherem;
for evil looks forth from the north and
a great destruction. 2The comely and
delicate one, the daughter of Zion, will
I cut off. 3Shepherds with their flocks
shall come to her; they shall pitch their
tents against her all around; they shall
feed everyone in his place."

4"Prepare war against her; arise,
Let us go up at noon. Woe to us! For
the day declines, for the shadows of the
evening are stretched out. 5Arise, Let
us go up by night, Let us destroy her
palaces." 6For Yahweh of Armies said:
"Cut down trees and cast up a mound
against Jerusalem: this is the city to be
visited; she is wholly oppression in the
midst of her. 7As a well casts forth its
waters, so she casts forth her
wickedness: violence and destruction is
heard in her; before me continually is
sickness and wounds. 8Be instructed,
Jerusalem, for fear that my soul be
alienated from you; for fear that I make
you a desolation, a land not inhabited."

9Thus says Yahweh of Armies,
"They shall thoroughly glean the
remnant of Israel like a vine. Turn
again your hand as a grape gatherer
into the baskets."

10To whom shall I speak and
testify, that they may hear? Behold,
their ear is uncircumcised and they
cannot listen. Behold, the word of
Yahweh has become a reproach to
them. They have no delight in it.
11Therefore I am full of the wrath of
Yahweh. I am weary with holding in.

"Pour it out on the children in the
street,
and on the assembly of young men
together;
for even the husband with the wife
shall be taken,
the aged with him who is full of days.
12Their houses shall be turned to others,
their fields and their wives together;
for I will stretch out my hand on the
inhabitants of the land, says Yahweh."
13"For from their least even to their
greatest, everyone is given to covetousness;
and from the prophet even to the priest,
everyone deals falsely.
14They have healed also the hurt of my
people superficially,
saying: 'Peace, peace!' when there is no
peace.
15Were they ashamed when they had
committed abomination?
No, they were not at all ashamed,
neither could they blush.
Therefore they shall fall among those
who fall;
at the time that I visit them, they shall
be cast down," says Yahweh.

16Thus says Yahweh, "Stand in the
ways and see and ask for the old paths,
'Where is the good way?' and walk in it
and you will find rest for your souls.
But they said: 'We will not walk in it.'
17I set watchmen over you, saying:
'Listen to the sound of the trumpet!'
But they said: 'We will not listen!'
18Therefore hear, you nations and
know, congregation, what is among
them. 19Hear, earth! Behold, I will
bring evil on this people, even the fruit
of their thoughts, because they have
not listened to my words; and as for my
law, they have rejected it. 20To what
purpose comes there to me
frankincense from Sheba and the sweet
cane from a far country? Your burnt
offerings are not acceptable, nor your
sacrifices pleasing to me."

21Therefore thus says Yahweh,
"Behold, I will lay stumbling blocks
before this people. The fathers and the
sons together shall stumble against
them. The neighbor and his friend shall
perish." 22Thus says Yahweh, "Behold,

a people comes from the north country.
A great nation shall be stirred up from
the uttermost parts of the earth. 23They
take hold of bow and spear. They are
cruel and have no mercy. Their voice
roars like the sea and they ride on
horses, everyone set in array, as a man
to the battle, against you, daughter of
Zion."

24We have heard its report; our
hands have become feeble: anguish has
taken hold of us and pangs as of a
woman in labor. 25Do not go forth into
the field, nor walk by the way; for the
sword of the enemy and terror, are on
every side. 26Daughter of my people,
clothe yourself with sackcloth and
wallow in ashes! Mourn, as for an only
son, most bitter lamentation; for the
destroyer shall suddenly come on us.

27"I have made you a tester of
metals and a fortress among my people;
that you may know and try their way.
28They are all grievous rebels, going
about with slanders; they are brass and
iron: they all of them deal corruptly.
29The bellows blow fiercely; the lead is
consumed of the fire: in vain do they go
on refining; for the wicked are not
plucked away. 30Men will call them
rejected silver, because Yahweh has
rejected them."

7

The word that came to Jeremiah
from Yahweh, saying: 2"Stand in the
gate of Yahweh's house and proclaim
there this word and say, 'Hear the word
of Yahweh, all you of Judah, who enter
in at these gates to worship Yahweh.
3Thus says Yahweh of Armies, the God
of Israel, Amend your ways and your
doings and I will cause you to dwell in
this place. 4Do not trust in lying words,
saying: The temple of Yahweh, the
temple of Yahweh, the temple of
Yahweh, are these. 5If you thoroughly
amend your ways and your doings; if
you thoroughly execute justice between
a man and his neighbor; 6if you do not
oppress the foreigner, the fatherless
and the widow and do not shed
innocent blood in this place, neither
walk after other gods to your own hurt:
7then will I cause you to dwell in this
place, in the land that I gave to your
fathers, from of old even forevermore.
8Behold, you trust in lying words, that
cannot profit. 9Will you steal, murder
and commit adultery and swear falsely
and burn incense to Baal and walk after
other gods that you have not known,
10and come and stand before me in this
house, which is called by my name and
say, We are delivered; that you may do
all these abominations? 11Is this house,
which is called by my name, become a
den of robbers in your eyes? Behold, I,
even I, have seen it, says Yahweh. 12But
go now to my place which was in
Shiloh, where I caused my name to
dwell at the first and see what I did to
it for the wickedness of my people
Israel. 13Now, because you have done
all these works, says Yahweh and I
spoke to you, rising up early and
speaking, but you didn't hear; and I
called you, but you didn't answer:
14therefore will I do to the house which
is called by my name, in which you
trust and to the place which I gave to
you and to your fathers, as I did to
Shiloh. 15I will cast you out of my sight,
as I have cast out all your brothers,
even the whole seed of Ephraim.
16Therefore do not pray for this people,
neither lift up a cry nor prayer for
them, neither make intercession to me;
for I will not hear you. 17Do not you
see what they do in the cities of Judah
and in the streets of Jerusalem? 18The
children gather wood and the fathers
kindle the fire and the women knead
the dough, to make cakes to the queen
of the sky and to pour out drink
offerings to other gods, that they may
provoke me to anger. 19Do they
provoke me to anger? Says Yahweh; do
they not provoke themselves, to the
confusion of their own faces?
20Therefore thus says the Lord
Yahweh: Behold, my anger and my
wrath shall be poured out on this place,
on man and on animal and on the trees
of the field and on the fruit of the
ground; and it shall burn and shall not
be quenched. 21Thus says Yahweh of

Armies, the God of Israel: Add your burnt offerings to your sacrifices and eat meat. 22For I didn't speak to your fathers, nor command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 23but this thing I commanded them, saying: Listen to my voice and I will be your God and you shall be my people; and walk in all the way that I command you, that it may be well with you. 24But they didn't listen nor turn their ear, but walked in their own counsels and in the stubbornness of their evil heart and went backward and not forward. 25Since the day that your fathers came forth out of the land of Egypt to this day, I have sent to you all my servants the prophets, daily rising up early and sending them: 26yet they didn't listen to me, nor inclined their ear, but made their neck stiff: they did worse than their fathers. 27You shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you. 28You shall tell them, This is the nation that has not listened to the voice of Yahweh their God, nor received instruction: truth is perished and is cut off from their mouth. 29Cut off your hair, Jerusalem and cast it away and take up a lamentation on the bare heights; for Yahweh has rejected and forsaken the generation of his wrath. 30For the children of Judah have done that which is evil in my sight, says Yahweh: they have set their abominations in the house which is called by my name, to defile it. 31They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I didn't command, nor did it come into my mind. 32Therefore, behold, the days come, says Yahweh, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter: for they shall bury in Topheth, until there be no place to bury. 33The dead bodies of this people shall be food for the birds of the sky and for the animals of the earth; and none shall frighten them away. 34Then will I cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste.

8 At that time, says Yahweh, they shall bring out the bones of the kings of Judah and the bones of his princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem, out of their graves; 2and they shall spread them before the sun and the moon and all the army of the sky, which they have loved and which they have served and after which they have walked and which they have sought and which they have worshiped: they shall not be gathered, nor be buried, they shall be for dung on the surface of the earth. 3Death shall be chosen rather than life by all the rest that remain of this evil family, that remain in all the places where I have driven them, says Yahweh of Armies. 4Moreover, you shall tell them, Thus says Yahweh: Shall men fall and not rise up again? Shall one turn away and not return? 5Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. 6I listened and heard, but they didn't speak aright: no man repents him of his wickedness, saying: What have I done? Everyone turns to his course, as a horse that rushes headlong in the battle. 7Yes, the stork in the sky knows her appointed times; and the turtledove and the swallow and the crane observe the time of their coming; but my people do not know Yahweh's law. 8How do you say, We are wise and the law of Yahweh is with us? But, behold, the false pen of the scribes has worked falsely. 9The wise men are disappointed, they are dismayed and taken: behold, they have rejected the word of Yahweh; and what kind of wisdom is in them? 10Therefore will I give their wives to others and their fields to those who shall possess them: for everyone from the least even to the greatest is given to

covetousness; from the prophet even to the priest every one deals falsely. 11They have healed the hurt of the daughter of my people slightly, saying: Peace, peace; when there is no peace. 12Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore shall they fall among those who fall; in the time of their visitation they shall be cast down, says Yahweh. 13I will utterly consume them, says Yahweh: no grapes shall be on the vine, nor figs on the fig tree and the leaf shall fade; and the things that I have given them shall pass away from them. 14Why do we sit still? Assemble yourselves, Let us enter into the fortified cities, Let us be silent there; for Yahweh our God has put us to silence and given us water of gall to drink, because we have sinned against Yahweh. 15We looked for peace, but no good came; and for a time of healing and behold, dismay! 16The snorting of his horses is heard from Dan: at the sound of the neighing of his strong ones the whole land trembles; for they have come and have devoured the land and all that is in it; the city and those who dwell in it. 17For, behold, I will send serpents, adders, among you, which will not be charmed; and they shall bite you, says Yahweh. 18Oh that I could comfort myself against sorrow! My heart is faint within me. 19Behold, the voice of the cry of the daughter of my people from a land that is very far off: is not Yahweh in Zion? Is not her King in her? Why have they provoked me to anger with their engraved images and with foreign vanities? 20The harvest is past, the summer is ended and we are not saved. 21For the hurt of the daughter of my people am I hurt: I mourn; dismay has taken hold on me. 22Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?

9 Oh that my head were waters and my eyes a spring of tears, that I might weep day and night for the slain of the daughter of my people! 2Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! for they are all adulterers, an assembly of treacherous men. 3They bend their tongue, as it were their bow, for falsehood; and they are grown strong in the land, but not for truth: for they proceed from evil to evil and they do not know me, says Yahweh. 4Take heed everyone of his neighbor and do not trust in any brother; for every brother will utterly supplant and every neighbor will go about with slanders. 5They will deceive everyone his neighbor and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. 6Your habitation is in the midst of deceit; through deceit they refuse to know me, says Yahweh. 7Therefore thus says Yahweh of Armies, Behold, I will melt them and try them; for how else should I do, because of the daughter of my people? 8Their tongue is a deadly arrow; it speaks deceit: one speaks peaceably to his neighbor with his mouth, but in his heart he lays wait for him. 9Shall I not visit them for these things? Says Yahweh; shall not my soul be avenged on such a nation as this? 10For the mountains will I take up a weeping and wailing and for the pastures of the wilderness a lamentation, because they are burned up, so that none passes through; neither can men hear the voice of the livestock; both the birds of the sky and the animals are fled, they are gone. 11I will make Jerusalem heaps, a dwelling place of jackals; and I will make the cities of Judah a desolation, without inhabitant. 12Who is the wise man, that may understand this? And who is he to whom the mouth of Yahweh has spoken, that he may declare it? Why is the land perished and burned up like a wilderness, so that none passes through? 13Yahweh says, Because they have forsaken my law which I set before them and have not obeyed my voice, neither walked in it, 14but have walked after the stubbornness of their own heart and after the Baals, which

their fathers taught them; 15therefore thus says Yahweh of Armies, the God of Israel, Behold, I will feed them, even this people, with wormwood and give them water of gall to drink. 16I will scatter them also among the nations, whom neither they nor their fathers have known; and I will send the sword after them, until I have consumed them. 17Thus says Yahweh of Armies, Consider and call for the mourning women, that they may come; and send for the skillful women, that they may come: 18Let them make haste and take up a wailing for us, that our eyes may run down with tears and our eyelids gush out with waters. 19For a voice of wailing is heard out of Zion, How are we ruined! we are greatly confounded, because we have forsaken the land, because they have cast down our dwellings. 20Yet hear the word of Yahweh, you women, Let your ear receive the word of his mouth; and teach your daughters wailing and everyone her neighbor lamentation. 21For death has come up into our windows, it is entered into our palaces; to cut off the children from outside and the young men from the streets. 22Speak, Thus says Yahweh, The dead bodies of men shall fall as dung on the open field and as the handful after the harvester; and none shall gather them. 23Thus says Yahweh, Do not let the wise man glory in his wisdom, neither let the mighty man glory in his might, do not let the rich man glory in his riches; 24but let him who glories glory in this, that he has understanding and knows me, that I am Yahweh who exercises loving kindness, justice and righteousness, in the earth: for in these things I delight, says Yahweh. 25Behold, the days come, says Yahweh, that I will punish all those who are circumcised in their uncircumcision: 26Egypt and Judah and Edom and the children of Ammon and Moab and all that have the corners of their hair cut off, who dwell in the wilderness; for all the nations are uncircumcised and all the house of Israel are uncircumcised in heart.

10

Hear the word which Yahweh speaks to you, house of Israel! 2Thus says Yahweh, "Do not learn the way of the nations and do not be dismayed at the signs of the sky; for the nations are dismayed at them. 3For the customs of the peoples are vanity; for one cuts a tree out of the forest, the work of the hands of the workman with the axe. 4They deck it with silver and with gold; they fasten it with nails and with hammers, that it not move. 5They are like a palm tree, of turned work and do not speak: they must be carried, because they cannot go. Do not be afraid of them; for they cannot do evil, neither is it in them to do good." 6There is none like you, Yahweh; you are great and your name is great in might. 7Who should not fear you, King of the nations? For it appertains to you; because among all the wise men of the nations and in all their royal estate, there is none like you. 8But they are together brutish and foolish: the instruction of idols! it is but a stock. 9There is silver beaten into plates, which is brought from Tarshish and gold from Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of skillful men. 10But Yahweh is the true God; he is the living God and an everlasting King: at his wrath the earth trembles and the nations are not able to withstand his indignation. 11You shall say this to them: The gods that have not made the heavens and the earth, these shall perish from the earth and from under the heavens. 12He has made the earth by his power, he has established the world by his wisdom and by his understanding has he stretched out the heavens: 13when he utters his voice, there is a tumult of waters in the heavens, He causes the vapors to ascend from the ends of the earth; he makes lightnings for the rain and brings forth the wind out of his treasuries. 14Every man has become brutish and is without knowledge;

every goldsmith is disappointed by his engraved image; for his molten image is falsehood and there is no breath in them. 15They are vanity, a work of delusion: in the time of their visitation they shall perish. 16The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: Yahweh of Armies is his name. 17Gather up your goods out of the land, you who live under siege. 18For thus says Yahweh, Behold, I will sling out the inhabitants of the land at this time and will distress them, that they may feel it. 19Woe is me because of my hurt! my wound is grievous: but I said: Truly this is my grief and I must bear it. 20My tent is destroyed and all my cords are broken: my children have gone forth from me and they are no more: there is none to spread my tent any more and to set up my curtains. 21For the shepherds have become brutish and have not inquired of Yahweh: therefore they have not prospered and all their flocks are scattered. 22The voice of news, behold, it comes and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling place of jackals. 23Yahweh, I know that the way of man is not in himself: it is not in man who walks to direct his steps. 24Yahweh, correct me, but in measure: not in your anger, for fear that you bring me to nothing. 25Pour out your wrath on the nations that do not know you and on the families that do not call on your name: for they have devoured Jacob, yes, they have devoured him and consumed him and have laid waste his habitation.

11

The word that came to Jeremiah from Yahweh, saying: 2Hear the words of this covenant and speak to the men of Judah and to the inhabitants of Jerusalem; 3and say to them, Thus says Yahweh, the God of Israel: Cursed is the man who doesn't hear the words of this covenant, 4which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying: Obey my voice and do them, according to all which I command you: so you shall be my people and I will be your God; 5that I may establish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as at this day. Then answered I and said: Amen, Yahweh. 6Yahweh said to me: Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: Hear the words of this covenant and do them. 7For I earnestly protested to your fathers in the day that I brought them up out of the land of Egypt, even to this day, rising early and protesting, saying: Obey my voice. 8Yet they didn't obey, nor turn their ear, but walked everyone in the stubbornness of their evil heart: therefore I brought on them all the words of this covenant, which I commanded them to do, but they didn't do them. 9Yahweh said to me: A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem. 10They are turned back to the iniquities of their forefathers, who refused to hear my words; and they have gone after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. 11Therefore thus says Yahweh, Behold, I will bring evil on them, which they shall not be able to escape; and they shall cry to me, but I will not listen to them. 12Then shall the cities of Judah and the inhabitants of Jerusalem go and cry to the gods to which they offer incense: but they will not save them at all in the time of their trouble. 13For according to the number of your cities are your gods, Judah; and according to the number of the streets of Jerusalem have you set up altars to the shameful thing, even altars to burn incense to Baal. 14Therefore do not pray for this people, neither lift up cry nor prayer for them; for I will not hear them in the time that they cry to me because of their trouble. 15What has my beloved to do in my house, since she has worked lewdness with many and the holy flesh is passed from you? When you do evil,

then you rejoice. 16Yahweh called your name, A green olive tree, beautiful with goodly fruit: with the noise of a great tumult he has kindled fire on it and its branches are broken. 17For Yahweh of Armies, who planted you, has pronounced evil against you, because of the evil of the house of Israel and of the house of Judah, which they have worked for themselves in provoking me to anger by offering incense to Baal. 18Yahweh gave me knowledge of it and I knew it: then you showed me their doings. 19But I was like a gentle lamb that is led to the slaughter; and I didn't know that they had devised devices against me, saying: Let us destroy the tree with its fruit, Let us cut him off from the land of the living, that his name may be no more remembered. 20But, Yahweh of Armies, who judges righteously, who tests the heart and the mind, I shall see your vengeance on them; for to you have I revealed my cause. 21Therefore thus says Yahweh concerning the men of Anathoth, who seek your life, saying: You shall not prophesy in the name of Yahweh, that you not die by our hand; 22therefore thus says Yahweh of Armies, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; 23and there shall be no remnant to them: for I will bring evil on the men of Anathoth, even the year of their visitation.

12

You are righteous, Yahweh when I contend with you; yet I would reason the cause with you: why does the way of the wicked prosper? Why are all they at ease who deal very treacherously? 2You have planted them, yes, they have taken root; they grow, yes, they bring forth fruit: you are near in their mouth and far from their heart. 3But you, Yahweh, know me; you see me and try my heart toward you: pull them out like sheep for the slaughter and prepare them for the day of slaughter. 4How long shall the land mourn and the herbs of the whole country wither? For the wickedness of those who dwell in it, the animals are consumed and the birds; because they said: He shall not see our latter end. 5If you have run with the footmen and they have wearied you, then how can you contend with horses? And though in a land of peace you are secure, yet how will you do in the pride of the Jordan? 6For even your brothers and the house of your father, even they have dealt treacherously with you; even they have cried aloud after you: do not believe them, though they speak beautiful words to you. 7I have forsaken my house, I have cast off my heritage; I have given the dearly beloved of my soul into the hand of her enemies. 8My heritage has become to me as a lion in the forest: she has uttered her voice against me; therefore I have hated her. 9Is my heritage to me as a speckled bird of prey? Are the birds of prey against her all around? Go, assemble all the animals of the field, bring them to devour. 10Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. 11They have made it a desolation; it mourns to me, being desolate; the whole land is made desolate, because no man lays it to heart. 12Destroyers have come on all the bare heights in the wilderness; for the sword of Yahweh devours from the one end of the land even to the other end of the land: no flesh has peace. 13They have sown wheat and have reaped thorns; they have put themselves to pain and profit nothing: and you shall be ashamed of your fruits, because of the fierce anger of Yahweh. 14Thus says Yahweh against all my evil neighbors, who touch the inheritance which I have caused my people Israel to inherit: behold, I will pluck them up from off their land and will pluck up the house of Judah from among them. 15It shall happen, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage and every man to his land. 16It shall happen, if they will diligently learn the

ways of my people, to swear by my name, As Yahweh lives; even as they taught my people to swear by Baal; then shall they be built up in the midst of my people. 17But if they will not hear, then will I pluck up that nation, plucking up and destroying it, says Yahweh.

13

Thus says Yahweh to me, Go and buy yourself a linen belt and put it on your waist and do not put it in water. 2So I bought a belt according to the word of Yahweh and put it on my waist. 3The word of Yahweh came to me the second time, saying: 4Take the belt that you have bought, which is on your waist and arise, go to the Euphrates and hide it there in a cleft of the rock. 5So I went and hid it by the Euphrates, as Yahweh commanded me. 6It happened after many days, that Yahweh said to me: Arise, go to the Euphrates and take the belt from there, which I commanded you to hide there. 7Then I went to the Euphrates and dug and took the belt from the place where I had hidden it; and behold, the belt was marred, it was profitable for nothing. 8Then the word of Yahweh came to me, saying: 9Thus says Yahweh, In this way I will mar the pride of Judah and the great pride of Jerusalem. 10This evil people, who refuse to hear my words, who walk in the stubbornness of their heart and have gone after other gods to serve them and to worship them, shall even be as this belt, which is profitable for nothing. 11For as the belt clings to the waist of a man, so have I caused to cling to me the whole house of Israel and the whole house of Judah, says Yahweh; that they may be to me for a people and for a name and for a praise and for a glory: but they would not hear. 12Therefore you shall speak to them this word: Thus says Yahweh, the God of Israel, Every bottle shall be filled with wine: and they shall tell you, Do we not certainly know that every bottle shall be filled with wine? 13Then you shall tell them, Thus says Yahweh, Behold, I will fill all the inhabitants of this land, even the kings who sit on David's throne and the priests and the prophets and all the inhabitants of Jerusalem, with drunkness. 14I will dash them one against another, even the fathers and the sons together, says Yahweh: I will not pity, nor spare, nor have compassion, that I should not destroy them. 15Hear and give ear; do not be proud; for Yahweh has spoken. 16Give glory to Yahweh your God, before he causes darkness and before your feet stumble on the dark mountains, and, while you look for light, he turns it into the shadow of death and makes it gross darkness. 17But if you will not hear it, my soul shall weep in secret for your pride; and my eye shall weep bitterly and run down with tears, because Yahweh's flock is taken captive. 18Say to the king and to the queen mother, Humble yourselves, sit down; for your headdresses have come down, even the crown of your glory. 19The cities of the South are shut up and there is none to open them: Judah is carried away captive, all of it; it is wholly carried away captive. 20Lift up your eyes and see those who come from the north: where is the flock that was given you, your beautiful flock? 21What will you say when he shall set over you as head those whom you have yourself taught to be friends to you? Shall not sorrows take hold of you, as of a woman in labor? 22If you say in your heart, Why are these things come on me? For the greatness of your iniquity are your skirts uncovered and your heels suffer violence. 23Can the Ethiopian change his skin, or the leopard his spots? Then may you also do good, who are accustomed to do evil. 24Therefore will I scatter them, as the stubble that passes away, by the wind of the wilderness. 25This is your lot, the portion measured to you from me, says Yahweh; because you have forgotten me and trusted in falsehood. 26Therefore will I also uncover your skirts on your face and your shame shall appear. 27I have seen your

abominations, even your adulteries and your neighing, the lewdness of your prostitution, on the hills in the field. Woe to you, Jerusalem! You will not be made clean; how long shall it yet be?

14

The word of Yahweh that came to Jeremiah concerning the drought. 2Judah mourns and its gates languish, they sit in black on the ground; and the cry of Jerusalem is gone up. 3Their nobles send their little ones to the waters: they come to the cisterns and find no water; they return with their vessels empty; they are disappointed and confounded and cover their heads. 4Because of the ground which is cracked, because no rain has been in the land, the plowmen are disappointed, they cover their heads. 5Yes, the hind also in the field calves and forsakes her young, because there is no grass. 6The wild donkeys stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage. 7Though our iniquities testify against us, work for your name's sake, Yahweh; for our backslidings are many; we have sinned against you. 8You hope of Israel, its Savior in the time of trouble, why should you be as a foreigner in the land and as a wayfaring man who turns aside to stay for a night? 9Why should you be like a scared man, as a mighty man who cannot save? Yet you, Yahweh, are in the midst of us and we are called by your name; do not leave us. 10Thus says Yahweh to this people, Even so have they loved to wander; they have not refrained their feet: therefore Yahweh does not accept them; now he will remember their iniquity and visit their sins. 11Yahweh said to me: Do not pray for this people for their good. 12When they fast, I will not hear their cry; and when they offer burnt offering and meal offering, I will not accept them; but I will consume them by the sword and by the famine and by the pestilence. 13Then I said: Ah, Lord Yahweh! behold, the prophets tell them, You shall not see the sword, neither shall you have famine; but I will give you assured peace in this place. 14Then Yahweh said to me: The prophets prophesy lies in my name; I didn't send them, neither have I commanded them, neither spoke I to them: they prophesy to you a lying vision and divination and a thing of nothing and the deceit of their own heart. 15Therefore thus says Yahweh concerning the prophets who prophesy in my name and I didn't send them, yet they say, Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. 16The people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them—them, their wives, nor their sons, nor their daughters: for I will pour their wickedness on them. 17You shall say this word to them, Let my eyes run down with tears night and day, Let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound. 18If I go forth into the field, then, behold, the slain with the sword! and if I enter into the city, then, behold, those who are sick with famine! for both the prophet and the priest go about in the land and have no knowledge. 19Have you utterly rejected Judah? Has your soul loathed Zion? Why have you struck us and there is no healing for us? We looked for peace, but no good came; and for a time of healing and behold, dismay! 20We acknowledge, Yahweh, our wickedness and the iniquity of our fathers; for we have sinned against you. 21Do not abhor us, for your name's sake; do not disgrace the throne of your glory: remember, do not break your covenant with us. 22Are there any among the vanities of the nations that can cause rain? Or can the sky give showers? Aren't you he, Yahweh our God? Therefore we will wait for you; for you have made all these things.

15

Then Yahweh said to me: Though
Moses and Samuel stood before me, yet
my mind would not be toward this
people: cast them out of my sight, Let
them go forth. 2It shall happen when
they tell you, Where shall we go forth?
Then you shall tell them, Thus says
Yahweh: Such as are for death, to
death; and such as are for the sword, to
the sword; and such as are for the
famine, to the famine; and such as are
for captivity, to captivity. 3I will
appoint over them four kinds, says
Yahweh: the sword to kill and the dogs
to tear and the birds of the sky and the
animals of the earth, to devour and to
destroy. 4I will cause them to be tossed
back and forth among all the kingdoms
of the earth, because of Manasseh, the
son of Hezekiah, king of Judah, for that
which he did in Jerusalem. 5For who
will have pity on you, Jerusalem? Or
who will bemoan you? Or who will
turn aside to ask of your welfare? 6You
have rejected me, says Yahweh, you
have gone backward: therefore have I
stretched out my hand against you and
destroyed you; I am weary with
repenting. 7I have winnowed them with
a fan in the gates of the land; I have
bereaved them of children, I have
destroyed my people; they didn't return
from their ways. 8Their widows are
increased to me above the sand of the
seas; I have brought on them against
the mother of the young men a
destroyer at noonday: I have caused
anguish and terrors to fall on her
suddenly. 9She who has borne seven
languishes; she has given up the spirit;
her sun is gone down while it was yet
day; she has been disappointed and
confounded: and their rest will I deliver
to the sword before their enemies, says
Yahweh. 10Woe is me, my mother, that
you have borne me a man of strife and a
man of contention to the whole earth! I
have not lent, neither have men lent to
me; yet everyone of them does curse
me. 11Yahweh said: Most certainly I
will strengthen you for good; most
certainly I will cause the enemy to
make supplication to you in the time of
evil and in the time of affliction. 12Can
one break iron, even iron from the
north and brass? 13Your substance and
your treasures will I give for a spoil
without price and that for all your sins,
even in all your borders. 14I will make
them to pass with your enemies into a
land which you do not know; for a fire
is kindled in my anger, which shall
burn on you. 15Yahweh, you know;
remember me and visit me and avenge
me of my persecutors; do not take me
away in your longsuffering: know that
for your sake I have suffered reproach.
16Your words were found and I ate
them; and your words were to me a joy
and the rejoicing of my heart: for I am
called by your name, Yahweh, God of
Armies. 17I didn't sit in the assembly of
those who make merry, nor rejoiced; I
sat alone because of your hand; for you
have filled me with indignation. 18Why
is my pain perpetual and my wound
incurable, which refuses to be healed?
Will you indeed be to me as a deceitful
brook, as waters that fail? 19Therefore
thus says Yahweh, If you return, then
will I bring you again, that you may
stand before me; and if you take forth
the precious from the vile, you shall be
as my mouth: they shall return to you,
but you shall not return to them. 20I
will make you to this people a fortified
bronze wall; and they shall fight
against you, but they shall not prevail
against you; for I am with you to save
you and to deliver you, says Yahweh.
21I will deliver you out of the hand of
the wicked and I will redeem you out of
the hand of the terrible.

16

The word of Yahweh came also to
me, saying: 2You shall not take a wife,
neither shall you have sons or
daughters, in this place. 3For thus says
Yahweh concerning the sons and
concerning the daughters who are born
in this place and concerning their
mothers who bore them and
concerning their fathers who became
their father in this land: 4They shall die

grievous deaths: they shall not be lamented, neither shall they be buried; they shall be as dung on the surface of the ground; and they shall be consumed by the sword and by famine; and their dead bodies shall be food for the birds of the sky and for the animals of the earth. 5For thus says Yahweh, Do not enter into the house of mourning, neither go to lament, neither bemoan them; for I have taken away my peace from this people, says Yahweh, even loving kindness and tender mercies. 6Both great and small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; 7neither shall men break bread for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. 8You shall not go into the house of feasting to sit with them, to eat and to drink. 9For thus says Yahweh of Armies, the God of Israel: Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. 10It shall happen when you shall show this people all these words and they shall tell you, Why has Yahweh pronounced all this great evil against us? Or what is our iniquity? Or what is our sin that we have committed against Yahweh our God? 11Then you shall tell them, Because your fathers have forsaken me, says Yahweh and have walked after other gods and have served them and have worshiped them and have forsaken me and have not kept my law; 12and you have done evil more than your fathers; for, behold, you walk every one after the stubbornness of his evil heart, so that you do not listen to me: 13therefore will I cast you forth out of this land into the land that you have not known, neither you nor your fathers; and there you shall serve other gods day and night; for I will show you no favor. 14Therefore, behold, the days come, says Yahweh, that it shall no more be said: As Yahweh lives, who brought up the children of Israel out of the land of Egypt; 15but, As Yahweh lives, who brought up the children of Israel from the land of the north and from all the countries where he had driven them. I will bring them again into their land that I gave to their fathers. 16Behold, I will send for many fishermen, says Yahweh and they shall fish them up; and afterward I will send for many hunters and they shall hunt them from every mountain and from every hill and out of the clefts of the rocks. 17For my eyes are on all their ways; they are not hidden from my face, neither is their iniquity concealed from my eyes. 18First I will recompense their iniquity and their sin double, because they have polluted my land with the carcasses of their detestable things and have filled my inheritance with their abominations. 19Yahweh, my strength and my stronghold and my refuge in the day of affliction, to you shall the nations come from the ends of the earth and shall say, Our fathers have inherited nothing but lies, even vanity and things in which there is no profit. 20Shall a man make to himself gods, which yet are no gods? 21Therefore, behold, I will cause them to know, this once will I cause them to know my hand and my might; and they shall know that my name is Yahweh.

17

The sin of Judah is written with a pen of iron and with the point of a diamond: it is engraved on the tablet of their heart and on the horns of your altars; 2while their children remember their altars and their Asherim by the green trees on the high hills. 3My mountain in the field, I will give your substance and all your treasures for a spoil and your high places, because of sin, throughout all your borders. 4You, even of yourself, shall discontinue from your heritage that I gave you; and I will cause you to serve your enemies in the land which you do not know: for you have kindled a fire in my anger which shall burn forever. 5Thus says

Yahweh: Cursed is the man who trusts in man and makes flesh his arm and whose heart departs from Yahweh. 6For he shall be like the heath in the desert and shall not see when good comes, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. 7Blessed is the man who trusts in Yahweh and whose trust Yahweh is. 8For he shall be as a tree planted by the waters, who spreads out its roots by the river and shall not fear when heat comes, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9The heart is deceitful above all things and it is exceedingly corrupt: who can know it? 10I, Yahweh, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings. 11As the partridge that sits on eggs which she has not laid, so is he who gets riches and not by right; in the midst of his days they shall leave him and at his end he shall be a fool. 12A glorious throne, set on high from the beginning, is the place of our sanctuary. 13Yahweh, the hope of Israel, all who forsake you shall be disappointed. Those who depart from me shall be written in the earth, because they have forsaken Yahweh, the spring of living waters. 14Heal me, O Yahweh and I shall be healed; save me and I shall be saved: for you are my praise. 15Behold, they tell me, Where is the word of Yahweh? Let it come now. 16As for me, I have not hurried from being a shepherd after you; neither have I desired the woeful day; you know: that which came out of my lips was before your face. 17Do not be a terror to me: you are my refuge in the day of evil. 18Let them be disappointed who persecute me, but let not me be disappointed; let them be dismayed, but do not let me be dismayed; bring on them the day of evil and destroy them with double destruction. 19Thus said Yahweh to me: Go and stand in the gate of the children of the people, through which the kings of Judah come in and by which they go out and in all the gates of Jerusalem; 20and tell them, Hear the word of Yahweh, you kings of Judah and all Judah and all the inhabitants of Jerusalem, that enter in by these gates: 21Thus says Yahweh, Take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; 22neither carry forth a burden out of your houses on the Sabbath day holy, neither do any work: but make the Sabbath day, as I commanded your fathers. 23But they didn't listen, neither turn their ear, but made their neck stiff, that they might not hear and might not receive instruction. 24It shall happen, if you diligently listen to me, says Yahweh, to bring in no burden through the gates of this city on the Sabbath day, but to make the Sabbath day holy, to do no work in it; 25then shall there enter in by the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever. 26They shall come from the cities of Judah and from the places around Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the South, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing sacrifices of thanksgiving, to the house of Yahweh. 27But if you will not listen to me to make the Sabbath day holy and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in its gates and it shall devour the palaces of Jerusalem and it shall not be quenched.

18

The word which came to Jeremiah from Yahweh, saying: 2Arise and go down to the potter's house and there I will cause you to hear my words. 3Then I went down to the potter's house and behold, he was making a work on the wheels. 4When the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to

make it. 5Then the word of Yahweh came to me, saying: 6House of Israel, cannot I do with you as this potter? Says Yahweh. Behold, as the clay in the potter's hand, so are you in my hand, house of Israel. 7At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to break down and to destroy it; 8if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do to them. 9At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; 10if they do that which is evil in my sight, that they not obey my voice, then I will repent of the good, with which I said I would blessing them. 11Now, therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying: Thus says Yahweh: Behold, I frame evil against you and devise a device against you: return you now everyone from his evil way and amend your ways and your doings. 12But they say, It is in vain; for we will walk after our own devices and we will do everyone after the stubbornness of his evil heart. 13Therefore thus says Yahweh: Ask now among the nations, who has heard such things; the virgin of Israel has done a very horrible thing. 14Shall the snow of Lebanon fail from the rock of the field? Or shall the cold waters that flow down from afar be dried up? 15For my people have forgotten me, they have burned incense to false gods; and they have been made to stumble in their ways, in the ancient paths, to walk in byways, in a way not built up; 16to make their land an astonishment and a perpetual hissing; everyone who passes thereby shall be astonished and shake his head. 17I will scatter them as with an east wind before the enemy; I will show them the back and not the face, in the day of their calamity. 18Then they said: Come, Let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, Let us strike him with the tongue, Let us not give heed to any of his words. 19Give heed to me, Yahweh and listen to the voice of those who contend with me. 20Shall evil be recompensed for good? For they have dug a pit for my soul. Remember how I stood before you to speak good for them, to turn away your wrath from them. 21Therefore deliver up their children to the famine and give them over to the power of the sword; Let their wives become childless and widows; Let their men be slain of death and their young men struck of the sword in battle. 22Let a cry be heard from their houses when you shall bring a troop suddenly on them; for they have dug a pit to take me and hid snares for my feet. 23Yet, Yahweh, you know all their counsel against me to kill me; do not forgive their iniquity, neither blot out their sin from your sight; but let them be overthrown before you; deal you with them in the time of your anger.

19

Thus said Yahweh, Go and buy a potter's earthen bottle and take of the elders of the people and of the elders of the priests; 2and go forth to the valley of the son of Hinnom, which is by the entry of the gate Harsith and proclaim there the words that I shall tell you; 3and say, Hear the word of Yahweh, kings of Judah and inhabitants of Jerusalem: thus says Yahweh of Armies, the God of Israel, Behold, I will bring evil on this place, which whoever hears, his ears shall tingle. 4Because they have forsaken me and have estranged this place and have burned incense in it to other gods, that they didn't know, they and their fathers and the kings of Judah; and have filled this place with the blood of innocents, 5and have built the high places of Baal, to burn their sons in the fire for burnt offerings to Baal; which I didn't command, nor spoke it, neither came it into my mind: 6therefore, behold, the days come, says Yahweh, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. 7I will make

void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies and by the hand of those who seek their life: and their dead bodies will I give to be food for the birds of the sky and for the animals of the earth. 8I will make this city an astonishment and a hissing; everyone who passes thereby shall be astonished and hiss because of all its plagues. 9I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat everyone the flesh of his friend, in the siege and in the distress, with which their enemies and those who seek their life, shall distress them. 10Then you shall break the bottle in the sight of the men who go with you, 11and shall tell them, Thus says Yahweh of Armies: Even so will I break this people and this city, as one breaks a potter's vessel, that cannot be made whole again; and they shall bury in Topheth, until there be no place to bury. 12Thus will I do to this place, says Yahweh and to its inhabitants, even making this city as Topheth: 13and the houses of Jerusalem and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses on whose roofs they have burned incense to all the army of the sky and have poured out drink offerings to other gods. 14Then came Jeremiah from Topheth, where Yahweh had sent him to prophesy; He stood in the court of Yahweh's house and said to all the people: 15Thus says Yahweh of Armies, the God of Israel, Behold, I will bring on this city and on all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear my words.

20

Now, Pashhur, the son of Immer the priest, who was chief officer in the house of Yahweh, heard Jeremiah prophesying these things. 2Then Pashhur struck Jeremiah the prophet and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Yahweh. 3It happened on the next day, that Pashhur brought forth Jeremiah out of the stocks. Then Jeremiah said to him: Yahweh has not called your name Pashhur, but Magormissabib. 4For thus says Yahweh, Behold, I will make you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies and your eyes shall see it; and I will give all Judah into the hand of the king of Babylon, He shall carry them captive to Babylon and shall kill them with the sword. 5Moreover, I will give all the riches of this city and all its gains and all the precious things of it, yes, all the treasures of the kings of Judah will I give into the hand of their enemies; and they shall make them a prey and take them and carry them to Babylon. 6You, Pashhur and all who dwell in your house shall go into captivity; and you shall come to Babylon and there you shall die and there you shall be buried, you and all your friends, to whom you have prophesied falsely. 7Yahweh, you have persuaded me and I was persuaded; you are stronger than I and have prevailed: I have become a laughing-stock all the day, every one mocks me. 8For as often as I speak, I cry out; I cry, Violence and destruction! because the word of Yahweh is made a reproach to me and a derision, all the day. 9If I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones and I am weary with abstaining and I cannot contain. 10For I have heard the defaming of many, terror on every side. Denounce and we will denounce him, say all my familiar friends, those who watch for my fall; perhaps he will be persuaded and we shall prevail against him and we shall take our revenge on him. 11But Yahweh is with me as an awesome mighty one: therefore my persecutors shall stumble and they shall not prevail; they shall be utterly disappointed, because they have not dealt wisely, even with an everlasting dishonor which shall never be forgotten. 12But, Yahweh of Armies,

who tests the righteous, who sees the heart and the mind, let me see your vengeance on them; for to you have I revealed my cause. 13Sing to Yahweh, praise Yahweh; for he has delivered the soul of the needy from the hand of evildoers. 14Cursed is the day in which I was born: do not let the day in which my mother bore me be blessed. 15Cursed is the man who brought news to my father, saying: A boy is born to you; making him very glad. 16Let that man be as the cities which Yahweh overthrew and didn't repent: Let him hear a cry in the morning and shouting at noontime; 17because he didn't kill me from the womb; and so my mother would have been my grave and her womb always great. 18Why came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?

21

The word which came to Jeremiah from Yahweh when king Zedekiah sent to him Pashhur the son of Malchijah and Zephaniah the son of Maaseiah, the priest, saying: 2Please inquire of Yahweh for us; for Nebuchadnezzar king of Babylon makes war against us: perhaps Yahweh will deal with us according to all his wondrous works, that he may go up from us. 3Then Jeremiah said to them: You shall tell Zedekiah: 4Thus says Yahweh, the God of Israel, Behold, I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon and against the Chaldeans who besiege you, without the walls; and I will gather them into the midst of this city. 5I myself will fight against you with an outstretched hand and with a strong arm, even in anger and in wrath and in great indignation. 6I will strike the inhabitants of this city, both man and animal: they shall die of a great pestilence. 7Afterward, says Yahweh, I will deliver Zedekiah king of Judah and his servants and the people, even such as are left in this city from the pestilence, from the sword and from the famine, into the hand of Nebuchadnezzar king of Babylon and into the hand of their enemies and into the hand of those who seek their life: He shall strike them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. 8To this people you shall say, Thus says Yahweh: Behold, I set before you the way of life and the way of death. 9He who remains in this city shall die by the sword and by the famine and by the pestilence; but he who goes out and passes over to the Chaldeans who besiege you, he shall live and his life shall be to him for a prey. 10For I have set my face on this city for evil and not for good, says Yahweh: it shall be given into the hand of the king of Babylon, He shall burn it with fire. 11Touching the house of the king of Judah, hear the word of Yahweh: 12House of David, thus says Yahweh, Execute justice in the morning and deliver him who is robbed out of the hand of the oppressor, for fear that my wrath go forth like fire and burn so that none can quench it, because of the evil of your doings. 13Behold, I am against you, O inhabitant of the valley and of the rock of the plain, says Yahweh; you that say, Who shall come down against us? Or who shall enter into our habitations? 14I will punish you according to the fruit of your doings, says Yahweh; and I will kindle a fire in her forest and it shall devour all that is around her.

22

Thus said Yahweh: Go down to the house of the king of Judah and speak there this word, 2Say, Hear the word of Yahweh, king of Judah, who sits on the throne of David, you and your servants and your people who enter in by these gates. 3Thus says Yahweh: Execute justice and righteousness and deliver him who is robbed out of the hand of the oppressor: and do no wrong, do no violence, to the foreigner, the fatherless, nor the widow; neither shed innocent blood in this place. 4If you do this thing indeed, then shall there enter

in by the gates of this house kings sitting on the throne of David, riding in chariots and on horses, he and his servants and his people. 5But if you will not hear these words, I swear by myself, says Yahweh, that this house shall become a desolation. 6For thus says Yahweh concerning the house of the king of Judah: You are Gilead to me and the head of Lebanon; yet surely I will make you a wilderness and cities which are not inhabited. 7I will prepare destroyers against you, everyone with his weapons; and they shall cut down your choice cedars and cast them into the fire. 8Many nations shall pass by this city and they shall say every man to his neighbor, Why has Yahweh done thus to this great city? 9Then they shall answer, Because they forsook the covenant of Yahweh their God and worshiped other gods and served them. 10Do not weep for the dead, neither bemoan him; but weep bitterly for him who goes away; for he shall return no more, nor see his native country. 11For thus says Yahweh touching Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father and who went forth out of this place: He shall not return there any more. 12But in the place where they have led him captive, there shall he die, He shall see this land no more. 13Woe to him who builds his house by unrighteousness and his rooms by injustice; who uses his neighbor's service without wages and doesn't give him his hire; 14who says, I will build me a wide house and spacious rooms and cuts him out windows; and it is ceiling with cedar and painted with vermilion. 15Shall you reign, because you strive to excel in cedar? Didn't your father eat and drink and do justice and righteousness? Then it was well with him. 16He judged the cause of the poor and needy; then it was well. Wasn't this to know me? Says Yahweh. 17But your eyes and your heart are not but for your covetousness and for shedding innocent blood and for oppression and for violence, to do it. 18Therefore thus says Yahweh concerning Jehoiakim the son of Josiah, king of Judah: they shall not lament for him, saying: Ah my brother! or, Ah sister! They shall not lament for him, saying Ah lord! or, Ah his glory! 19He shall be buried with the burial of a donkey, drawn and cast forth beyond the gates of Jerusalem. 20Go up to Lebanon and cry; and lift up your voice in Bashan and cry from Abarim; for all your lovers are destroyed. 21I spoke to you in your prosperity; but you said: I will not hear. This has been your way from your youth, that you didn't obey my voice. 22The wind shall feed all your shepherds and your lovers shall go into captivity: surely then you will be ashamed and confounded for all your wickedness. 23Inhabitant of Lebanon, who makes your nest in the cedars, how greatly to be pitied you will be when pangs come on you, the pain as of a woman in labor! 24As I live, says Yahweh, though Coniah the son of Jehoiakim king of Judah were the signet on my right hand, yet would I pluck you there; 25and I will give you into the hand of those who seek your life and into the hand of them of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. 26I will cast you out and your mother who bore you, into another country, where you were not born; and there you will die. 27But to the land whereunto their soul longs to return, there shall they not return. 28Is this man Coniah a despised broken vessel? Is he a vessel in which none delights? Why are they cast out, he and his seed and are cast into the land which they do not know? 29O earth, earth, earth, hear the word of Yahweh. 30Thus says Yahweh, Write you this man childless, a man who shall not prosper in his days; for no more shall a man of his seed prosper, sitting on the throne of David and ruling in Judah.

23

Woe to the shepherds who destroy and scatter the sheep of my pasture! says Yahweh. 2Therefore thus says Yahweh, the God of Israel, against the

shepherds who feed my people: You have scattered my flock and driven them away and have not visited them; behold, I will visit on you the evil of your doings, says Yahweh. 3I will gather the remnant of my flock out of all the countries where I have driven them and will bring them again to their folds; and they shall be fruitful and multiply. 4I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, says Yahweh. 5Behold, the days come, says Yahweh, that I will raise to David a righteous Branch, He shall reign as king and deal wisely and shall execute justice and righteousness in the land. 6In his days Judah shall be saved and Israel shall dwell safely; and this is his name by which he shall be called: Yahweh our righteousness. 7Therefore, behold, the days come, says Yahweh, that they shall no more say, As Yahweh lives, who brought up the children of Israel out of the land of Egypt; 8but, As Yahweh lives, who brought up and who led the seed of the house of Israel out of the north country and from all the countries where I had driven them. They shall dwell in their own land. 9Concerning the prophets. My heart within me is broken, all my bones shake; I am like a drunk man and like a man whom wine has overcome, because of Yahweh and because of his holy words. 10For the land is full of adulterers; for because of swearing the land mourns; the pastures of the wilderness are dried up. Their course is evil and their might is not right; 11for both prophet and priest are profane; yes, in my house have I found their wickedness, says Yahweh. 12Therefore their way shall be to them as slippery places in the darkness: they shall be driven on and fall in it; for I will bring evil on them, even the year of their visitation, says Yahweh. 13I have seen folly in the prophets of Samaria; they prophesied by Baal and caused my people Israel to err. 14In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery and walk in lies; and they strengthen the hands of evildoers, so that none does return from his wickedness: they are all of them become to me as Sodom and its inhabitants as Gomorrah. 15Therefore thus says Yahweh of Armies concerning the prophets: Behold, I will feed them with wormwood and make them drink the water of gall; for from the prophets of Jerusalem is ungodliness gone forth into all the land. 16Thus says Yahweh of Armies, Do not listen to the words of the prophets who prophesy to you: they teach you vanity; they speak a vision of their own heart and not out of the mouth of Yahweh. 17They say continually to those who despise me, Yahweh has said: You shall have peace; and to everyone who walks in the stubbornness of his own heart they say, No evil shall come on you. 18For who has stood in the council of Yahweh, that he should perceive and hear his word? Who has marked my word and heard it? 19Behold, the storm of Yahweh, even his wrath, is gone forth, yes, a whirling storm: it shall burst on the head of the wicked. 20The anger of Yahweh shall not return, until he has executed and until he have performed the intents of his heart: in the latter days you shall understand it perfectly. 21I sent not these prophets, yet they ran: I didn't speak to them, yet they prophesied. 22But if they had stood in my council, then had they caused my people to hear my words and had turned them from their evil way and from the evil of their doings. 23Am I a God at hand, says Yahweh and not a God afar off? 24Can any hide himself in secret places so that I shall not see him? Says Yahweh. Do not I fill heaven and earth? Says Yahweh. 25I have heard what the prophets have said: who prophesy lies in my name, saying: I have dreamed, I have dreamed. 26How long shall this be in the heart of the prophets who prophesy lies, even the prophets of the deceit of their own heart? 27who think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers forgot my name for Baal. 28The prophet who has a

dream, let him tell a dream; He who has my word, let him speak my word faithfully. What is the straw to the wheat? Says Yahweh. 29Is not my word like fire? Says Yahweh; and like a hammer that breaks the rock in pieces? 30Therefore, behold, I am against the prophets, says Yahweh, who steal my words everyone from his neighbor. 31Behold, I am against the prophets, says Yahweh, who use their tongues and say, He says. 32Behold, I am against those who prophesy lying dreams, says Yahweh and do tell them and cause my people to err by their lies and by their vain boasting: yet I didn't send them, nor commanded them; neither do they profit this people at all, says Yahweh. 33When this people, or the prophet, or a priest, shall ask you, saying: What is the burden of Yahweh? Then you shall tell them, What burden! I will cast you off, says Yahweh. 34As for the prophet and the priest and the people, who shall say, The burden of Yahweh, I will even punish that man and his house. 35You shall say everyone to his neighbor and everyone to his brother, What has Yahweh answered? And, What has Yahweh spoken? 36You shall mention the burden of Yahweh no more: for every man's own word shall be his burden; for you have perverted the words of the living God, of Yahweh of Armies our God. 37You shall say to the prophet, What has Yahweh answered you? And, What has Yahweh spoken? 38But if you say, The burden of Yahweh; therefore thus says Yahweh: Because you say this word, The burden of Yahweh and I have sent to you, saying: You shall not say, The burden of Yahweh; 39therefore, behold, I will utterly forget you and I will cast you off and the city that I gave to you and to your fathers, away from my presence: 40and I will bring an everlasting reproach on you and a perpetual shame, which shall not be forgotten.

24

Yahweh showed me and behold, two baskets of figs set before the temple of Yahweh, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah and the princes of Judah, with the craftsmen and smiths, from Jerusalem and had brought them to Babylon. 2One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. 3Then Yahweh said to me: What do you see, Jeremiah? I said: Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. 4The word of Yahweh came to me, saying: 5Thus says Yahweh, the God of Israel: Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. 6For I will set my eyes on them for good and I will bring them again to this land: and I will build them and not pull them down; and I will plant them and not pluck them up. 7I will give them a heart to know me, that I am Yahweh: and they shall be my people and I will be their God; for they shall return to me with their whole heart. 8As the bad figs, which cannot be eaten, they are so bad, surely thus says Yahweh, So will I give up Zedekiah the king of Judah and his princes and the rest of Jerusalem, who remain in this land and those who dwell in the land of Egypt, 9I will even give them up to be tossed back and forth among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places where I shall drive them. 10I will send the sword, the famine and the pestilence, among them, until they be consumed from off the land that I gave to them and to their fathers.

25

The word that came to Jeremiah concerning all the people of Judah, in

the fourth year of Jehoiakim the son of Josiah, king of Judah (the same was the first year of Nebuchadnezzar king of Babylon), 2which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: 3From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years, the word of Yahweh has come to me and I have spoken to you, rising up early and speaking; but you have not listened. 4Yahweh has sent to you all his servants the prophets, rising up early and sending them (but you have not listened, nor inclined your ear to hear) 5saying: Return now everyone from his evil way and from the evil of your doings and dwell in the land that Yahweh has given to you and to your fathers, from of old and even forevermore; 6and do not go after other gods to serve them or worship them and do not provoke me to anger with the work of your hands; and I will do you no harm. 7Yet you have not listened to me, says Yahweh; that you may provoke me to anger with the work of your hands to your own hurt. 8Therefore thus says Yahweh of Armies: Because you have not heard my words, 9behold, I will send and take all the families of the north, says Yahweh and I will send to Nebuchadnezzar the king of Babylon, my servant and will bring them against this land and against its inhabitants and against all these nations around; and I will utterly destroy them and make them an astonishment and a hissing and perpetual desolations. 10Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 11This whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. 12It shall happen when seventy years are accomplished, that I will punish the king of Babylon and that nation, says Yahweh, for their iniquity and the land of the Chaldeans; and I will make it desolate forever. 13I will bring on that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations. 14For many nations and great kings shall make bondservants of them, even of them; and I will recompense them according to their deeds and according to the work of their hands. 15For thus says Yahweh, the God of Israel, to me: take this cup of the wine of wrath at my hand and cause all the nations, to whom I send you, to drink it. 16They shall drink and reel back and forth and be mad, because of the sword that I will send among them. 17Then took I the cup at Yahweh's hand and made all the nations to drink, to whom Yahweh had sent me: 18to wit, Jerusalem and the cities of Judah and its kings and its princes, to make them a desolation, an astonishment, a hissing and a curse, as it is this day; 19Pharaoh king of Egypt and his servants and his princes and all his people; 20and all the mixed people and all the kings of the land of the Uz and all the kings of the Philistines and Ashkelon and Gaza and Ekron and the remnant of Ashdod; 21Edom and Moab and the children of Ammon; 22and all the kings of Tyre and all the kings of Sidon and the kings of the isle which is beyond the sea; 23Dedan and Tema and Buz and all who have the corners of their hair cut off; 24and all the kings of Arabia and all the kings of the mixed people who dwell in the wilderness; 25and all the kings of Zimri and all the kings of Elam and all the kings of the Medes; 26and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are on the surface of the earth: and the king of Sheshach shall drink after them. 27You shall tell them, Thus says Yahweh of Armies, the God of Israel: Drink and be drunk, vomit, fall and rise no more, because of the sword which I will send among you. 28It shall be, if they refuse to take the cup at your hand to drink, then you shall tell them, Thus says Yahweh of Armies: You shall surely drink. 29For, behold, I begin to work evil at the city which is called by

my name; and should you be utterly unpunished? You shall not be unpunished; for I will call for a sword on all the inhabitants of the earth, says Yahweh of Armies. 30Therefore prophesy you against them all these words and tell them, Yahweh will roar from on high and utter his voice from his holy habitation; he will mightily roar against his fold; he will give a shout, as those who tread the grapes, against all the inhabitants of the earth. 31A noise shall come even to the end of the earth; for Yahweh has a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, says Yahweh. 32Thus says Yahweh of Armies, Behold, evil shall go forth from nation to nation and a great storm shall be raised up from the uttermost parts of the earth. 33The slain of Yahweh shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung on the surface of the ground. 34Wail, you shepherds and cry; and wallow in ashes, you principal of the flock; for the days of your slaughter and of your dispersions are fully come and you shall fall like a goodly vessel. 35The shepherds shall have no way to flee, nor the principal of the flock to escape. 36A voice of the cry of the shepherds and the wailing of the principal of the flock! for Yahweh lays waste their pasture. 37The peaceable folds are brought to silence because of the fierce anger of Yahweh. 38He has left his covert, as the lion; for their land has become an astonishment because of the fierceness of the oppressing sword and because of his fierce anger.

26

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from Yahweh, saying: 2Thus says Yahweh: Stand in the court of Yahweh's house and speak to all the cities of Judah, which come to worship in Yahweh's house, all the words that I command you to speak to them; do not diminish a word. 3It may be they will listen and turn every man from his evil way; that I may repent me of the evil which I purpose to do to them because of the evil of their doings. 4You shall tell them, Thus says Yahweh: If you will not listen to me, to walk in my law, which I have set before you, 5to listen to the words of my servants the prophets, whom I send to you, even rising up early and sending them, but you have not listened; 6then will I make this house like Shiloh and will make this city a curse to all the nations of the earth. 7The priests and the prophets and all the people heard Jeremiah speaking these words in the house of Yahweh. 8It happened when Jeremiah had made an end of speaking all that Yahweh had commanded him to speak to all the people, that the priests and the prophets and all the people laid hold on him, saying: You shall surely die. 9Why have you prophesied in the name of Yahweh, saying: This house shall be like Shiloh and this city shall be desolate, without inhabitant? All the people were gathered to Jeremiah in the house of Yahweh. 10When the princes of Judah heard these things, they came up from the king's house to the house of Yahweh; and they sat in the entry of the new gate of Yahweh's house. 11Then spoke the priests and the prophets to the princes and to all the people, saying: This man is worthy of death; for he has prophesied against this city, as you have heard with your ears. 12Then spoke Jeremiah to all the princes and to all the people, saying: Yahweh sent me to prophesy against this house and against this city all the words that you have heard. 13Now, therefore amend your ways and your doings and obey the voice of Yahweh your God; and Yahweh will repent him of the evil that he has pronounced against you. 14But as for me, behold, I am in your hand: do with me as is good and right in your eyes. 15Only know for certain that, if you put me to death, you will bring innocent blood on yourselves and on this city and on its inhabitants;

for of a truth Yahweh has sent me to you to speak all these words in your ears. 16Then the princes and all the people said to the priests and to the prophets: This man is not worthy of death; for he has spoken to us in the name of Yahweh our God. 17Then rose up certain of the elders of the land and spoke to all the assembly of the people, saying: 18Micah the Morashtite prophesied in the days of Hezekiah king of Judah; He spoke to all the people of Judah, saying: Thus says Yahweh of Armies: Zion shall be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of a forest. 19Did Hezekiah king of Judah and all Judah put him to death? Didn't he fear Yahweh and entreat the favor of Yahweh and Yahweh relented of the disaster which he had pronounced against them? Thus should we commit great evil against our own souls. 20There was also a man who prophesied in the name of Yahweh, Uriah the son of Shemaiah of Kiriath Jearim; He prophesied against this city and against this land according to all the words of Jeremiah: 21and when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid and fled and went into Egypt: 22and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor and certain men with him, into Egypt; 23and they fetched forth Uriah out of Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people. 24But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

27

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word to Jeremiah from Yahweh, saying: 2Thus says Yahweh to me: Make bonds and bars and put them on your neck; 3and send them to the king of Edom and to the king of Moab and to the king of the children of Ammon and to the king of Tyre and to the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah; 4and give them a command to their masters, saying: Thus says Yahweh of Armies, the God of Israel, You shall tell your masters: 5I have made the earth, the men and the animals that are on the surface of the earth, by my great power and by my outstretched arm; and I give it to whom it seems right to me. 6Now, have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the animals of the field also have I given him to serve him. 7All the nations shall serve him and his son and his son's son, until the time of his own land come: and then many nations and great kings shall make him their bondservant. 8It shall happen, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, says Yahweh, with the sword and with the famine and with the pestilence, until I have consumed them by his hand. 9But as for you, do not you listen to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, who speak to you, saying: You shall not serve the king of Babylon: 10for they prophesy a lie to you, to remove you far from your land and that I should drive you out and you should perish. 11But the nation that shall bring their neck under the yoke of the king of Babylon and serve him, that nation will I let remain in their own land, says Yahweh; and they shall till it and dwell in it. 12I spoke to Zedekiah king of Judah according to all these words, saying: Bring your necks under the yoke of the king of Babylon and serve him and his people and live. 13Why will you die, you and your people, by the sword, by the famine and by the pestilence, as Yahweh has spoken concerning the nation that will

not serve the king of Babylon? 14Do not listen to the words of the prophets who speak to you, saying: You shall not serve the king of Babylon; for they prophesy a lie to you. 15For I have not sent them, says Yahweh, but they prophesy falsely in my name; that I may drive you out and that you may perish, you and the prophets who prophesy to you. 16Also I spoke to the priests and to all this people, saying: Thus says Yahweh: Do not listen to the words of your prophets who prophesy to you, saying: Behold, the vessels of Yahweh's house shall now shortly be brought again from Babylon; for they prophesy a lie to you. 17Do not listen to them; serve the king of Babylon and live: why should this city become a desolation? 18But if they be prophets and if the word of Yahweh be with them, let them now make intercession to Yahweh of Armies, that the vessels which are left in the house of Yahweh and in the house of the king of Judah and at Jerusalem, do not go to Babylon. 19For thus says Yahweh of Armies concerning the pillars and concerning the sea and concerning the bases and concerning the rest of the vessels that are left in this city, 20which Nebuchadnezzar king of Babylon didn't take when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon and all the nobles of Judah and Jerusalem; 21yes, thus says Yahweh of Armies, the God of Israel, concerning the vessels that are left in the house of Yahweh and in the house of the king of Judah and at Jerusalem: 22They shall be carried to Babylon and there shall they be, until the day that I visit them, says Yahweh; then will I bring them up and restore them to this place.

28

It happened the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur, the prophet, who was of Gibeon, spoke to me in the house of Yahweh, in the presence of the priests and of all the people, saying: 2Thus speaks Yahweh of Armies, the God of Israel, saying: I have broken the yoke of the king of Babylon. 3Within two full years will I bring again into this place all the vessels of Yahweh's house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon: 4and I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah, who went to Babylon, says Yahweh; for I will break the yoke of the king of Babylon. 5Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of Yahweh, 6even the prophet Jeremiah said: Amen: Yahweh do so; Yahweh perform your words which you have prophesied, to bring again the vessels of Yahweh's house and all them of the captivity, from Babylon to this place. 7Nevertheless hear you now this word that I speak in your ears and in the ears of all the people: 8The prophets who have been before me and before you of old prophesied against many countries and against great kingdoms, of war and of evil and of pestilence. 9The prophet who prophesies of peace when the word of the prophet shall happen, then shall the prophet be known, that Yahweh has truly sent him. 10Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck and broke it. 11Hananiah spoke in the presence of all the people, saying: Thus says Yahweh: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from off the neck of all the nations. The prophet Jeremiah went his way. 12Then the word of Yahweh came to Jeremiah, after that Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying: 13Go and tell Hananiah, saying: Thus says Yahweh: You have broken the bars of wood; but you have made in their place bars of iron. 14For thus says Yahweh of Armies, the God of Israel: I have put a yoke of iron on the neck of all these nations, that they may serve

Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the animals of the field also. 15Then the prophet Jeremiah said to Hananiah the prophet, Hear now, Hananiah: Yahweh has not sent you; but you make this people to trust in a lie. 16Therefore thus says Yahweh, Behold, I will send you away from off the surface of the earth: this year you shall die, because you have spoken rebellion against Yahweh. 17So Hananiah the prophet died the same year in the seventh month.

29

Now, these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the rest of the elders of the captivity and to the priests and to the prophets and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, 2(after that Jeconiah the king and the queen mother and the eunuchs and the princes of Judah and Jerusalem and the craftsmen and the smiths, were departed from Jerusalem), 3by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon), saying: 4Thus says Yahweh of Armies, the God of Israel, to all the captivity, whom I have caused to be carried away captive from Jerusalem to Babylon: 5Build houses and dwell in them; and plant gardens and eat their fruit. 6Take wives and father sons and daughters; and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; and multiply there and do not be diminished. 7Seek the peace of the city where I have caused you to be carried away captive and pray to Yahweh for it; for in its peace you shall have peace. 8For thus says Yahweh of Armies, the God of Israel: Do not let your prophets who are in the midst of you and your diviners, deceive you; neither listen to your dreams which you cause to be dreamed. 9For they prophesy falsely to you in my name: I have not sent them, says Yahweh. 10For thus says Yahweh, After seventy years are accomplished for Babylon, I will visit you and perform my good word toward you, in causing you to return to this place. 11For I know the thoughts that I think toward you, says Yahweh, thoughts of peace and not of evil, to give you hope and a future. 12You shall call on me and you shall go and pray to me and I will listen to you. 13You shall seek me and find me when you shall search for me with all your heart. 14I will be found by you, says Yahweh and I will turn again your captivity and I will gather you from all the nations and from all the places where I have driven you, says Yahweh; and I will bring you again to the place from where I caused you to be carried away captive. 15Because you have said: Yahweh has raised us up prophets in Babylon; 16thus says Yahweh concerning the king who sits on the throne of David and concerning all the people who dwell in this city, your brothers who haven't gone forth with you into captivity; 17thus says Yahweh of Armies; Behold, I will send on them the sword, the famine and the pestilence and will make them like vile figs, that cannot be eaten, they are so bad. 18I will pursue after them with the sword, with the famine and with the pestilence and will deliver them to be tossed back and forth among all the kingdoms of the earth, to be an object of horror and an astonishment and a hissing and a reproach, among all the nations where I have driven them; 19because they have not listened to my words, says Yahweh, with which I sent to them my servants the prophets, rising up early and sending them; but you would not hear, says Yahweh. 20Hear therefore the word of Yahweh, all you of the captivity, whom I have sent away from Jerusalem to Babylon. 21Thus says Yahweh of Armies, the God of Israel, concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; He shall kill them

before your eyes; 22and of them shall be taken up a curse by all the captives of Judah who are in Babylon, saying: Yahweh make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; 23because they have worked folly in Israel and have committed adultery with their neighbors' wives and have spoken words in my name falsely, which I didn't command them; and I am he who knows and am witness, says Yahweh. 24Concerning Shemaiah the Nehelamite you shall speak, saying: 25Thus speaks Yahweh of Armies, the God of Israel, saying: Because you have sent letters in your own name to all the people who are at Jerusalem and to Zephaniah the son of Maaseiah, the priest and to all the priests, saying: 26Yahweh has made you priest in the place of Jehoiada the priest, that there may be officers in the house of Yahweh, for every man who is mad and makes himself a prophet, that you should put him in the stocks and in shackles. 27Now, therefore, why have you not rebuked Jeremiah of Anathoth, who makes himself a prophet to you, 28because he has sent to us in Babylon, saying: The captivity is long: build houses and dwell in them; and plant gardens and eat their fruit? 29Zephaniah the priest read this letter in the ears of Jeremiah the prophet. 30Then came the word of Yahweh to Jeremiah, saying: 31Send to all them of the captivity, saying: Thus says Yahweh concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you and I didn't send him, He has caused you to trust in a lie; 32therefore thus says Yahweh, Behold, I will punish Shemaiah the Nehelamite and his seed; he shall not have a man to dwell among this people, neither shall he see the good that I will do to my people, says Yahweh, because he has spoken rebellion against Yahweh.

30

The word that came to Jeremiah from Yahweh, saying: 2Thus speaks Yahweh, the God of Israel, saying: Write all the words that I have spoken to you in a book. 3For, behold, the days come, says Yahweh, that I will turn again the captivity of my people Israel and Judah, says Yahweh; and I will cause them to return to the land that I gave to their fathers and they shall possess it. 4These are the words that Yahweh spoke concerning Israel and concerning Judah. 5For thus says Yahweh: We have heard a voice of trembling, of fear and not of peace. 6Ask now and see whether a man gives birth to child: why do I see every man with his hands on his waist, as a woman in labor and all faces are turned into paleness? 7Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8It shall come to pass in that day, says Yahweh of Armies, that I will break his yoke from off your neck and will burst your bonds; and strangers shall no more make him their bondservant; 9but they shall serve Yahweh their God and David their king, whom I will raise up to them. 10Therefore do not you be afraid, O Jacob my servant, says Yahweh; neither be dismayed, Israel: for, behold, I will save you from afar and your seed from the land of their captivity; and Jacob shall return and shall be quiet and at ease and none shall make him afraid. 11For I am with you, says Yahweh, to save you: for I will make a full end of all the nations where I have scattered you, but I will not make a full end of you; but I will correct you in measure and will in no way leave you unpunished. 12For thus says Yahweh, Your hurt is incurable and your wound grievous. 13There is none to plead your cause, that you may be bound up: you have no healing medicines. 14All your lovers have forgotten you; they do not seek you: for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the greatness of your iniquity, because your sins were increased. 15Why do you cry for your hurt? Your pain is incurable: for the greatness of your iniquity, because your sins were increased, I have done these things to

you. 16Therefore all those who devour you shall be devoured; and all your adversaries, everyone of them, shall go into captivity; and those who despoil you shall be a spoil and all who prey on you will I give for a prey. 17For I will restore health to you and I will heal you of your wounds, says Yahweh; because they have called you an outcast, saying: It is Zion, whom no man seeks after. 18Thus says Yahweh: Behold, I will turn again the captivity of Jacob's tents and have compassion on his dwelling places; and the city shall be built on its own hill and the palace shall be inhabited in its own way. 19Out of them shall proceed thanksgiving and the voice of those who make merry: and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. 20Their children also shall be as before and their congregation shall be established before me; and I will punish all who oppress them. 21Their prince shall be of themselves and their ruler shall proceed from their midst; and I will cause him to draw near, He shall approach to me: for who is he who has had boldness to approach to me? Says Yahweh. 22You shall be my people and I will be your God. 23Behold, the storm of Yahweh, even his wrath, is gone forth, a sweeping storm: it shall burst on the head of the wicked. 24The fierce anger of Yahweh will not return, until he has executed and until he has performed the intentions of his heart. In the latter days you will understand it.

31

At that time, says Yahweh, will I be the God of all the families of Israel and they shall be my people. 2Thus says Yahweh, The people who were left of the sword found favor in the wilderness; even Israel when I went to cause him to rest. 3Yahweh appeared of old to me, saying: Yes, I have loved you with an everlasting love: therefore with loving kindness have I drawn you. 4Again will I build you and you shall be built, O virgin of Israel: again you shall be adorned with your tambourines and shall go forth in the dances of those who make merry. 5Again you shall plant vineyards on the mountains of Samaria; the planters shall plant and shall enjoy its fruit. 6For there shall be a day, that the watchmen on the hills of Ephraim shall cry, Arise, Let us go up to Zion to Yahweh our God. 7For thus says Yahweh, Sing with gladness for Jacob and shout for the chief of the nations: publish, praise and say, Yahweh, save your people, the remnant of Israel. 8Behold, I will bring them from the north country and gather them from the uttermost parts of the earth and with them the blind and the lame, the woman with child and the one who is about to give birth: a great company shall they return here. 9They shall come with weeping; and with petitions will I lead them: I will cause them to walk by rivers of waters, in a straight way in which they shall not stumble; for I am a father to Israel and Ephraim is my firstborn. 10Hear the word of Yahweh, you nations and declare it in the islands afar off; and say, He who scattered Israel will gather him and keep him, as shepherd does his flock. 11For Yahweh has ransomed Jacob and redeemed him from the hand of him who was stronger than he. 12They shall come and sing in the height of Zion and shall flow to the goodness of Yahweh, to the grain and to the new wine and to the oil and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. 13Then shall the virgin rejoice in the dance and the young men and the old together; for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow. 14I will satiate the soul of the priests with fatness and my people shall be satisfied with my goodness, says Yahweh. 15Thus says Yahweh: A voice is heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children; she refuses to be comforted for her children, because they are no more. 16Thus says Yahweh:

Refrain your voice from weeping and your eyes from tears; for your work shall be rewarded, says Yahweh; and they shall come again from the land of the enemy. 17There is hope for your latter end, says Yahweh; and your children shall come again to their own border. 18I have surely heard Ephraim bemoaning himself thus, You have chastised me and I was chastised, as a calf unaccustomed to the yoke: turn me and I shall be turned; for you are Yahweh my God. 19Surely after that I was turned, I repented; and after that I was instructed, I struck on my thigh: I was ashamed, yes, even confounded, because I bore the reproach of my youth. 20Is Ephraim my dear son? Is he a darling child? For as often as I speak against him, I do earnestly remember him still: therefore my heart yearns for him; I will surely have mercy on him, says Yahweh. 21Set up road signs, make guideposts; set your heart toward the highway, even the way by which you went: turn again, virgin of Israel, turn again to these your cities. 22How long will you go here and there, you backsliding daughter? For Yahweh has created a new thing in the earth: a woman shall encompass a man. 23Thus says Yahweh of Armies, the God of Israel, Yet again shall they use this speech in the land of Judah and in its cities when I shall bring again their captivity: Yahweh bless you, habitation of righteousness, mountain of holiness. 24Judah and all its cities shall dwell in it together, the farmers and those who go about with flocks. 25For I have satiated the weary soul and every sorrowful soul have I replenished. 26On this I awakened and saw; and my sleep was sweet to me. 27Behold, the days come, says Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of animal. 28It shall happen that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, says Yahweh. 29In those days they shall say no more, The fathers have eaten sour grapes and the children's teeth are set on edge. 30But everyone shall die for his own iniquity: every man who eats the sour grapes, his teeth shall be set on edge. 31Behold, the days come, says Yahweh, that I will make a new covenant with the house of Israel and with the house of Judah: 32not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband to them, says Yahweh. 33But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put my law in their inward parts and in their heart will I write it; and I will be their God and they shall be my people: 34and they shall teach no more every man his neighbor and every man his brother, saying: Know Yahweh; for they shall all know me, from their least to their greatest, says Yahweh: for I will forgive their iniquity and their sin will I remember no more. 35Thus says Yahweh, who gives the sun for a light by day and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, so that its waves roar; Yahweh of Armies is his name: 36If these ordinances depart from before me, says Yahweh, then the seed of Israel also shall cease from being a nation before me forever. 37Thus says Yahweh: If heaven above can be measured and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, says Yahweh. 38Behold, the days come, says Yahweh, that the city shall be built to Yahweh from the tower of Hananel to the gate of the corner. 39The measuring line shall go out further straight onward to the hill Gareb and shall turn about to Goah. 40The whole valley of the dead bodies and of the ashes and all the fields to the brook Kidron, to the corner of the horse gate toward the east, shall be holy to Yahweh; it shall not be plucked up, nor thrown down any more forever.

32

The word that came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. 2Now, at that time the king of Babylon's army was besieging Jerusalem; and Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house. 3For Zedekiah king of Judah had shut him up, saying: Why do you prophesy and say, Thus says Yahweh, Behold, I will give this city into the hand of the king of Babylon, He shall take it; 4and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon and shall speak with him mouth to mouth and his eyes shall see his eyes; 5and he shall bring Zedekiah to Babylon, He shall be there until I visit him, says Yahweh: though you fight with the Chaldeans, you shall not prosper? 6Jeremiah said: The word of Yahweh came to me, saying: 7Behold, Hanamel the son of Shallum your uncle shall come to you, saying: Buy my field that is in Anathoth; for the right of redemption is yours to buy it. 8So Hanamel my uncle's son came to me in the court of the guard according to the word of Yahweh and said to me: Please buy my field that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is yours and the redemption is yours; buy it for yourself. Then I knew that this was the word of Yahweh. 9I bought the field that was in Anathoth of Hanamel my uncle's son and weighed him the money, even seventeen shekels of silver. 10I subscribed the deed and sealed it and called witnesses and weighed him the money in the balances. 11So I took the deed of the purchase, both that which was sealed, containing the terms and conditions and that which was open; 12and I delivered the deed of the purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel my uncle's son and in the presence of the witnesses who subscribed the deed of the purchase, before all the Jews who sat in the court of the guard. 13I commanded Baruch before them, saying: 14Thus says Yahweh of Armies, the God of Israel: Take these deeds, this deed of the purchase which is sealed and this deed which is open and put them in an earthen vessel; that they may continue many days. 15For thus says Yahweh of Armies, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land. 16Now, after I had delivered the deed of the purchase to Baruch the son of Neriah, I prayed to Yahweh, saying: 17Ah Lord Yahweh! Behold, you have made the heavens and the earth by your great power and by your outstretched arm; there is nothing too hard for you, 18who show loving kindness to thousands and recompense the iniquity of the fathers into the bosom of their children after them; the great, the mighty God, Yahweh of Armies is his name; 19great in counsel and mighty in work; whose eyes are open on all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings: 20who performed signs and wonders in the land of Egypt, even to this day, both in Israel and among other men; and made yourself a name, as in this day; 21and brought forth your people Israel out of the land of Egypt with signs and with wonders and with a strong hand and with an outstretched arm and with great terror; 22and gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey; 23and they came in and possessed it, but they didn't obey your voice, neither walked in your law; they have done nothing of all that you commanded them to do: therefore you have caused all this evil to come on them. 24Behold, the mounds, they have come to the city to take it; and the city is given into the hand of the Chaldeans who fight against it, because of the sword and of the famine and of the pestilence; and what you have spoken has happened; and behold, you see it. 25You have said to me: Lord Yahweh, Buy the field for money and

call witnesses; whereas the city is given into the hand of the Chaldeans. 26Then came the word of Yahweh to Jeremiah, saying: 27Behold, I am Yahweh, the God of all flesh: is there anything too hard for me? 28Therefore thus says Yahweh: Behold, I will give this city into the hand of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, He shall take it: 29and the Chaldeans, who fight against this city, shall come and set this city on fire and burn it, with the houses, on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke me to anger. 30For the children of Israel and the children of Judah have done only that which was evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, says Yahweh. 31For this city has been to me a provocation of my anger and of my wrath from the day that they built it even to this day; that I should remove it from before my face, 32because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests and their prophets and the men of Judah and the inhabitants of Jerusalem. 33They have turned to me the back and not the face: and though I taught them, rising up early and teaching them, yet they have not listened to receive instruction. 34But they set their abominations in the house which is called by my name, to defile it. 35They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech; which I didn't command them, neither did it come into my mind, that they should do this abomination, to cause Judah to sin. 36Now, therefore thus says Yahweh, the God of Israel, concerning this city, about which you say, It is given into the hand of the king of Babylon by the sword and by the famine and by the pestilence: 37Behold, I will gather them out of all the countries, where I have driven them in my anger and in my wrath and in great indignation; and I will bring them again to this place and I will cause them to dwell safely: 38and they shall be my people and I will be their God: 39and I will give them one heart and one way, that they may fear me forever, for their good and of their children after them: 40and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put my fear in their hearts, that they may not depart from me. 41Yes, I will rejoice over them to do them good and I will plant them in this land assuredly with my whole heart and with my whole soul. 42For thus says Yahweh: Like as I have brought all this great evil on this people, so will I bring on them all the good that I have promised them. 43Fields shall be bought in this land, about which you say, It is desolate, without man or animal; it is given into the hand of the Chaldeans. 44Men shall buy fields for money and subscribe the deeds and seal them and call witnesses, in the land of Benjamin and in the places about Jerusalem and in the cities of Judah and in the cities of the hill country and in the cities of the lowland and in the cities of the South: for I will cause their captivity to return, says Yahweh.

33

Moreover, the word of Yahweh came to Jeremiah the second time, while he was yet shut up in the court of the guard, saying: 2Thus says Yahweh who does it, Yahweh who forms it to establish it; Yahweh is his name: 3Call to me and I will answer you and will show you great things and difficult, which you do not know. 4For thus says Yahweh, the God of Israel, concerning the houses of this city and concerning the houses of the kings of Judah, which are broken down to make a defense against the mounds and against the sword; 5while men come to fight with the Chaldeans and to fill them with the dead bodies of men, whom I have killed in my anger and in my wrath and for

all whose wickedness I have hidden my face from this city: 6Behold, I will bring it health and cure and I will cure them; and I will reveal to them abundance of peace and truth. 7I will cause the captivity of Judah and the captivity of Israel to return and will build them, as at the first. 8I will cleanse them from all their iniquity, by which they have sinned against me; and I will pardon all their iniquities, by which they have sinned against me and by which they have transgressed against me. 9This city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do to them and shall fear and tremble for all the good and for all the peace that I procure to it. 10Thus says Yahweh: Yet again there shall be heard in this place, about which you say, It is waste, without man and without animal, even in the cities of Judah and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without animal, 11the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, Give thanks to Yahweh of Armies, for Yahweh is good, for his loving kindness endures forever; and of them who bring sacrifices of thanksgiving into the house of Yahweh. For I will cause the captivity of the land to return as at the first, says Yahweh. 12Thus says Yahweh of Armies: Yet again shall there be in this place, which is waste, without man and without animal and in all its cities, a habitation of shepherds causing their flocks to lie down. 13In the cities of the hill country, in the cities of the lowland and in the cities of the South and in the land of Benjamin and in the places about Jerusalem and in the cities of Judah, shall the flocks again pass under the hands of him who numbers them, says Yahweh. 14Behold, the days come, says Yahweh, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. 15In those days and at that time, will I cause a Branch of righteousness to grow up to David; He shall execute justice and righteousness in the land. 16In those days shall Judah be saved and Jerusalem shall dwell safely; and this is the name by which she shall be called: Yahweh our righteousness. 17For thus says Yahweh: David shall never want a man to sit on the throne of the house of Israel; 18neither shall the priests the Levites want a man before me to offer burnt offerings and to burn meal offerings and to do sacrifice continually. 19The word of Yahweh came to Jeremiah, saying: 20Thus says Yahweh: If you can break my covenant of the day and my covenant of the night, so that there shall not be day and night in their season; 21then may also my covenant be broken with David my servant, that he shall not have a son to reign on his throne; and with the Levites the priests, my ministers. 22As the army of the sky cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant and the Levites who minister to me. 23The word of Yahweh came to Jeremiah, saying: 24Do not consider what this people has spoken, saying: The two families which Yahweh chose, he has cast them off? Thus do they despise my people, that they should be no more a nation before them. 25Thus says Yahweh: If my covenant of day and night fails, if I have not appointed the ordinances of heaven and earth; 26then will I also cast away the seed of Jacob and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return and will have mercy on them.

34

The word which came to Jeremiah from Yahweh when Nebuchadnezzar king of Babylon and all his army and all the kingdoms of the earth that were under his dominion and all the peoples, were fighting against Jerusalem and against all the cities of it, saying: 2Thus says Yahweh, the God of Israel, Go and

speak to Zedekiah king of Judah and tell him, Thus says Yahweh, Behold, I will give this city into the hand of the king of Babylon, He shall burn it with fire: 3and you shall not escape out of his hand, but shall surely be taken and delivered into his hand; and your eyes shall see the eyes of the king of Babylon, He shall speak with you mouth to mouth and you shall go to Babylon. 4Yet hear the word of Yahweh, O Zedekiah king of Judah: thus says Yahweh concerning you, You shall not die by the sword; 5you shall die in peace; and with the burnings of your fathers, the former kings who were before you, so shall they make a burning for you; and they shall lament you, saying: Ah Lord! for I have spoken the word, says Yahweh. 6Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, 7when the king of Babylon's army was fighting against Jerusalem and against all the cities of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fortified cities. 8The word that came to Jeremiah from Yahweh, after that the king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim liberty to them; 9that every man should let his male servant and every man his female servant, who is a Hebrew or a Hebrewess, go free; that none should make bondservants of them, to wit, of a Jew his brother. 10All the princes and all the people obeyed, who had entered into the covenant, that everyone should let his male servant and everyone his female servant, go free, that none should make bondservants of them any more; they obeyed, Let them go: 11but afterwards they turned and caused the servants and the handmaids, whom they had let go free, to return and brought them into subjection for servants and for handmaids. 12Therefore the word of Yahweh came to Jeremiah from Yahweh, saying: 13Thus says Yahweh, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying: 14At the end of seven years you shall let go every man his brother who is a Hebrew, who has been sold to you and has served you six years, you shall let him go free from you: but your fathers didn't listen to me, neither inclined their ear. 15You had now turned and had done that which is right in my eyes, in proclaiming liberty every man to his neighbor; and you had made a covenant before me in the house which is called by my name: 16but you turned and profaned my name and caused every man his servant and every man his handmaid, whom you had let go free at their pleasure, to return; and you brought them into subjection, to be to you for servants and for handmaids. 17Therefore thus says Yahweh: you have not listened to me, to proclaim liberty, every man to his brother and every man to his neighbor: behold, I proclaim to you a liberty, says Yahweh, to the sword, to the pestilence and to the famine; and I will make you to be tossed back and forth among all the kingdoms of the earth. 18I will give the men who have transgressed my covenant, who have not performed the words of the covenant which they made before me when they cut the calf in two and passed between its parts; 19the princes of Judah and the princes of Jerusalem, the eunuchs and the priests and all the people of the land, who passed between the parts of the calf; 20I will even give them into the hand of their enemies and into the hand of those who seek their life; and their dead bodies shall be for food to the birds of the sky and to the animals of the earth. 21Zedekiah king of Judah and his princes will I give into the hand of their enemies and into the hand of those who seek their life and into the hand of the king of Babylon's army, who have gone away from you. 22Behold, I will command, says Yahweh and cause them to return to this city; and they shall fight against it and take it and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant.

35

The word which came to Jeremiah from Yahweh in the days of Jehoiakim the son of Josiah, king of Judah, saying: 2Go to the house of the Rechabites and speak to them and bring them into the house of Yahweh, into one of the rooms and give them wine to drink. 3Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah and his brothers and all his sons and the whole house of the Rechabites; 4and I brought them into the house of Yahweh, into the room of the sons of Hanan the son of Igdaliah, the man of God, which was by the room of the princes, which was above the room of Maaseiah the son of Shallum, the keeper of the threshold. 5I set before the sons of the house of the Rechabites bowls full of wine and cups; and I said to them: Drink wine! 6But they said: We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you, nor your sons, forever: 7neither shall you build house, nor sow seed, nor plant vineyard, nor have any; but all your days you shall dwell in tents; that you may live many days in the land in which you live. 8We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, we, our wives, our sons, or our daughters; 9nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: 10but we have lived in tents and have obeyed and done according to all that Jonadab our father commanded us. 11But it happened when Nebuchadnezzar king of Babylon came up into the land, that we said: Come, Let us go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians; so we dwell at Jerusalem. 12Then came the word of Yahweh to Jeremiah, saying: 13Thus says Yahweh of Armies, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction to listen to my words? Says Yahweh. 14The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and to this day they drink none, for they obey their father's commandment: but I have spoken to you, rising up early and speaking; and you have not listened to me. 15I have sent also to you all my servants the prophets, rising up early and sending them, saying: Return now every man from his evil way and amend your doings and do not go after other gods to serve them and you shall dwell in the land which I have given to you and to your fathers: but you have not inclined your ear, nor listened to me. 16Because the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people has not listened to me; 17therefore thus says Yahweh, the God of Armies, the God of Israel: Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken to them, but they have not heard; and I have called to them, but they have not answered. 18Jeremiah said to the house of the Rechabites, Thus says Yahweh of Armies, the God of Israel: Because you have obeyed the commandment of Jonadab your father and kept all his precepts and done according to all that he commanded you; 19therefore thus says Yahweh of Armies, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever.

36

It happened in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from Yahweh, saying: 2Take a scroll of a book and write in it all the words that I have spoken to you against Israel and against Judah and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day. 3It may be that the house of Judah will hear all the evil which I purpose to do to them; that they may return every man from his evil way; that I may

forgive their iniquity and their sin.
4Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Yahweh, which he had spoken to him, on a scroll of a book. 5Jeremiah commanded Baruch, saying: I am shut up; I cannot go into the house of Yahweh: 6therefore you go and read in the scroll, which you have written from my mouth, the words of Yahweh in the ears of the people in Yahweh's house on the fast day; and also you shall read them in the ears of all Judah who come out of their cities. 7It may be they will present their supplication before Yahweh and will return everyone from his evil way; for great is the anger and the wrath that Yahweh has pronounced against this people. 8Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of Yahweh in Yahweh's house. 9Now, it happened in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem, proclaimed a fast before Yahweh.
10Then read Baruch in the book the words of Jeremiah in the house of Yahweh, in the room of Gemariah the son of Shaphan, the scribe, in the upper court, at the entry of the new gate of Yahweh's house, in the ears of all the people. 11When Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of Yahweh, 12he went down into the king's house, into the scribe's room: and behold, all the princes were sitting there, to wit, Elishama the scribe and Delaiah the son of Shemaiah and Elnathan the son of Achbor and Gemariah the son of Shaphan and Zedekiah the son of Hananiah and all the princes. 13Then Micaiah declared to them all the words that he had heard when Baruch read the book in the ears of the people. 14Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying: Take in your hand the scroll in which you have read in the ears of the people and come. So Baruch the son of Neriah took the scroll in his hand and came to them.
15They said to him: Sit down now and read it in our ears. So Baruch read it in their ears. 16Now, it happened when they had heard all the words, they turned in fear one toward another and said to Baruch, We will surely tell the king of all these words. 17They asked Baruch, saying: Tell us now, How did you write all these words at his mouth?
18Then Baruch answered them, He pronounced all these words to me with his mouth and I wrote them with ink in the book. 19Then the princes said to Baruch, Go, hide, you and Jeremiah; Let no man know where you are.
20They went in to the king into the court; but they had laid up the scroll in the room of Elishama the scribe; and they told all the words in the ears of the king. 21So the king sent Jehudi to get the scroll; He took it out of the room of Elishama the scribe. Jehudi read it in the ears of the king and in the ears of all the princes who stood beside the king. 22Now, the king was sitting in the winter house in the ninth month: and there was a fire in the brazier burning before him. 23It happened when Jehudi had read three or four leaves, that the king cut it with the penknife and cast it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier. 24They were not afraid, nor tore their garments, neither the king, nor any of his servants who heard all these words. 25Moreover, Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll; but he would not hear them. 26The king commanded Jerahmeel the king's son and Seraiah the son of Azriel and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Yahweh hid them. 27Then the word of Yahweh came to Jeremiah, after that the king had burned the scroll and the words which Baruch wrote at the mouth of Jeremiah, saying: 28Take again another scroll and write in it all the former words that were in the first scroll,

which Jehoiakim the king of Judah has burned. 29Concerning Jehoiakim king of Judah you shall say, Thus says Yahweh: You have burned this scroll, saying: Why have you written in it, saying: The king of Babylon shall certainly come and destroy this land and shall cause to cease from there man and animal? 30Therefore thus says Yahweh concerning Jehoiakim king of Judah: He shall have none to sit on the throne of David; and his dead body shall be cast out in the day to the heat and in the night to the frost. 31I will punish him and his seed and his servants for their iniquity; and I will bring on them and on the inhabitants of Jerusalem and on the men of Judah, all the evil that I have pronounced against them, but they didn't listen. 32Then took Jeremiah another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote in it from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides to them many like words.

37

Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. 2But neither he, nor his servants, nor the people of the land, listened to the words of Yahweh, which he spoke by the prophet Jeremiah. 3Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying: Pray now to Yahweh our God for us. 4Now, Jeremiah came in and went out among the people; for they had not put him into prison. 5Pharaoh's army had come forth out of Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they broke up from Jerusalem. 6Then came the word of Yahweh to the prophet Jeremiah, saying: 7Thus says Yahweh, the God of Israel, You shall tell the king of Judah, who sent you to me to inquire of me: Behold, Pharaoh's army, which has come forth to help you, shall return to Egypt into their own land. 8The Chaldeans shall come again and fight against this city; and they shall take it and burn it with fire. 9Thus says Yahweh, Do not deceive yourselves, saying: The Chaldeans shall surely depart from us; for they shall not depart. 10For though you had struck the whole army of the Chaldeans who fight against you and there remained but wounded men among them, yes would they rise up every man in his tent and burn this city with fire. 11It happened that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, 12then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people. 13When he was in the gate of Benjamin, a captain of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; He laid hold on Jeremiah the prophet, saying: You are falling away to the Chaldeans. 14Then Jeremiah said: It is false; I am not falling away to the Chaldeans. But he didn't listen to him; so Irijah laid hold on Jeremiah and brought him to the princes. 15The princes were angry with Jeremiah and struck him and put him in prison in the house of Jonathan the scribe; for they had made that the prison. 16When Jeremiah had come into the dungeon house and into the cells and Jeremiah had remained there many days; 17Then Zedekiah the king sent and fetched him: and the king asked him secretly in his house and said: Is there any word from Yahweh? Jeremiah said: There is. He said also, You shall be delivered into the hand of the king of Babylon. 18Moreover, Jeremiah said to king Zedekiah, Wherein have I sinned against you, or against your servants, or against this people, that you have put me in prison? 19Where now are your prophets who prophesied to you, saying: The king of Babylon shall not come against you, nor against this land? 20Now, please hear, my lord the king: please let my supplication be presented before you,

that you not cause me to return to the house of Jonathan the scribe, for fear that I die there. 21Then Zedekiah the king commanded and they committed Jeremiah into the court of the guard; and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

38

Shephatiah the son of Mattan and Gedaliah the son of Pashhur and Jucal the son of Shelemiah and Pashhur the son of Malchijah, heard the words that Jeremiah spoke to all the people, saying: 2Thus says Yahweh, He who remains in this city shall die by the sword, by the famine and by the pestilence; but he who goes forth to the Chaldeans shall live and his life shall be to him for a prey, He shall live. 3Thus says Yahweh, This city shall surely be given into the hand of the army of the king of Babylon, He shall take it. 4Then the princes said to the king, "Please let this man be put to death; because he weakens the hands of the men of war who remain in this city and the hands of all the people, in speaking such words to them: for this man doesn't seek the welfare of this people, but the hurt." 5Zedekiah the king said: Behold, he is in your hand; for the king is not he who can do anything against you. 6Then took they Jeremiah and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. In the dungeon there was no water, but mire; and Jeremiah sank in the mire. 7Now, when Ebedmelech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin), 8Ebedmelech went forth out of the king's house and spoke to the king, saying: 9My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; He is likely to die in the place where he is, because of the famine; for there is no more bread in the city. 10Then the king commanded Ebedmelech the Ethiopian, saying: Take from here thirty men with you and take up Jeremiah the prophet out of the dungeon, before he dies. 11So Ebedmelech took the men with him and went into the house of the king under the treasury and took there rags and worn-out garments, Let them down by cords into the dungeon to Jeremiah. 12Ebedmelech the Ethiopian said to Jeremiah, Put now these rags and worn-out garments under your armpits under the cords. Jeremiah did so. 13So they drew up Jeremiah with the cords and took him up out of the dungeon: and Jeremiah remained in the court of the guard. 14Then Zedekiah the king sent and took Jeremiah the prophet to him into the third entry that is in the house of Yahweh: and the king said to Jeremiah, I will ask you something. Hide nothing from me. 15Then Jeremiah said to Zedekiah, If I declare it to you, will you not surely put me to death? And if I give you counsel, you will not listen to me. 16So Zedekiah the king swore secretly to Jeremiah, saying: As Yahweh lives, who made us this soul, I will not put you to death, neither will I give you into the hand of these men who seek your life. 17Then Jeremiah said to Zedekiah, Thus says Yahweh, the God of Armies, the God of Israel: If you will go forth to the king of Babylon's princes, then your soul shall live and this city shall not be burned with fire; and you shall live and your house. 18But if you will not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans and they shall burn it with fire and you shall not escape out of their hand. 19Zedekiah the king said to Jeremiah, I am afraid of the Jews who are fallen away to the Chaldeans, for fear that they deliver me into their hand and they mock me. 20But Jeremiah said: They shall not deliver you. Obey, I beg you, the voice of Yahweh, in that which I speak to you: so it shall be well with you and your soul shall live. 21But if you refuse

to go forth, this is the word that Yahweh has shown me: 22behold, all the women who are left in the king of Judah's house shall be brought forth to the king of Babylon's princes and those women shall say, Your familiar friends have set you on and have prevailed over you: now that your feet are sunk in the mire, they are turned away back. 23They shall bring out all your wives and your children to the Chaldeans; and you shall not escape out of their hand, but shall be taken by the hand of the king of Babylon: and you shall cause this city to be burned with fire. 24Then Zedekiah said to Jeremiah, Let no man know of these words and you shall not die. 25But if the princes hear that I have talked with you and they come to you and tell you, Declare to us now what you have said to the king; do not hide it from us and we will not put you to death; also what the king said to you: 26then you shall tell them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. 27Then came all the princes to Jeremiah and asked him; He told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. 28So Jeremiah stayed in the court of the guard until the day that Jerusalem was taken.

39

It happened when Jerusalem was taken, (in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem and besieged it; 2in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city), 3that all the princes of the king of Babylon came in and sat in the middle gate, to wit, Nergal Sharezer, Samgarnebo, Sarsechim, Rabsaris, Nergal Sharezer, Rabmag, with all the rest of the princes of the king of Babylon. 4It happened that when Zedekiah the king of Judah and all the men of war saw them, then they fled and went forth out of the city by night, by the way of the king's garden, through the gate between the two walls; He went out toward the Arabah. 5But the army of the Chaldeans pursued after them and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; He gave judgment on him. 6Then the king of Babylon killed the sons of Zedekiah in Riblah before his eyes: also the king of Babylon killed all the nobles of Judah. 7Moreover, he put out Zedekiah's eyes and bound him in fetters, to carry him to Babylon. 8The Chaldeans burned the king's house and the houses of the people, with fire and broke down the walls of Jerusalem. 9Then Nebuzaradan the captain of the guard carried away captive into Babylon the rest of the people who remained in the city, the deserters also who fell away to him and the rest of the people who remained. 10But Nebuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Judah and gave them vineyards and fields at the same time. 11Now, Nebuchadnezzar king of Babylon commanded Nebuzaradan the captain of the guard concerning Jeremiah, saying: 12Take him and look well to him and do him no harm; but do to him even as he shall tell you. 13So Nebuzaradan the captain of the guard sent and Nebushazban, Rabsaris and Nergal Sharezer, Rabmag and all the chief officers of the king of Babylon; 14they sent and took Jeremiah out of the court of the guard and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he lived among the people. 15Now, the word of Yahweh came to Jeremiah, while he was shut up in the court of the guard, saying: 16Go and speak to Ebedmelech the Ethiopian, saying: Thus says Yahweh of Armies, the God of Israel: Behold, I will bring my words on this city for evil and not for good; and they shall be accomplished before you in that day. 17But I will deliver you in that

day, says Yahweh; and you shall not be given into the hand of the men of whom you are afraid. 18For I will surely save you and you shall not fall by the sword, but your life shall be for a prey to you; because you have put your trust in me, says Yahweh.

40

The word which came to Jeremiah from Yahweh, after that Nebuzaradan the captain of the guard had let him go from Ramah when he had taken him being bound in chains among all the captives of Jerusalem and Judah, who were carried away captive to Babylon. 2The captain of the guard took Jeremiah and said to him: Yahweh your God pronounced this evil on this place; 3and Yahweh has brought it and done according as he spoke: because you have sinned against Yahweh and have not obeyed his voice, therefore this thing has come on you. 4Now, behold, I release you this day from the chains which are on your hand. If it seems good to you to come with me into Babylon, come and I will take care of you; but if it seems bad to you to come with me into Babylon, do not: behold, all the land is before you; where it seems good and right to you to go, there go. 5Now, while he was not yet gone back, Go back then, said he, to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah and dwell with him among the people; or go wherever it seems right to you to go. So the captain of the guard gave him food and a present, Let him go. 6Then went Jeremiah to Gedaliah the son of Ahikam to Mizpah and lived with him among the people who were left in the land. 7Now, when all the captains of the forces who were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land and had committed to him men and women and children and of the poorest of the land, of those who were not carried away captive to Babylon; 8then they came to Gedaliah to Mizpah, to wit, Ishmael the son of Nethaniah and Johanan and Jonathan the sons of Kareah and Seraiah the son of Tanhumeth and the sons of Ephai the Netophathite and Jezaniah the son of the Maacathite, they and their men. 9Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying: Do not be afraid to serve the Chaldeans: dwell in the land and serve the king of Babylon and it shall be well with you. 10As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans who shall come to us: but you, gather wine and summer fruits and oil and put them in your vessels and dwell in your cities that you have taken. 11Likewise when all the Jews who were in Moab and among the children of Ammon and in Edom and who were in all the countries, heard that the king of Babylon had left a remnant of Judah and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; 12then all the Jews returned out of all places where they were driven and came to the land of Judah, to Gedaliah, to Mizpah and gathered wine and summer fruits very much. 13Moreover, Johanan the son of Kareah and all the captains of the forces who were in the fields, came to Gedaliah to Mizpah, 14and said to him: Do you know that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take your life? But Gedaliah the son of Ahikam didn't believe them. 15Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying: Please let me go and I will kill Ishmael the son of Nethaniah and no man shall know it: why should he take your life, that all the Jews who are gathered to you should be scattered and the remnant of Judah perish? 16But Gedaliah the son of Ahikam said to Johanan the son of Kareah, You shall not do this thing; for you speak falsely of Ishmael.

41

Now, it happened in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal and one of the chief officers of the king and ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they ate bread together in Mizpah. 2Then arose Ishmael the son of Nethaniah and the ten men who were with him and struck Gedaliah the son of Ahikam the son of Shaphan with the sword and killed him, whom the king of Babylon had made governor over the land. 3Ishmael also killed all the Jews who were with him, to wit, with Gedaliah, at Mizpah and the Chaldeans who were found there, the men of war. 4It happened the second day after he had killed Gedaliah and no man knew it, 5that there came men from Shechem, from Shiloh and from Samaria, even eighty men, having their beards shaved and their clothes torn and having cut themselves, with meal offerings and frankincense in their hand, to bring them to the house of Yahweh. 6Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it happened, as he met them, he said to them: Come to Gedaliah the son of Ahikam. 7It was so when they came into the midst of the city, that Ishmael the son of Nethaniah killed them and cast them into the midst of the pit, he and the men who were with him. 8But ten men were found among those who said to Ishmael, Do not kill us; for we have stores hidden in the field, of wheat and of barley and of oil and of honey. So he stopped and didn't kill them among their brothers. 9Now, the pit in which Ishmael cast all the dead bodies of the men whom he had killed, by the side of Gedaliah (the same was who which Asa the king had made for fear of Baasha king of Israel), Ishmael the son of Nethaniah filled it with those who were killed. 10Then Ishmael carried away captive all the rest of the people who were in Mizpah, even the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam; Ishmael the son of Nethaniah carried them away captive and departed to go over to the children of Ammon. 11But when Johanan the son of Kareah and all the captains of the forces who were with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12then they took all the men and went to fight with Ishmael the son of Nethaniah and found him by the great waters that are in Gibeon. 13Now, it happened that when all the people who were with Ishmael saw Johanan the son of Kareah and all the captains of the forces who were with him, then they were glad. 14So all the people who Ishmael had carried away captive from Mizpah turned about and came back and went to Johanan the son of Kareah. 15But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the children of Ammon. 16Then took Johanan the son of Kareah and all the captains of the forces who were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had killed Gedaliah the son of Ahikam, to wit, the men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon: 17and they departed and lived in Geruth Chimham, which is by Bethlehem, to go to enter into Egypt, 18because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.

42

Then all the captains of the forces and Johanan the son of Kareah and Jezaniah the son of Hoshaiah and all the people from the least even to the greatest, came near, 2and said to Jeremiah the prophet, Please let our supplication be presented before you and pray for us to Yahweh your God,

even for all this remnant; for we are left but a few of many, as your eyes do see us: 3that Yahweh your God may show us the way in which we should walk and the thing that we should do. 4Then Jeremiah the prophet said to them: I have heard you; behold, I will pray to Yahweh your God according to your words; and it shall happen that whatever thing Yahweh shall answer you, I will declare it to you; I will keep nothing back from you. 5Then they said to Jeremiah, Yahweh be a true and faithful witness among us, if we do not do according to all the word with which Yahweh your God shall send you to us. 6Whether it be good, or whether it be evil, we will obey the voice of Yahweh our God, to whom we send you; that it may be well with us when we obey the voice of Yahweh our God. 7It happened after ten days, that the word of Yahweh came to Jeremiah. 8Then called he Johanan the son of Kareah and all the captains of the forces who were with him and all the people from the least even to the greatest, 9and said to them: Thus says Yahweh, the God of Israel, to whom you sent me to present your supplication before him: 10If you will still live in this land, then will I build you and not pull you down and I will plant you and not pluck you up; for I grieve over the distress that I have brought on you. 11Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him, says Yahweh: for I am with you to save you and to deliver you from his hand. 12I will grant you mercy, that he may have mercy on you and cause you to return to your own land. 13But if you say, We will not dwell in this land; so that you do not obey the voice of Yahweh your God, 14saying: No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: 15now therefore hear the word of Yahweh, O remnant of Judah: Thus says Yahweh of Armies, the God of Israel, If you indeed set your faces to enter into Egypt and go to live there; 16then it shall happen, that the sword, which you fear, shall overtake you there in the land of Egypt; and the famine, about which you are afraid, shall follow close behind you there in Egypt; and there you shall die. 17So shall it be with all the men who set their faces to go into Egypt to live there: they shall die by the sword, by the famine and by the pestilence; and none of them shall remain or escape from the evil that I will bring on them. 18For thus says Yahweh of Armies, the God of Israel: As my anger and my wrath has been poured forth on the inhabitants of Jerusalem, so shall my wrath be poured forth on you when you shall enter into Egypt; and you shall be an object of horror and an astonishment and a curse and a reproach; and you shall see this place no more. 19Yahweh has spoken concerning you, remnant of Judah, Do not you go into Egypt: know certainly that I have testified to you this day. 20For you have dealt deceitfully against your own souls; for you sent me to Yahweh your God, saying: Pray for us to Yahweh our God; and according to all that Yahweh our God shall say, so declare to us and we will do it: 21and I have this day declared it to you; but you have not obeyed the voice of Yahweh your God in anything for which he has sent me to you. 22Now, therefore know certainly that you shall die by the sword, by the famine and by the pestilence, in the place where you desire to go to live there.

43

It happened that when Jeremiah had made an end of speaking to all the people all the words of Yahweh their God, with which Yahweh their God had sent him to them, even all these words, 2then spoke Azariah the son of Hoshaiah and Johanan the son of Kareah and all the proud men, saying to Jeremiah, You speak falsely: Yahweh our God has not sent you to say, You shall not go into Egypt to live there; 3but Baruch the son of Neriah sets you on against us, to deliver us into the

hand of the Chaldeans, that they may put us to death and carry us away captive to Babylon. 4So Johanan the son of Kareah and all the captains of the forces and all the people, didn't obey the voice of Yahweh, to dwell in the land of Judah. 5But Johanan the son of Kareah and all the captains of the forces, took all the remnant of Judah, who were returned from all the nations where they had been driven, to live in the land of Judah; 6the men and the women and the children and the king's daughters and every person who Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan; and Jeremiah the prophet and Baruch the son of Neriah; 7and they came into the land of Egypt; for they didn't obey the voice of Yahweh: and they came to Tahpanhes. 8Then came the word of Yahweh to Jeremiah in Tahpanhes, saying: 9Take great stones in your hand and hide them in mortar in the brick work, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; 10and tell them, Thus says Yahweh of Armies, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant and will set his throne on these stones that I have hidden; He shall spread his royal pavilion over them. 11He shall come and shall strike the land of Egypt; such as are for death shall be given to death and such as are for captivity to captivity and such as are for the sword to the sword. 12I will kindle a fire in the houses of the gods of Egypt; He shall burn them and carry them away captive: He shall array himself with the land of Egypt, as a shepherd puts on his garment; He shall go forth from there in peace. 13He shall also break the pillars of Beth Shemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

44

The word that came to Jeremiah concerning all the Jews who lived in the land of Egypt, who lived at Migdol and at Tahpanhes and at Memphis and in the country of Pathros, saying: 2Thus says Yahweh of Armies, the God of Israel: You have seen all the evil that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they are a desolation and no man dwells in it, 3because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense and to serve other gods, that they didn't know, neither they, nor you, nor your fathers. 4However I sent to you all my servants the prophets, rising up early and sending them, saying: Oh, do not do this abominable thing that I hate. 5But they didn't listen, nor inclined their ear to turn from their wickedness, to burn no incense to other gods. 6Therefore my wrath and my anger was poured forth and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day. 7Therefore now thus says Yahweh, the God of Armies, the God of Israel: Why do you commit great evil against your own souls, to cut off from yourselves man and woman, infant and nursing child out of the midst of Judah, to leave yourselves none remaining; 8in that you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt, where you have gone to live; that you may be cut off and that you may be a curse and a reproach among all the nations of the earth? 9Have you forgotten the wickedness of your fathers and the wickedness of the kings of Judah and the wickedness of their wives and your own wickedness and the wickedness of your wives which they committed in the land of Judah and in the streets of Jerusalem? 10They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers. 11Therefore thus says Yahweh of Armies, the God of Israel: Behold, I will set my face against you for evil, even to cut off all Judah. 12I will take the remnant of Judah, that have set

their faces to go into the land of Egypt to live there and they shall all be consumed; in the land of Egypt shall they fall; they shall be consumed by the sword and by the famine; they shall die, from the least even to the greatest, by the sword and by the famine; and they shall be an object of horror and an astonishment and a curse and a reproach. 13For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine and by the pestilence; 14so that none of the remnant of Judah, who have gone into the land of Egypt to live there, shall escape or be left, to return into the land of Judah, to which they have a desire to return to dwell there: for none shall return save such as shall escape. 15Then all the men who knew that their wives burned incense to other gods and all the women who stood by, a great assembly, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah, saying: 16As for the word that you have spoken to us in the name of Yahweh, we will not listen to you. 17But we will certainly perform every word that is gone forth out of our mouth, to burn incense to the queen of the sky and to pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then had we plenty of food and were well and saw no evil. 18But since we left off burning incense to the queen of the sky and pouring out drink offerings to her, we have wanted all things and have been consumed by the sword and by the famine. 19When we burned incense to the queen of the sky and poured out drink offerings to her, did we make her cakes to worship her and pour out drink offerings to her, without our husbands? 20Then Jeremiah said to all the people, to the men and to the women, even to all the people who had given him an answer, saying: 21The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes and the people of the land, didn't Yahweh remember them and didn't it come into his mind? 22so that Yahweh could no longer bear, because of the evil of your doings and because of the abominations which you have committed; therefore your land has become a desolation and an astonishment and a curse, without inhabitant, as it is this day. 23Because you have burned incense and because you have sinned against Yahweh and have not obeyed the voice of Yahweh, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil has happened to you, as it is this day. 24Moreover, Jeremiah said to all the people and to all the women, Hear the word of Yahweh, all Judah who are in the land of Egypt: 25Thus says Yahweh of Armies, the God of Israel, saying: You and your wives have both spoken with your mouths and with your hands have fulfilled it, saying: We will surely perform our vows that we have vowed, to burn incense to the queen of the sky and to pour out drink offerings to her: establish then your vows and perform your vows. 26Therefore hear the word of Yahweh, all Judah who dwell in the land of Egypt: Behold, I have sworn by my great name, says Yahweh, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying: As the Lord Yahweh lives. 27Behold, I watch over them for evil and not for good; and all the men of Judah who are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. 28Those who escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, who have gone into the land of Egypt to live there, shall know whose word shall stand, mine, or theirs. 29This shall be the sign to you, says Yahweh, that I will punish you in this place, that you may know that my words shall surely stand against you for evil: 30Thus says Yahweh, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life; as I gave Zedekiah king of Judah into the hand of

Nebuchadnezzar king of Babylon, who was his enemy and sought his life.

45

The message that Jeremiah the prophet spoke to Baruch the son of Neriah when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying: [2]Thus says Yahweh, the God of Israel, to you, Baruch: [3]You said: Woe is me now! for Yahweh has added sorrow to my pain; I am weary with my groaning and I find no rest. [4]You shall tell him, Thus says Yahweh: Behold, that which I have built will I break down and that which I have planted I will pluck up; and this in the whole land. [5]Do you seek great things for yourself? Do not seek them; for, behold, I will bring evil on all flesh, says Yahweh; but your life will I give to you for a prey in all places where you go.

46

The word of Yahweh which came to Jeremiah the prophet concerning the nations. [2]Of Egypt: concerning the army of Pharaoh Necoh king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon struck in the fourth year of Jehoiakim the son of Josiah, king of Judah. [3]Prepare the buckler and shield and draw near to battle! [4]Harness the horses and get up, you horsemen and stand forth with your helmets; furbish the spears, put on the coats of mail. [5]Why have I seen it? They are dismayed and are turned backward; and their mighty ones are beaten down and have fled apace and do not look back: terror is on every side, says Yahweh. [6]Do not let the swift flee away, nor the mighty man escape; in the north by the river Euphrates have they stumbled and fallen. [7]Who is this who rises up like the Nile, whose waters toss themselves like the rivers? [8]Egypt rises up like the Nile and his waters toss themselves like the rivers: He says, I will rise up, I will cover the earth; I will destroy cities and its inhabitants. [9]Go up, you horses; and rage, you chariots; Let the mighty men go forth: Cush and Put, who handle the shield; and the Ludim, who handle and bend the bow. [10]For that day is a day of the Lord, Yahweh of Armies, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour and be satiate and shall drink its fill of their blood; for the Lord, Yahweh of Armies, has a sacrifice in the north country by the river Euphrates. [11]Go up into Gilead and take balm, virgin daughter of Egypt: in vain do you use many medicines; there is no healing for you. [12]The nations have heard of your shame and the earth is full of your cry; for the mighty man has stumbled against the mighty, they are fallen both of them together. [13]The word that Yahweh spoke to Jeremiah the prophet, how that Nebuchadnezzar king of Babylon should come and strike the land of Egypt. [14]Declare in Egypt and proclaim in Migdol and proclaim in Memphis and in Tahpanhes: say, Stand forth and prepare; for the sword has devoured around you. [15]Why are your strong ones swept away? They didn't stand, because Yahweh pushed them. [16]He made many to stumble, yes, they fell one on another: and they said: Arise, Let us go again to our own people and to the land of our birth, from the oppressing sword. [17]They cried there, Pharaoh king of Egypt is but a noise; he has let the appointed time pass by. [18]As I live, says the King, whose name is Yahweh of Armies, surely like Tabor among the mountains and like Carmel by the sea, so shall he come. [19]You daughter who dwells in Egypt, furnish yourself to go into captivity; for Memphis shall become a desolation and shall be burnt up, without inhabitant. [20]Egypt is a very beautiful heifer; but destruction out of the north has come, it has come. [21]Also her hired men in the midst of her are like calves of the stall; for they also are turned back, they are fled away together, they didn't stand: for the day of their calamity has come on them, the

time of their visitation. 22The sound of it shall go like the serpent; for they shall march with an army and come against her with axes, as wood cutters. 23They shall cut down her forest, says Yahweh, though it cannot be searched; because they are more than the locusts and are innumerable. 24The daughter of Egypt shall be disappointed; she shall be delivered into the hand of the people of the north. 25Yahweh of Armies, the God of Israel, says: Behold, I will punish Amon of No and Pharaoh and Egypt, with her gods and her kings; even Pharaoh and those who trust in him: 26and I will deliver them into the hand of those who seek their lives and into the hand of Nebuchadnezzar king of Babylon and into the hand of his servants; and afterwards it shall be inhabited, as in the days of old, says Yahweh. 27But do not you be afraid, Jacob my servant, neither be dismayed, Israel: for, behold, I will save you from afar and your seed from the land of their captivity; and Jacob shall return and shall be quiet and at ease and none shall make him afraid. 28Do not you be afraid, O Jacob my servant, says Yahweh; for I am with you: for I will make a full end of all the nations where I have driven you; but I will not make a full end of you, but I will correct you in measure and will in no way leave you unpunished.

47

The word of Yahweh that came to Jeremiah the prophet concerning the Philistines, before that Pharaoh struck Gaza. 2Thus says Yahweh: Behold, waters rise up out of the north and shall become an overflowing stream and shall overflow the land and all that is in it, the city and those who dwell in it; and the men shall cry and all the inhabitants of the land shall wail. 3At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers do not look back to their children for feebleness of hands; 4because of the day that comes to destroy all the Philistines, to cut off from Tyre and Sidon every helper who remains: for Yahweh will destroy the Philistines, the remnant of the isle of Caphtor. 5Baldness has come on Gaza; Ashkelon is brought to nothing, the remnant of their valley: how long will you cut yourself? 6You sword of Yahweh, how long will it be before you be quiet? Put up yourself into your scabbard; rest and be still. 7How can you be quiet, since Yahweh has given you a command? Against Ashkelon and against the seashore, there has he appointed it.

48

Of Moab. Thus says Yahweh of Armies, the God of Israel: Woe to Nebo! for it is laid waste; Kiriathaim is disappointed, it is taken; Misgab is put to shame and broken down. 2The praise of Moab is no more; in Heshbon they have devised evil against her: Come, Let us cut her off from being a nation. You also, Madmen, shall be brought to silence: the sword shall pursue you. 3The sound of a cry from Horonaim, desolation and great destruction! 4Moab is destroyed; her little ones have caused a cry to be heard. 5For by the ascent of Luhith with continual weeping shall they go up; for at the descent of Horonaim they have heard the distress of the cry of destruction. 6Flee, save your lives and be like the heath in the wilderness. 7For, because you have trusted in your works and in your treasures, you also shall be taken: and Chemosh shall go forth into captivity, his priests and his princes together. 8The destroyer shall come on every city and no city shall escape; the valley also shall perish and the plain shall be destroyed; as Yahweh has spoken. 9Give wings to Moab, that she may fly and get her away: and her cities shall become a desolation, without any to dwell in it. 10Cursed is he who does the work of Yahweh negligently; and cursed is he who keeps back his sword

from blood. 11Moab has been at ease
from his youth, He has settled on his
lees and has not been emptied from
vessel to vessel, neither has he gone
into captivity: therefore his taste
remains in him and his scent is not
changed. 12Therefore, behold, the days
come, says Yahweh, that I will send to
him those who pour off and they shall
pour him off; and they shall empty his
vessels and break their bottles in
pieces. 13Moab shall be ashamed of
Chemosh, as the house of Israel was
ashamed of Bethel their confidence.
14How do you say, We are mighty men
and valiant men for the war? 15Moab is
laid waste and they have gone up into
his cities and his chosen young men
have gone down to the slaughter, says
the King, whose name is Yahweh of
Armies. 16The calamity of Moab is near
to come and his affliction hurries fast.
17All you who are around him, bemoan
him and all you who know his name;
say, How is the strong staff broken, the
beautiful rod! 18You daughter who
dwells in Dibon, come down from your
glory and sit in thirst; for the destroyer
of Moab has come up against you, he
has destroyed your strongholds.
19Inhabitant of Aroer, stand by the way
and watch: ask him who flees and her
who escapes; say, What has been done?
20Moab is disappointed; for it is broken
down: wail and cry; tell it by the
Arnon, that Moab is laid waste.
21Judgment has come on the plain
country, on Holon and on Jahzah and
on Mephaath, 22and on Dibon and on
Nebo and on Beth Diblathaim, 23and on
Kiriathaim and on Beth Gamul and on
Beth Meon, 24and on Kerioth and on
Bozrah and on all the cities of the land
of Moab, far or near. 25The horn of
Moab is cut off and his arm is broken,
says Yahweh. 26Make him drunk; for he
magnified himself against Yahweh: and
Moab shall wallow in his vomit, He
also shall be in derision. 27For wasn't
Israel a derision to you? Was he found
among thieves? For as often as you
speak of him, you shake your head.
28You inhabitants of Moab, leave the
cities and dwell in the rock; and be like
the dove that makes her nest over the
mouth of the abyss. 29We have heard of
the pride of Moab, that he is very
proud; his loftiness and his pride and
his arrogance and the haughtiness of
his heart. 30I know his wrath, says
Yahweh, that it is nothing; his
boastings have worked nothing.
31Therefore will I wail for Moab; yes, I
will cry out for all Moab: for the men of
Kir Heres shall they mourn. 32With
more than the weeping of Jazer will I
weep for you, vine of Sibmah: your
branches passed over the sea, they
reached even to the sea of Jazer: on
your summer fruits and on your
vintage the destroyer is fallen.
33Gladness and joy is taken away from
the fruitful field and from the land of
Moab; and I have caused wine to cease
from the wine presses: none shall tread
with shouting; the shouting shall be no
shouting. 34From the cry of Heshbon
even to Elealeh, even to Jahaz have
they uttered their voice, from Zoar
even to Horonaim, to Eglath
Shelishiyah: for the waters of Nimrim
also shall become desolate. 35Moreover,
I will cause to cease in Moab, says
Yahweh, him who offers in the high
place and him who burns incense to his
gods. 36Therefore my heart sounds for
Moab like pipes and my heart sounds
like pipes for the men of Kir Heres:
therefore the abundance that he has
obtained is perished. 37For every head
is bald and every beard clipped: on all
the hands are cuttings and on the waist
sackcloth. 38On all the housetops of
Moab and in its streets there is
lamentation every where; for I have
broken Moab like a vessel in which
none delights, says Yahweh. 39How is it
broken down! how do they wail! how
has Moab turned the back with shame!
so shall Moab become a derision and a
terror to all who are around him. 40For
thus says Yahweh: Behold, he shall fly
as an eagle and shall spread out his
wings against Moab. 41Kerioth is taken
and the strongholds are seized and the
heart of the mighty men of Moab at
that day shall be as the heart of a
woman in her pangs. 42Moab shall be
destroyed from being a people, because
he has magnified himself against

Yahweh. 43Fear and the pit and the snare, are on you, inhabitant of Moab, says Yahweh. 44He who flees from the fear shall fall into the pit; He who gets up out of the pit shall be taken in the snare: for I will bring on him, even on Moab, the year of their visitation, says Yahweh. 45Those who fled stand without strength under the shadow of Heshbon; for a fire is gone forth out of Heshbon and a flame from the midst of Sihon and has devoured the corner of Moab and the crown of the head of the tumultuous ones. 46Woe to you, O Moab! the people of Chemosh is undone; for your sons are taken away captive and your daughters into captivity. 47Yet will I bring back the captivity of Moab in the latter days, says Yahweh. Thus far is the judgment of Moab.

49

Of the children of Ammon. Thus says Yahweh: Has Israel no sons? Has he no heir? Why then does Malcam possess Gad and his people well in its cities? 2Therefore, behold, the days come, says Yahweh, that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it shall become a desolate heap and her daughters shall be burned with fire: then shall Israel possess those who possessed him, says Yahweh. 3Wail, Heshbon, for Ai is laid waste; cry, you daughters of Rabbah, clothe yourself in sackcloth: lament and run back and forth among the fences; for Malcam shall go into captivity, his priests and his princes together. 4Why do you glory in the valleys, your flowing valley, backsliding daughter? Who trusted in her treasures, saying: Who shall come to me? 5Behold, I will bring a fear on you, says the Lord, Yahweh of Armies, from all who are around you; and you shall be driven out every man right forth and there shall be none to gather together the fugitives. 6But afterward I will bring back the captivity of the children of Ammon, says Yahweh. 7Of Edom. Thus says Yahweh of Armies: Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? 8Flee, turn back, dwell in the depths, inhabitants of Dedan; for I will bring the calamity of Esau on him, the time that I shall visit him. 9If grape gatherers came to you, would they not leave some gleaning grapes? If thieves by night, wouldn't they destroy until they had enough? 10But I have made Esau bare, I have uncovered his secret places, He shall not be able to hide himself: his seed is destroyed and his brothers and his neighbors; He is no more. 11Leave your fatherless children, I will preserve them alive; Let your widows trust in me. 12For thus says Yahweh: Behold, they to whom it didn't pertain to drink of the cup shall certainly drink; and are you he who shall altogether go unpunished? You shall not go unpunished, but you shall surely drink. 13For I have sworn by myself, says Yahweh, that Bozrah shall become an astonishment, a reproach, a waste and a curse; and all its cities shall be perpetual wastes. 14I have heard news from Yahweh and an ambassador is sent among the nations, saying: Gather yourselves together and come against her and rise up to the battle. 15For, behold, I have made you small among the nations and despised among men. 16As for your terror, the pride of your heart has deceived you, O you who dwell in the clefts of the rock, who hold the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there, says Yahweh. 17Edom shall become an astonishment: everyone who passes by it shall be astonished and shall hiss at all its plagues. 18As in the overthrow of Sodom and Gomorrah and the neighbor cities of it, says Yahweh, no man shall dwell there, neither shall any son of man live in it. 19Behold, he shall come up like a lion from the pride of the Jordan against the strong habitation: for I will suddenly make them run away from it; and whoever is chosen, him will I appoint over it: for who is like me? And who

will appoint me a time? And who is the shepherd who will stand before me? 20Therefore hear the counsel of Yahweh, that he has taken against Edom; and his purposes, that he has purposed against the inhabitants of Teman: Surely they shall drag them away, even the little ones of the flock; surely he shall make their habitation desolate over them. 21The earth trembles at the noise of their fall; there is a cry, the noise which is heard in the Red Sea[1]. 22Behold, he shall come up and fly as the eagle and spread out his wings against Bozrah: and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs. 23Of Damascus. Hamath is confounded and Arpad; for they have heard evil news, they are melted away: there is sorrow on the sea; it cannot be quiet. 24Damascus has grown feeble, she turns herself to flee and trembling has seized on her: anguish and sorrows have taken hold of her, as of a woman in labor. 25How is the city of praise not forsaken, the city of my joy? 26Therefore her young men shall fall in her streets and all the men of war shall be brought to silence in that day, says Yahweh of Armies. 27I will kindle a fire in the wall of Damascus and it shall devour the palaces of Ben Hadad. 28Of Kedar and of the kingdoms of Hazor, which Nebuchadnezzar king of Babylon struck. Thus says Yahweh: Arise, go up to Kedar and destroy the children of the east. 29Their tents and their flocks shall they take; they shall carry away for themselves their curtains and all their vessels and their camels; and they shall cry to them, Terror on every side! 30Flee, wander far off, dwell in the depths, you inhabitants of Hazor, says Yahweh; for Nebuchadnezzar king of Babylon has taken counsel against you and has conceived a purpose against you. 31Arise, go up to a nation that is at ease, that dwells without care, says Yahweh; that have neither gates nor bars, that dwell alone. 32Their camels shall be a booty and the multitude of their livestock a spoil: and I will scatter to all winds those who have the corners of their hair cut off; and I will bring their calamity from every side of them, says Yahweh. 33Hazor shall be a dwelling place of jackals, a desolation forever: no man shall dwell there, neither shall any son of man live in it. 34The word of Yahweh that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying: 35Thus says Yahweh of Armies: Behold, I will break the bow of Elam, the chief of their might. 36On Elam will I bring the four winds from the four quarters of the sky and will scatter them toward all those winds; and there shall be no nation where the outcasts of Elam shall not come. 37I will cause Elam to be dismayed before their enemies and before those who seek their life; and I will bring evil on them, even my fierce anger, says Yahweh; and I will send the sword after them, until I have consumed them; 38and I will set my throne in Elam and will destroy from there king and princes, says Yahweh. 39But it shall happen in the latter days, that I will bring back the captivity of Elam, says Yahweh.

50

The word that Yahweh spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet. 2Declare among the nations and proclaim and set up a standard; proclaim and do not conceal: say, Babylon is taken, Bel is disappointed, Merodach is dismayed; her images are disappointed, her idols are dismayed. 3For out of the north there comes up a nation against her, which shall make her land desolate and none shall dwell in it: they are fled, they are gone, both man and animal. 4In those days and in that time, says Yahweh, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping and shall seek Yahweh their God. 5They shall inquire

[1]49:21 or, Sea of Reeds

concerning Zion with their faces turned toward it, saying: Come and join yourselves to Yahweh in an everlasting covenant that shall not be forgotten. 6My people have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place. 7All who found them have devoured them; and their adversaries said: We are not guilty, because they have sinned against Yahweh, the habitation of righteousness, even Yahweh, the hope of their fathers. 8Flee out of the midst of Babylon and go forth out of the land of the Chaldeans and be as the male goats before the flocks. 9For, behold, I will stir up and cause to come up against Babylon a company of great nations from the north country; and they shall set themselves in array against her; from there she shall be taken: their arrows shall be as of an expert mighty man; none shall return in vain. 10Chaldea shall be a prey: all who prey on her shall be satisfied, says Yahweh. 11Because you are glad, because you rejoice, O you who plunder my heritage, because you are wanton as a heifer that treads out the grain and neigh as strong horses; 12your mother shall be utterly disappointed; she who bore you shall be confounded: behold, she shall be the least of the nations, a wilderness, a dry land and a desert. 13Because of the wrath of Yahweh she shall not be inhabited, but she shall be wholly desolate: everyone who goes by Babylon shall be astonished and hiss at all her plagues. 14Set yourselves in array against Babylon all around, all you who bend the bow; shoot at her, spare no arrows: for she has sinned against Yahweh. 15Shout against her all around: she has submitted herself; her bulwarks are fallen, her walls are thrown down; for it is the vengeance of Yahweh: take vengeance on her; as she has done, do to her. 16Cut off the sower from Babylon and him who handles the sickle in the time of harvest: for fear of the oppressing sword they shall turn everyone to his people and they shall flee everyone to his own land. 17Israel is a hunted sheep; the lions have driven him away: first, the king of Assyria devoured him; and now at last Nebuchadnezzar king of Babylon has broken his bones. 18Therefore thus says Yahweh of Armies, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19I will bring Israel again to his pasture, He shall feed on Carmel and Bashan and his soul shall be satisfied on the hills of Ephraim and in Gilead. 20In those days and in that time, says Yahweh, the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah and they shall not be found: for I will pardon them whom I leave as a remnant. 21Go up against the land of Merathaim, even against it and against the inhabitants of Pekod: kill and utterly destroy after them, says Yahweh and do according to all that I have commanded you. 22A sound of battle is in the land and of great destruction. 23How is the hammer of the whole earth cut apart and broken! how is Babylon become a desolation among the nations! 24I have laid a snare for you and you are also taken, Babylon and you weren't aware: you are found and also caught, because you have striven against Yahweh. 25Yahweh has opened his armory and has brought forth the weapons of his indignation; for the Lord, Yahweh of Armies, has a work to do in the land of the Chaldeans. 26Come against her from the utmost border; open her storehouses; cast her up as heaps and destroy her utterly; let nothing of her be left. 27Kill all her bulls; let them go down to the slaughter: woe to them! for their day has come, the time of their visitation. 28The voice of those who flee and escape out of the land of Babylon, to declare in Zion the vengeance of Yahweh our God, the vengeance of his temple. 29Call together the archers against Babylon, all those who bend the bow; encamp against her all around; let none of it escape: recompense her according to her work; according to all that she has done, do to her; for she has

been proud against Yahweh, against the Holy One of Israel. 30Therefore her young men will fall in her streets and all her men of war will be brought to silence in that day, says Yahweh. 31Behold, I am against you, you proud one, says the Lord, Yahweh of Armies; for your day has come, the time that I will visit you. 32The proud one shall stumble and fall and none shall raise him up; and I will kindle a fire in his cities and it shall devour all who are around him. 33Thus says Yahweh of Armies: The children of Israel and the children of Judah are oppressed together; and all who took them captive hold them fast; they refuse to let them go. 34Their Redeemer is strong; Yahweh of Armies is his name: he will thoroughly plead their cause, that he may give rest to the earth and disquiet the inhabitants of Babylon. 35A sword is on the Chaldeans, says Yahweh and on the inhabitants of Babylon and on her princes and on her wise men. 36A sword is on the boasters and they shall become fools; a sword is on her mighty men and they shall be dismayed. 37A sword is on their horses and on their chariots and on all the mixed people who are in the midst of her; and they shall become as women: a sword is on her treasures and they shall be robbed. 38A drought is on her waters and they shall be dried up; for it is a land of engraved images and they are mad over idols. 39Therefore the wild animals of the desert with the wolves shall dwell there and the ostriches shall dwell in it: and it shall be no more inhabited forever; neither shall it be lived in from generation to generation. 40As when God overthrew Sodom and Gomorrah and the neighbor cities of it, says Yahweh, so shall no man dwell there, neither shall any son of man live in it. 41Behold, a people comes from the north; and a great nation and many kings shall be stirred up from the uttermost parts of the earth. 42They lay hold on bow and spear; they are cruel and have no mercy; their voice roars like the sea; and they ride on horses, everyone set in array, as a man to the battle, against you, daughter of Babylon. 43The king of Babylon has heard the news of them and his hands have become feeble: anguish has taken hold of him and pangs as of a woman in labor. 44Behold, the enemy shall come up like a lion from the pride of the Jordan against the strong habitation: for I will suddenly make them run away from it; and whoever is chosen, him will I appoint over it: for who is like me? And who will appoint me a time? And who is the shepherd who can stand before me? 45Therefore hear the counsel of Yahweh, that he has taken against Babylon; and his purposes, that he has purposed against the land of the Chaldeans: Surely they shall drag them away, even the little ones of the flock; surely he shall make their habitation desolate over them. 46At the noise of the taking of Babylon the earth trembles and the cry is heard among the nations.

51

Thus says Yahweh: Behold, I will raise up against Babylon and against those who dwell in Lebkamai, a destroying wind. 2I will send to Babylon strangers, who shall winnow her; and they shall empty her land: for in the day of trouble they shall be against her around. 3Against him who bends let the archer bend his bow and against him who lifts himself up in his coat of mail: and do not spare her young men; utterly destroy all her army. 4They shall fall down slain in the land of the Chaldeans and thrust through in her streets. 5For Israel is not forsaken, nor Judah, of his God, of Yahweh of Armies; though their land is full of guilt against the Holy One of Israel. 6Flee out of the midst of Babylon and save every man his life; do not be cut off in her iniquity: for it is the time of Yahweh's vengeance; he will render to her a recompense. 7Babylon has been a golden cup in Yahweh's hand, who made all the earth drunk: the nations have drunk of her wine; therefore the nations are mad. 8Babylon is suddenly

fallen and destroyed: wail for her; take balm for her pain, if so be she may be healed. 9We would have healed Babylon, but she is not healed: forsake her, Let us go everyone into his own country; for her judgment reaches to heaven and is lifted up even to the skies. 10Yahweh has brought forth our righteousness: come, Let us declare in Zion the work of Yahweh our God. 11Make sharp the arrows; hold firm the shields: Yahweh has stirred up the spirit of the kings of the Medes; because his purpose is against Babylon, to destroy it: for it is the vengeance of Yahweh, the vengeance of his temple. 12Set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes; for Yahweh has both purposed and done that which he spoke concerning the inhabitants of Babylon. 13You who dwell on many waters, abundant in treasures, your end has come, the measure of your covetousness. 14Yahweh of Armies has sworn by himself, saying: Surely I will fill you with men, as with the canker worm; and they shall lift up a shout against you. 15He has made the earth by his power, he has established the world by his wisdom and by his understanding has he stretched out the heavens: 16when he utters his voice, there is a tumult of waters in the heavens, He causes the vapors to ascend from the ends of the earth; he makes lightning for the rain and brings forth the wind out of his treasuries. 17Every man has become brutish and is without knowledge; every goldsmith is disappointed by his image; for his molten image is falsehood and there is no breath in them. 18They are vanity, a work of delusion: in the time of their visitation they shall perish. 19The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: Yahweh of Armies is his name. 20You are my battle axe and weapons of war: and with you will I break in pieces the nations; and with you will I destroy kingdoms; 21and with you will I break in pieces the horse and his rider; 22and with you will I break in pieces the chariot and him who rides in it; and with you will I break in pieces man and woman; and with you will I break in pieces the old man and the youth; and with you will I break in pieces the young man and the virgin; 23and with you will I break in pieces the shepherd and his flock; and with you will I break in pieces the farmer and his yoke of oxen; and with you will I break in pieces governors and deputies. 24I will render to Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, says Yahweh. 25Behold, I am against you, destroying mountain, says Yahweh, which destroys all the earth; and I will stretch out my hand on you and roll you down from the rocks and will make you a burnt mountain. 26They shall not take of you a stone for a corner, nor a stone for foundations; but you shall be desolate for ever, says Yahweh. 27Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni and Ashkenaz: appoint a marshal against her; cause the horses to come up as the rough canker worm. 28Prepare against her the nations, the kings of the Medes, its governors and all its deputies and all the land of their dominion. 29The land trembles and is in pain; for the purposes of Yahweh against Babylon do stand, to make the land of Babylon a desolation, without inhabitant. 30The mighty men of Babylon have forborne to fight, they remain in their strongholds; their might has failed; they have become as women: her dwelling places are set on fire; her bars are broken. 31One runner will run to meet another and one messenger to meet another, to show the king of Babylon that his city is taken on every quarter: 32and the passages are seized and the reeds they have burned with fire and the men of war are frightened. 33For thus says Yahweh of Armies, the God of Israel: The daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while and the time of harvest shall come for

her. 34Nebuchadnezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has, like a monster, swallowed me up, he has filled his maw with my delicacies; he has cast me out. 35The violence done to me and to my flesh be on Babylon, shall the inhabitant of Zion say; and, My blood be on the inhabitants of Chaldea, shall Jerusalem say. 36Therefore thus says Yahweh: Behold, I will plead your cause and take vengeance for you; and I will dry up her sea and make her fountain dry. 37Babylon shall become heaps, a dwelling place for jackals, an astonishment and a hissing, without inhabitant. 38They shall roar together like young lions; they shall growl as lions' cubs. 39When they are heated, I will make their feast and I will make them drunk, that they may rejoice and sleep a perpetual sleep and not wake, says Yahweh. 40I will bring them down like lambs to the slaughter, like rams with male goats. 41How is Sheshach taken! and the praise of the whole earth seized! how is Babylon become a desolation among the nations! 42The sea has come up on Babylon; she is covered with the multitude of its waves. 43Her cities have become a desolation, a dry land and a desert, a land in which no man dwells, neither does any son of man pass thereby. 44I will execute judgment on Bel in Babylon and I will bring forth out of his mouth that which he has swallowed up; and the nations shall not flow any more to him: yes, the wall of Babylon shall fall. 45My people, go away from the midst of her and save yourselves every man from the fierce anger of Yahweh. 46Do not let your heart faint, neither fear for the news that shall be heard in the land; for news shall come one year and after that in another year shall come news and violence in the land, ruler against ruler. 47Therefore, behold, the days come, that I will execute judgment on the engraved images of Babylon; and her whole land shall be confounded; and all her slain shall fall in the midst of her. 48Then the heavens and the earth and all that is in it, shall sing for joy over Babylon; for the destroyers shall come to her from the north, says Yahweh. 49As Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land. 50You who have escaped the sword, go, do not stand still; remember Yahweh from afar, Let Jerusalem come into your mind. 51We are confounded, because we have heard reproach; confusion has covered our faces: for strangers have come into the sanctuaries of Yahweh's house. 52Therefore, behold, the days come, says Yahweh, that I will execute judgment on her engraved images; and through all her land the wounded shall groan. 53Though Babylon should mount up to the sky and though she should fortify the height of her strength, yet from me shall destroyers come to her, says Yahweh. 54The sound of a cry from Babylon and of great destruction from the land of the Chaldeans! 55For Yahweh lays Babylon waste and destroys out of her the great voice; and their waves roar like many waters; the noise of their voice is uttered: 56for the destroyer has come on her, even on Babylon and her mighty men are taken, their bows are broken in pieces; for Yahweh is a God of recompenses, he will surely requite. 57I will make drunk her princes and her wise men, her governors and her deputies and her mighty men; and they shall sleep a perpetual sleep and not wake up, says the King, whose name is Yahweh of Armies. 58Thus says Yahweh of Armies: The broad walls of Babylon shall be utterly overthrown and her high gates shall be burned with fire; and the peoples shall labor for vanity and the nations for the fire; and they shall be weary. 59The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now, Seraiah was chief quartermaster. 60Jeremiah wrote in a book all the evil that should come on Babylon, even all these words that are written concerning Babylon. 61Jeremiah said to Seraiah when you

come to Babylon, then see that you read all these words, 62and say, Yahweh, you have spoken concerning this place, to cut it off, that none shall dwell in it, neither man nor animal, but that it shall be desolate forever. 63It shall be when you have made an end of reading this book, that you shall bind a stone to it and cast it into the midst of the Euphrates: 64and you shall say, Thus shall Babylon sink and shall not rise again because of the evil that I will bring on her; and they shall be weary. Thus far are the words of Jeremiah.

52

Zedekiah was twenty-one years old when he began to reign; He reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. 2He did that which was evil in the sight of Yahweh, according to all that Jehoiakim had done. 3For through the anger of Yahweh it happened in Jerusalem and Judah, until he had cast them out from his presence. Zedekiah rebelled against the king of Babylon. 4It happened in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem and encamped against it; and they built forts against it round about. 5So the city was besieged to the eleventh year of king Zedekiah. 6In the fourth month, in the ninth day of the month, the famine was severe in the city, so that there was no bread for the people of the land. 7Then a breach was made in the city and all the men of war fled and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were against the city all around;) and they went toward the Arabah. 8But the army of the Chaldeans pursued after the king and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. 9Then they took the king and carried him up to the king of Babylon to Riblah in the land of Hamath; He gave judgment on him. 10The king of Babylon killed the sons of Zedekiah before his eyes: he killed also all the princes of Judah in Riblah. 11He put out the eyes of Zedekiah; and the king of Babylon bound him in fetters and carried him to Babylon and put him in prison until the day of his death. 12Now, in the fifth month, in the tenth day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, who stood before the king of Babylon, into Jerusalem: 13and he burned the house of Yahweh and the king's house; and all the houses of Jerusalem, even every great house, burned he with fire. 14All the army of the Chaldeans, who were with the captain of the guard, broke down all the walls of Jerusalem all around. 15Then Nebuzaradan the captain of the guard carried away captive of the poorest of the people and the rest of the people who were left in the city and those who fell away, who fell to the king of Babylon and the rest of the multitude. 16But Nebuzaradan the captain of the guard left of the poorest of the land to be vineyard keepers and farmers. 17The Chaldeans broke the pillars of brass that were in the house of Yahweh and the bases and the bronze sea that were in the house of Yahweh in pieces and carried all the of their brass to Babylon. 18They also took away the pots, the shovels, the snuffers, the basins, the spoons and all the vessels of brass with which they ministered. 19The captain of the guard took away the cups, the fire pans, the basins, the pots, the lampstands, the spoons and the bowls; that which was of gold, in gold and that which was of silver, in silver. 20They took the two pillars, the one sea and the twelve bronze bulls that were under the bases, which king Solomon had made for the house of Yahweh. The brass of all these vessels was without weight. 21As for the pillars, the height of the one pillar was eighteen cubits; and a line of twelve cubits encircled it; and its thickness was four fingers. It was

hollow. 22A capital of brass was on it;
and the height of the one capital was
five cubits, with network and
pomegranates on the capital all around,
all of brass: and the second pillar also
had like these and pomegranates.
23There were ninety-six pomegranates
on the sides; all the pomegranates were
one hundred on the network all around.
24The captain of the guard took Seraiah
the chief priest and Zephaniah the
second priest and the three keepers of
the threshold: 25and out of the city he
took an officer who was set over the
men of war; and seven men of those
who saw the king's face, who were
found in the city; and the scribe of the
captain of the army, who mustered the
people of the land; and sixty men of the
people of the land, who were found in
the midst of the city. 26Nebuzaradan the
captain of the guard took them and
brought them to the king of Babylon to
Riblah. 27The king of Babylon struck
them and put them to death at Riblah
in the land of Hamath. So Judah was
carried away captive out of his land.
28This is the people whom
Nebuchadnezzar carried away captive:
in the seventh year three thousand
twenty-three Jews; 29in the eighteenth
year of Nebuchadnezzar he carried
away captive from Jerusalem eight
hundred thirty-two persons; 30in the
three and twentieth year of
Nebuchadnezzar Nebuzaradan the
captain of the guard carried away
captive of the Jews seven hundred
forty-five persons: all the persons were
four thousand and six hundred. 31It
happened in the seven and thirtieth
year of the captivity of Jehoiachin king
of Judah, in the twelfth month, in the
five and twentieth day of the month,
that Evilmerodach king of Babylon, in
the first year of his reign, lifted up the
head of Jehoiachin king of Judah and
brought him forth out of prison; 32and
he spoke kindly to him and set his
throne above the throne of the kings
who were with him in Babylon, 33and
changed his prison garments.
Jehoiachin ate bread before him
continually all the days of his life: 34and
for his allowance, there was a continual
allowance given him by the king of
Babylon, every day a portion until the
day of his death, all the days of his life.

LAMENTATIONS
(ΘPHNOI)

1

It came to pass, after Israel was taken captive and Jerusalem made desolate, that Jeremias sat weeping and lamented with this lamentation over Jerusalem and said:

1:1 ALEPH. How does the city that was filled with people sit solitary! she has become as a widow: she that was magnified among the nations and princess among the provinces, has become tributary.

2 BETH. She weeps sore in the night and her tears are on her cheeks; and there is none of all her lovers to comfort her: all that were her friends have dealt deceitfully with her, they have become her enemies.

3 GIMEL. Judea is gone into captivity because of her affliction and because of the abundance of her servitude: she dwells among the nations, she has not found rest: all her pursuers have overtaken her between her oppressors.

4 DALETH. The ways of Zion mourn, because there are none that come to the feast: all her gates are ruined: her priests groan, her virgins are led captive and she is in bitterness in herself.

5 HE. Her oppressors have become the head and her enemies have prospered; for the Lord has afflicted her because of the multitude of her sins: her young children have gone into captivity before the face of the oppressor.

6 VAU. All her beauty has been taken away from the daughter of Zion: her princes were as rams finding no pasture and have gone away in weakness before the face of the pursuer.

7 ZAIN. Jerusalem remembered the days of her affliction and her rejection; she thought on all her desirable things which were from the days of old when her people fell into the hands of the oppressor and there was none to help her: when her enemies saw it they laughed at her habitation.

8 HETH. Jerusalem has sinned a great sin; therefore has she come into tribulation, all that used to honor her have afflicted her, for they have seen her shame: yes, she herself groaned and turned backward.

9 TETH. Her uncleanness is before her feet; she remembered not her last end; she has lowered her boasting tone, there is none to comfort her. Behold, O Lord, my affliction: for the enemy has magnified himself.

10 JOD. The oppressor has stretched out his hand on all her desirable things: for she has seen the Gentiles entering into her sanctuary, concerning whom you did command that they should not enter into your congregation.

11 CHAPH. All her people groan, seeking bread: they have given their desirable things for meat, to restore their soul: behold, Lord and look; for she has become dishonored.

12 LAMED. All you that pass by the way, turn and see if there is sorrow like to my sorrow, which has happened to me. The Lord who spoke by me has afflicted me in the day of his fierce anger.

13 MEM. He has sent fire from his lofty habitation, he has brought it into my bones: he has spread a net for my feet, he has turned me back: he has made me desolate and mourning all the day.

14 NUN. He has watched over my sins, they are twined about my hands, they have come up on my neck: my strength has failed; for the Lord has laid pains on my hands, I shall not be able to stand.

15 SAMECH. The Lord has cut off all my strong men from the midst of me: he has summoned against me a time for crushing my choice men: the Lord has trodden a wine-press for the virgin daughter of Juda: for these things I weep.

16 AIN. my eye has poured out water, because he that should comfort me, that should restore my soul, has been removed far from me: my sons have been destroyed, because the enemy has prevailed.

17 PHE. Zion has spread out her hand and there is none to comfort her: the Lord has commanded concerning Jacob, his oppressors are around him: Jerusalem has become among them as a removed woman.

18 TSADE. The Lord is righteous; for I have provoked his mouth: hear, I pray you, all people and behold my grief: my virgins and my young men have gone into captivity.

19 KOPH. I called my lovers, but they deceived me: my priests and my elders failed in the city; for they sought meat that they might restore their souls and found it not.

20 RHECHS. Behold, O Lord; for I am afflicted: my belly is troubled and my heart is turned within me; for I have been grievously rebellious: abroad the sword has bereaved me, even as death at home.

21 CHSEN. Hear, I pray you, for I groan: there is none to comfort me: all my enemies have heard of my afflictions and rejoice because you have done it: you have brought on the day, you have called the time: they have become like me.

22 THAU. Let all their wickedness come before your face; and strip them, as they have made a gleaning for all my sins: for my groans are many and my heart is grieved.

2

2:1 ALEPH. How has the Lord darkened in his wrath the daughter of Zion! he has cast down the glory of Israel from heaven to earth and has not remembered his footstool.

2 BETH. In the day of his wrath the Lord has overwhelmed her as in the sea and not spared: he has brought down in his fury all the beautiful things of Jacob; he has brought down to the ground the strong-holds of the daughter of Juda; he has profaned her kings and her princes.

3 GIMEL. He has broken in his fierce anger all the horn of Israel: he has turned back his right hand from the face of the enemy and has kindled a flame in Jacob as a fire and it has devoured all things round about.

4 DALETH. He has bent his bow as an opposing enemy: he has strengthened his right hand as an adversary and has destroyed all the desirable things of my eyes in the tabernacle of the daughter of Zion: he has poured forth his anger as fire.

5 HE. The Lord has become as an enemy: he has overwhelmed Israel as in the sea, he has overwhelmed her palaces: he has destroyed her strong-holds and has multiplied the afflicted and humbled ones to the daughter of Juda.

6 VAU. He has scattered his tabernacle as a vine, he has marred his feast: the Lord has forgotten the feast and the Sabbath which he appointed in Zion and in the fury of his wrath has vexed the king and priest and prince.

7 ZAIN. The Lord has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of the Lord as on a feast day.

8 HETH. He has turned to destroy the wall of the daughter of Zion: he has stretched out the measuring line, he has not turned back his hand from afflicting her: therefore the bulwark mourned and the wall was weakened with it.

9 TETH. Her gates are sunk into the ground: he has destroyed and

broken to pieces her bars and her king and her prince among the Gentiles: there is no law, No, her prophets have seen no vision from the Lord.

10 JOD. The elders of the daughter of Zion have sat upon the ground, they have kept silence: they have cast up dust upon their heads; they have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

11 CHAPH. my eyes have failed with tears, my heart is troubled, my glory is cast down to the ground, for the destruction of the daughter of my people; while the infant and suckling swoon in the streets of the city.

12 LAMED. They said to their mothers, Where is corn and wine? While they fainted like wounded men in the streets of the city, while their souls were poured out into their mother's bosom.

13 MEM. What shall I testify to you, or what shall I compare to you, O daughter of Jerusalem? Who shall save and comfort you, O virgin daughter of Zion? For the cup of your destruction is enlarged: who shall heal you?

14 NUN. your prophets have seen for you vanities and folly: and they have not discovered your iniquity, to turn back your captivity; but they have seen for you vain burdens and worthless visions.

15 SAMECH. All that go by the way have clapped their hands at you; they have hissed and shaken their head at the daughter of Jerusalem. Is this the city, they say, the crown of joy of all the earth?

16 AIN. All your enemies have opened their mouth against you: they have hissed and gnashed their teeth and said: We have swallowed her up: moreover this is the day which we looked for; we have found it, we have seen it.

17 PHE. The Lord has done that which he purposed; he has accomplished his word, even the things which he commanded from the ancient days: he has thrown down and has not spared: He has caused the enemy to rejoice over you, he has exalted the horn of him that afflicted you.

18 TSADE. Their heart cried to the Lord, you walls of Zion, pour down tears like torrents day and night: give yourself no rest; let not the apple of your eyes cease.

19 KOPH. Arise, rejoice in the night at the beginning of your watch: pour out your heart as water before the face of the Lord lift up your hands to him for the life of your infants, who faint for hunger at the top of all the streets.

20 RHECHS. Behold, O Lord and see for whom you have gathered thus. Shall the women eat the fruit of their womb? The cook has made a gathering: shall the infants sucking at the breasts be slain? Will you kill the priest and prophet in the sanctuary of the Lord?

21 CHSEN. The child and old man have lain down in the street: my virgins and my young men have gone into captivity: you have slain them with the sword and with famine; in the day of your wrath you have mangled them, you have not spared.

22 THAU. He has called my sojourners around to a solemn day and there was not in the day of the wrath of the Lord any one that escaped or was left; whereas I have strengthened and multiplied all my enemies.

3

3:1 ALEPH. I am the man that sees poverty, through the rod of his wrath upon me. 2 He has taken me and led me away into darkness and not into light. 3 No, against me has he turned his hand all the day. 4 He has made old my flesh and my skin; he has broken my bones.

5 BETH. He has built against me and surrounded my head and brought labor upon me. 6 He has set me in dark places, as those who have long been dead. 7 He has builded against me and I

cannot come forth: he has made my brazen chain heavy.

8 GIMEL. yes, though I cry and shout, he shuts out my prayer.

9 DALETH. He has built up my ways, he has hedged my paths; 10 he has troubled me, as a she-bear lying in wait: he is to me as a lion in secret places. 11 He pursued me after I departed and brought me to a stand: he has utterly ruined me.

12 HE. He has bent his bow and set me as a mark for the arrow. 13 He has caused the arrows of his quiver to enter into my reins. 14 I became a laughing-stock to all my people; and their song all the day.

15 VAU. He has filled me with bitterness, he has drenched me with gall. 16 He has dashed out my teeth with gravel, he has fed me with ashes. 17 He has also removed my soul from peace: I forgot prosperity. 18 Therefore my success has perished and my hope from the Lord.

19 ZAIN. I remembered because of my poverty and because of persecution my bitterness and gall shall be remembered; 20 and my soul shall meditate with me. 21 This will I lay up in my heart, therefore I will endure.

22 HETH. It is the mercies of the Lord, that he has not failed me, because his compassions are not exhausted. Pity us, O Lord, early every month: for we are not brought to an end, because his compassions are not exhausted. 23 They are new every morning: great is your faithfulness. 24 The Lord is my portion, says my soul; therefore will I wait for him.

25 TETH. The Lord is good to those who wait for him: the soul which shall seek him 26 is good and shall wait for and quietly expect salvation of the Lord.

27 TETH. It is good for a man when he bears a yoke in his youth. 28 He will sit alone and be silent, because he has borne it upon him.

29 30 JOD. He will give his cheek to him that strikes him: he will be filled full with reproaches. 31 For the Lord will not reject for ever.

32 CHAPH. For he that has brought down will pity and that according to the abundance of his mercy. 33 He has not answered in anger from his heart, though he has brought low the children of a man.

34 LAMED. To bring down under his feet all the prisoners of the earth, 35 to turn aside the judgment of a man before the face of the Most High, 36 to condemn a man unjustly in his judgment, the Lord has not given commandment. 37 Who has thus spoken and it has come to pass? The Lord has not commanded it. 38 Out of the mouth of the Most High there shall not come forth evil and good.

39 MEM. Why should a living man complain, a man concerning his sin?

40 NUN. Our way has been searched out and examined and we will turn to the Lord. 41 Let us lift up our hearts with our hand to the lofty One in heaven. 42 We have sinned, we have transgressed; and you have not pardoned.

43 SAMECH. You have visited us in wrath and driven us away: you have slain, you have not pitied. 44 You have veiled yourself with a cloud because of prayer, that I might be blind, 45 and be cast off. AIN. You have set us alone in the midst of the nations. 46 All our enemies have opened their mouth against us. 47 Fear and wrath have come upon us, suspense and destruction. 48 My eye shall pour down torrents of water, for the destruction of the daughter of my people.

49 PHE. my eye is drowned with tears and I will not be silent, so that there shall be no rest, 50 until the Lord look down and behold from heaven. 51 My eye shall prey upon my soul, because of all the daughters of the city.

52 TSADE. The fowlers chased me as a sparrow, all my enemies destroyed my life in a pit without cause, 53 and laid a stone upon me. 54 Water flowed over my head: I said: I am cut off.

55 KOPH. I called upon your name, O Lord, out of the lowest dungeon. 56 You heard my voice: close not your ears to my supplication. 57 You drew near to my help: in the day by which I called upon you you said to me, Fear not.

58 RECHS. O Lord, you have pleaded the causes of my soul; you have redeemed my life. 59 You have seen, O Lord, my troubles: you have judged my cause. 60 You have seen all their vengeance, you have looked on all their devices against me.

61 CHSEN. You have heard their reproach and all their devices against me; 62 the lips of those who rose up against me and their plots against me all the day; 63 their sitting down and their rising up: look you upon their eyes. 64 You will render them a recompense, O Lord, according to the works of their hands.

65 THAU. You will give them as a covering, the grief of my heart. 66 You will persecute them in anger and will consume them from under the heaven, O Lord.

4

4:1 ALEPH. How will the gold be tarnished and the fine silver changed! the sacred stones have been poured forth at the top of all the streets.

2 BETH. The precious sons of Zion, who were equalled in value with gold, how are they counted as earthen vessels, the works of the hands of the potter!

3 GIMEL. No, serpents have drawn out the breasts, they give suck to their young, the daughters of my people are incurably cruel, as an ostrich in a desert.

4 DALETH. The tongue of the sucking child cleaves to the roof of its mouth for thirst: the little children ask for bread and there is none to break it to them.

5 HE. Those who feed on dainties are desolate in the streets: those who used to be nursed in scarlet have clothed themselves with dung.

6 VAU. The iniquity of the daughter of my people has been increased beyond the iniquities of Sodoma, the city that was overthrown very suddenly and none labored against her with their hands.

7 ZAIN. Her Nazarites were made purer than snow, they were whiter than milk, they were purified as with fire, their polishing was superior to sapphire stone.

8 HETH. Their countenance has become blacker than smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they have become as a stick.

9 TETH. The slain with the sword were better than those who were slain with hunger: they have departed, pierced through from want of the fruits of the field.

10 JOD. The hands of tender-hearted women have weakened their own children: they became meat for them in the destruction of the daughter of my people.

11 CHAPH. The Lord has accomplished his wrath; he has poured out fierce anger and has kindled a fire in Zion and it has devoured her foundations.

12 LAMED. The kings of the earth, even all that dwell in the world, believed not that an enemy and oppressor would enter through the gates of Jerusalem.

13 MEM. For the sins of her prophets and iniquities of her priests, who shed righteous blood in the midst of her,

14 NUN. her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment with it.

15 SAMECH. Depart you from the unclean ones: call you them: depart, depart, touch them not: for they are on fire, yes, they stagger: do you say

among the nations, They shall no more sojourn there.

16 AIN. The presence of the Lords was their portion; but he will not again look upon them: they regarded not the person of the priests, they pitied not the prophets.

17 PHE. While we yet lived our eyes failed, while we looked in vain for our help. TSADE. We looked to a nation that do you think not save. 18 We have hunted for our little ones, that they should not walk in our streets. KOPH. Our time has drawn nigh, our days are fulfilled, our time has come. 19 Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.

20 RECHS. The spirit of our countenance, the Lord's Christ,[1] as taken in their destructive snares, of whom we said: In his shadow we shall live among the Gentiles.

21 CHSEN. Rejoice and be glad, O daughter of Idumea, that dwell in the land: yet the cup of the Lord shall pass through to you: you shall be drunk and pour forth.

22 THAU. O daughter of Zion, your iniquity has come to an end; he shall no more carry you captive: he has visited your iniquities, O daughter of Edom; he has discovered your sins.

5

5:1 Remember, O Lord, what has happened to us: behold and look on our reproach.

2 Our inheritance has been turned away to aliens, our houses to strangers: 3 we have become orphans, we have no father, our mothers are as widows. 4 We have drunk our water for money; our wood is sold to us for a burden on our neck: 5 we have been persecuted, we have labored, we have had no rest.

6 Egypt gave the hand to us, Assur to their own satisfaction. 7 Our fathers sinned and are not: we have borne their iniquities. 8 Servants have ruled over us: there is none to ransom us out of their hand. 9 We shall bring in our bread with danger of our lives, because of the sword of the wilderness. 10 Our skin is blackened like an oven; they are convulsed, because of the storms of famine. 11 They humbled the women in Zion, the virgins in the cities of Juda. 12 Princes were hanged up by their hands: the elders were not honored. 13 The chosen men lifted up the voice in weeping and the youths fainted under the wood. 14 The elders ceased from the gate, the chosen men ceased from their music. 15 The joy of our heart has ceased; our dance is turned into mourning. 16 The crown has fallen from our head: yes, woe to us! for we have sinned.

17 For this has grief come; our heart is sorrowful: for this our eyes are darkened. 18 Over the mountain of Zion, because it is made desolate, foxes have walked in it.

19 But you, O Lord, shall dwell for ever; your throne shall endure to generation and generation. 20 Why then will you utterly forget us and abandon us a long time? 21 Turn us, O Lord, to you and we shall be turned; and renew our days as before. 22 For you have indeed rejected us; you have been very wroth against us.

[1] Brenton has "The breath of our nostrils, our anointed Lord"

BARUCH
(ΒΑΡΟΥΞ)

1

1:1 These are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon, 2 In the fifth year and in the seventh day of the month, what time as the Chaldeans took Jerusalem and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda and in the ears of all the people that came to hear the book, 4 And in the hearing of the nobles and of the king's sons and in the hearing of the elders and of all the people, from the lowest to the highest, even of all those who dwelt at Babylon by the river Sud. 5 After this, they wept, fasted and prayed before the Lord.

6 They made also a collection of money according to every man's power: 7 They sent it to Jerusalem to Joachim the high priest, the son of Chelcias, son of Salom and to the priests and to all the people which were found with him at Jerusalem, 8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made, 9 After that Nabuchodonosor king of Babylon had carried away Jechonias and the princes and the captives and the mighty men and the people of the land, from Jerusalem and brought them to Babylon.

10 They said: Behold, we have sent you money to buy you burnt offerings and sin offerings and incense and prepare you manna and offer upon the altar of the Lord our God; 11 And pray for the life of Nabuchodonosor king of Babylon and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: 12 The Lord will give us strength and lighten our eyes and we shall live under the shadow of Nabuchodonosor king of Babylon and under the shadow of Balthasar his son and we shall serve them many days and find favor in their sight.

13 Pray for us also to the Lord our God, for we have sinned against the Lord our God; and to this day the fury of the Lord and his wrath is not turned from us. 14 You shall read this book which we have sent to you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 You shall say, To the Lord our God belongs righteousness, but to us the confusion of faces, as it has come to pass this day, to them of Juda and to the inhabitants of Jerusalem, 16 And to our kings and to our princes and to our priests and to our prophets and to our fathers: 17 For we have sinned before the Lord, 18 And disobeyed him and have not listened to the voice of the Lord our God, to walk in the commandments that he gave us openly: 19 Since the day that the Lord brought our forefathers out of the land of Egypt, to this present day, we have been disobedient to the Lord our God and we have been negligent in not hearing his voice.

20 Why then the evils cleaved to us and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that flows with milk and honey, like as it is to see this day. 21 Nevertheless we have not listened to the voice of the Lord our God, according to all the words of the prophets, whom he sent to us: 22 But every man followed the imagination of his own wicked heart, to serve strange gods and to do evil in the sight of the Lord our God.

2

2:1 Therefore the Lord has made good his word, which he pronounced against us and against our judges that judged Israel and against our kings and against our princes and against the men of Israel and Juda, 2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses; 3 That a man should eat the flesh of his own son and the flesh of his own daughter. 4 Moreover, he has delivered them to be in subjection to all the kingdoms that are around us, to be as a reproach and desolation among all the people round about, where the Lord has scattered them.

5 Thus we were cast down and not exalted, because we have sinned against the Lord our God and have not been obedient to his voice.

6 To the Lord our God belongs righteousness: but to us and to our fathers open shame, as appears this day. 7 For all these plagues have come upon us, which the Lord has pronounced against us 8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. 9 Why then the Lord watched over us for evil and the Lord has brought it upon us: for the Lord is righteous in all his works which he has commanded us. 10 Yet we have not listened to his voice, to walk in the commandments of the Lord, that he has set before us.

11 And now, O Lord God of Israel, that have brought your people out of the land of Egypt with a mighty hand and high arm and with signs and with wonders and with great power and have obtained yourself a name, as appears this day: 12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all your ordinances.

13 Let your wrath turn from us: for we are but a few left among the heathen, where you have scattered us.

14 Hear our prayers, O Lord and our petitions and deliver us for your own sake and give us favor in the sight of them which have led us away: 15 That all the earth may know that you are the Lord our God, because Israel and his posterity is called by your name.

16 O Lord, look down from your holy house and consider us: bow down your ear, O Lord, to hear us.

17 Open your eyes and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give to the Lord neither praise nor righteousness: 18 But the soul that is greatly vexed, which goes stooping and feeble and the eyes that fail and the hungry soul, will give you praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before you, O Lord our God, for the righteousness of our fathers and of our kings. 20 For you have sent out your wrath and indignation upon us, as you have spoken by your servants the prophets, saying:

21 Thus says the Lord, Bow down your shoulders to serve the king of Babylon: so shall you remain in the land that I gave to your fathers. 22 But if you will not hear the voice of the Lord, to serve the king of Babylon, 23 I will cause to cease out of the cites of Judah and from without Jerusalem, the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride: and the whole land shall be desolate of inhabitants. 24 But we would not hearken to your voice, to serve the king of Babylon: therefore have you made good the words that you spoke by your servants the prophets, namely, that the bones of our kings and the bones of our fathers, should be taken out of their place.

25 And, Behold, they are cast out to the heat of the day and to the frost of the night and they died in great miseries by famine, by sword and by pestilence. 26 The house which is called by your name have you laid waste, as it

is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, you have dealt with us after all your goodness and according to all that great mercy of yours, 28 As you spoke by your servant Moses in the day when you did command him to write the law before the children of Israel, saying:

29 If you will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves. 31 And shall know that I am the Lord their God: for I will give them a heart and ears to hear: 32 They shall praise me in the land of their captivity and think upon my name, 33 And return from their stiff neck and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 I will bring them again into the land which I promised with an oath to their fathers, Abra'am, Isaac and Jacob and they shall be lords of it: and I will increase them and they shall not be diminished. 35 I will make an everlasting covenant with them to be their God and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

3

3:1 O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, cries to you. 2 Hear, O Lord and have mercy; ar you are merciful: and have pity upon us, because we have sinned before you. 3 For you endure for ever and we perish utterly.

4 O Lord Almighty, you God of Israel, hear now the prayers of the dead Israelites and of their children, which have sinned before you and not listened to the voice of you their God: for the which cause these plagues cleave to us. 5 Remember not the iniquities of our forefathers: but think upon your power and your name now at this time. 6 For you are the Lord our God and you, O Lord, will we praise.

7 And for this cause you have put your fear in our hearts, to the intent that we should call upon your name and praise you in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before you.

8 Behold, we are yet this day in our captivity, where you have scattered us, for a reproach and a curse and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom. 10 How happens it Israel, that you are in your enemies' land, that you are waxen old in a strange country, that you are defiled with the dead, 11 That you are counted with those who go down into the grave? 12 You have forsaken the fountain of wisdom. 13 If you have walked in the way of God, you should have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that you may know also where is length of days and life, where is the light of the eyes and peace. 15 Who has found out her place? Or who has come into her treasures?

16 Where are the princes of the heathen become and such as ruled the beasts upon the earth; 17 Those who had their pastime with the fowls of the air and those who hoarded up silver and gold, by which men trust and made no end of their getting? 18 For those who accomplished in silver and were so careful and whose works are unsearchable, 19 They are vanished and gone down to the grave and others have come up in their steads.

20 Young men have seen light and dwelt upon the earth: but the way of knowledge have they not known, 21

Nor have they understood its paths, nor laid hold of it: their children were far off from that way. 22 It has not been heard of in C'anaan, neither has it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, how great is the house of God! and how large is the place of his possession! 25 Great and has none end; high and unmeasurable. 26 There were the giants famous from the beginning, that were of so great stature and so expert in war. 27 Those did not the Lord choose, neither gave he the way of knowledge to them: 28 But they were destroyed, because they had no wisdom and perished through their own foolishness.

29 Who has gone up into heaven and taken her and brought her down from the clouds? 30 Who has gone over the sea and found her and will bring her for pure gold? 31 No man knows her way, nor thinks of her path.

32 But he that knows all things knows her and has found her out with his understanding: he that prepared the earth unto ages of ages has filled it with fourfooted beasts: 33 He that sends forth light and it goes, calls it again and it obeys him with fear. 34 The stars shined in their watches and rejoiced: when he calls them, they say, Here we be; and so with cheerfullness they showed light to him that made them.

35 This is our God and there shall none other be accounted of in comparison of him 36 He has found out all the way of knowledge and has given it to Jacob his servant and to Israel his beloved. 37 Afterward did he show himself upon earth and conversed with men.

4

4:1 This is the book of the commandments of God and the law that endures for ever: all those who keep it shall come to life; but such as leave it shall die. 2 Turn you, O Jacob and take hold of it: walk in the presence of its light, so that you may be illumined. 3 Give not your honor to another, nor the things that are profitable to you to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known to us. 5 Be of good cheer, my people, the memorial of Israel. 6 You were sold to the nations, not for your destruction: but because you moved God to wrath, you were delivered to the enemies. 7 For you provoked him that made you by sacrificing to devils and not to God. 8 You have forgotten the everlasting God, that brought you up; and you have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said: Hearken, O you that dwell about Zion: God has brought upon me great mourning; 10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them. 11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God. 13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let those who dwell about Zion come and remember you the captivity of my sons and daughters, which the Everlasting has brought upon them. 15 For he has brought a nation upon them from far, a shameless nation and of a strange language, who neither reverenced old man, nor pitied child. 16 These have carried away the dear beloved children of the widow and left

her that was alone desolate without daughters. 17 But what can I help you? 18 For he that brought these plagues upon you will deliver you from the hands of your enemies. 19 Go your way, O my children, go your way: for I am left desolate. 20 I have put off the clothing of peace and put upon me the sackcloth of my prayer: I will cry to the Everlasting in my days.

21 Be of good cheer, O my children, cry to the Lord, He will deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy has come to me from the Holy One, because of the mercy which shall soon come to you from the Everlasting our Savior.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. 24 Like as now the neighbors of Zion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory and brightness of the Everlasting.

25 My children, suffer patiently the wrath that has come upon you from God: for your enemy has persecuted you; but shortly you shall see his destruction and shall tread upon his neck. 26 My delicate ones have gone rough ways and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children and cry to God: for you shall be remembered of him that brought these things upon you. 28 For as it was your mind to go astray from God: so, being returned, seek him ten times more. 29 For he that has brought these plagues upon you shall bring you everlasting joy with your salvation.

30 Take a good heart, O Jerusalem: for he that gave you that name will comfort you. 31 Miserable are those who afflicted you and rejoiced at your fall. 32 Miserable are the cities which your children served: miserable is she that received your sons. 33 For as she rejoiced at your ruin and was glad of your fall: so shall she be grieved for her own desolation. 34 For I will take away the rejoicing of her great multitude and her pride shall be turned into mourning. 35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about you toward the east and behold the joy that comes to you from God. 37 Behold, your sons come, whom you sent away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

5

5:1 Put off, O Jerusalem, the garment of mourning and affliction and put on the comeliness of the glory that comes from God for ever.

2 Cast about you a double garment of the righteousness which comes from God; and set a diadem on your head of the glory of the Everlasting. 3 For God will show your brightness to every country under heaven. 4 For your name shall be called of God for ever The peace of righteousness and The glory of God's worship.

5 Arise, O Jerusalem and stand on high and look about toward the east and behold your children gathered from the west to the east by the word of the Holy One, rejoicing in the remembrance of God. 6 For they departed from you on foot and were led away of their enemies: but God brings them to you exalted with glory, as children of the kingdom.

7 For God has appointed that every high hill and banks of long continuance, should be cast down and valleys filled up, to make even the ground, that Israel may go safely in the glory of God, 8 Moreover, even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. 9 For God shall lead Israel with joy in the light of his

glory with the mercy and righteousness that comes from him.

6

6:1 A copy of an epistle, which Jeremy sent to them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

2 Because of the sins which you have committed before God, you shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. 3 So when you be come to Babylon, you shall remain there many years and for a long season, namely, seven generations: and after that I will bring you away peaceably there.

4 Now, shall you see in Babylon gods of silver and of gold and of wood, borne upon shoulders, which cause the nations to fear. 5 Beware therefore that you in no way be like to strangers, neither be and of them when you see the multitude before them and behind them, worshiping them. 6 But do you say in your hearts, O Lord, we must worship you. 7 For my angel is with you and I myself caring for your souls.

8 As for their tongue, it is polished by the workman and they themselves are gilded and laid over with silver; yet are they but false and cannot speak. 9 And taking gold, as it were for a virgin that loves to go gay, they make crowns for the heads of their gods. 10 Sometimes also the priests convey from their gods gold and silver and bestow it upon themselves. 11 Yes, they will give it to the common harlots and deck them as men with garments, being gods of silver and gods of gold and wood.

12 Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment. 13 They wipe their faces because of the dust of the temple when there is much upon them. 14 He that cannot put to death one that offends him holds a sceptre, as though he were a judge of the country. 15 He has also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves. 16 Hence they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man uses is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of those who come in. 18 And as the doors are made sure on every side upon him that offends the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks and bars, for fear that their gods be spoiled with robbers.

19 They light them candles, yes, more than for themselves, and yet they cannot see one. 20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not. 21 Their faces are blacked through the smoke that comes out of the temple. 22 Upon their bodies and heads sit bats, swallows and birds and the cats also. 23 By this you may know that they are no gods: therefore fear them not.

24 In spite of this, the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it. 25 The things by which there is no breath are bought for a Most High price. 26 They are borne upon shoulders, having no feet by which means they declare to men that they be nothing worth.

27 Those who also serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as to dead men.

28 As for the things that are sacrificed to them, their priests sell and abuse; in like manner their wives lay up part of it in salt; but to the poor and

impotent they give nothing of it. 29 Menstruous women and women in childbed eat their sacrifices: by these things you may know that they are no gods: fear them not. 30 For how can they be called gods? Because women set meat before the gods of silver, gold and wood. 31 The priests sit in their temples, having their clothes rent and their heads and beards shaven and nothing upon their heads. 32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments and clothe their wives and children. 34 Whether it be evil that one does to them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. 35 In like manner, they can neither give riches nor money: though a man make a vow to them and keep it not, they will not require it. 36 They can save no man from death, neither deliver the weak from the mighty. 37 They cannot restore a blind man to his sight, nor help any man in his distress. 38 They can show no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: those who worship them shall be confounded.

40 How should a man then think and say that they are gods when even the Chaldeans themselves dishonor them? 41 Who if they shall see one speechless that cannot speak, they bring him and entreat Bel that he may speak, as though he were able to understand. 42 Yet they cannot understand this themselves and leave them: for they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passes by, lie with him, she reproachs her fellow, that she was not thought as worthy as herself, nor her cord broken. 44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. 46 They themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to those who come after. 48 For when there comes any war or plague upon them, the priests consult with themselves, where they may be hidden with them. 49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague? 50 For seeing they be but of wood and overlaid with silver and gold, it shall be known hereafter that they are false: 51 It shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands and that there is no work of God in them.

52 Who then may not know that they are no gods? 53 For neither can they set up a king in the land, nor give rain to men. 54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 After this, when fire falls upon the house of gods of wood, or laid over with gold or silver, their priests will flee away and escape; but they themselves shall be burned asunder like beams. 56 Moreover, they cannot withstand any king or enemies: how can it then be thought or said that they be gods? 57 Neither are those gods of wood and laid over with silver or gold, able to escape either from thieves or robbers. 58 Whose gold and silver and garments by which they are clothed, those who are strong take and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that shows his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods; or to be a door in a house, to keep

such things in it, than such false gods, or a pillar of wood in a palace, than such false gods.

60 For sun, moon and stars, being bright and sent to do their offices, are obedient. 61 In like manner the lightning when it breaks forth is easy to be seen; and after the same manner the wind blows in every country. 62 When God commands the clouds to go over the whole world, they do as they are bidden. 63 The fire sent from above to consume hills and woods does as it is commanded: but these are like to them neither in show nor power.

64 Why then it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good to men. 65 Knowing therefore that they are no gods, fear them not,

66 For they can neither curse nor bless kings: 67 Neither can they show signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon. 68 The beasts are better than they: for they can get under a cover and help themselves. 69 It is then by no means manifest to us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keeps nothing: so are their gods of wood and laid over with silver and gold. 71 And likewise their gods of wood and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sits upon; as also to a dead body, that is east into the dark. 72 You shall know them to be no gods by the bright purple that rots upon them: and they themselves afterward shall be eaten and shall be a reproach in the country.

73 Better therefore is the just man that has none idols: for he shall be far from reproach.

EZEKIEL
(ΙΕΣΕΚΙΗΛ)

1

1:1 Now, it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, that I was in the midst of the captivity by the river of Chobar; and the heavens were opened and I saw visions of God. 2 On the fifth day of the month; this was the fifth year of the captivity of king Joakim. 3 The word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the hand of the Lord was upon me.

4 I looked, and, behold, a sweeping wind came from the north and a great cloud on it and there was brightness around it and gleaming fire and in the midst of it as it were the appearance of amber in the midst of the fire and brightness in it.

5 And in the midst as it were the likeness of four living creatures. And this was their appearance; the likeness of a man was upon them. 6 And each one had four faces and each one had four wings. 7 And their legs were straight; and their feet were winged and there were sparks, like gleaming brass and their wings were light. 8 The hand of a man was under their wings on their four sides. 9 The faces of them four turned not when they went; they went everyone straight forward. 10 The likeness of their faces was the face of a man and the face of a lion on the right of the four; and the face of a calf on the left of the four; and the face of an eagle to the four. 11 The four had their wings spread out above; each one had two joined to one another and two covered their bodies. 12 And each one went straight forward: wherever the spirit was going they went and turned not back.

13 And in the midst of the living creatures there was an appearance as of burning coals of fire, as an appearance of lamps turning among the living creatures; and the brightness of fire and out of the fire came forth lightning. 14

15 I looked, and, behold, the four had each one wheel on the ground near the living creatures. 16 The appearance of the wheels was as the appearance of beryl: and the four had one likeness: and their work was as it were a wheel in a wheel. 17 They went on their four sides: they turned not as they went; 18 neither did their backs turn: and they were high: and I beheld them and the backs of them four were full of eyes round about.

19 When the living creatures went, the wheels went by them: and when the living creatures lifted themselves off the earth. the wheels were lifted off. 20 Wherever the cloud happened to be, there was the spirit ready to go: the wheels went and were lifted up with them; because the spirit of life was in the wheels. 21 When those went, the wheels went; and when those stood, the wheels stood; and when those lifted themselves off the earth, they were lifted off with them: for the spirit of life was in the wheels.

22 The likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above. 23 And their wings were spread out under the firmament, reaching one to the other; two wings to each, covering their bodies. 24 I heard the sound of their wings when they went, as the sound of much water: and when they stood, their wings were let down.

25 And Behold! a voice from above the firmament 26 that was over their head, there was as the appearance of a sapphire stone and the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above. 27 I saw as it were the resemblance of amber from the appearance of the loins and upwards and from the appearance of

the loins and under I saw an appearance of fire and its brightness all around. 28 As the appearance of the bow when it is in the cloud in days of rain, so was the form of brightness round about.

2

2:1 This was the appearance of the likeness of the glory of the Lord. I saw and fell upon my face and heard the voice of one speaking: He said to me: Son of man, stand upon your feet and I will speak to you. 2 The Spirit came upon me and took me up and raised me and set me on my feet: and I heard him speaking to me. 3 He said to me: Son of Man, I send you forth to the house of Israel, those who provoke me; who have provoked me, they and their fathers to this day. 4 You shall say to them, Thus says the Lord. 5 Whether then indeed they shall hear or fear. (for it is a provoking house,)yet they shall know that you are a prophet in the midst of them.

6 And you, son of man, fear them not, nor be dismayed at their face; (for they will madden and will rise up against you around and you dwell in the midst of scorpions): be not afraid of their words, nor be dismayed at their countenance, for it is a provoking house. 7 You shall speak my words to them, whether they will hear or fear: for it is a provoking house.

8 And you, son of man, hear him that speaks to you; be not you provoking, as the provoking house: open your mouth and eat what I give you. 9 I looked and behold, a hand stretched out to me and in it a volume of a book. 10 He unrolled it before me: and in it the front and the back were written upon: and there was written in it Lamentation and mournful song and woe.

3

3:1 He said to me: Son of Man, eat this volume and go and speak to the children of Israel. 2 So he opened my mouth and caused me to eat the volume.

And he said to me: Son of man, 3 your mouth shall eat and your belly shall be filled with this volume that is given to you. So I ate it; and it was in my mouth as sweet as honey.

4 He said to me: Son of man, go your way and go in to the house of Israel and speak my words to them. 5 For you are not sent to a people of hard speech, but to the house of Israel; 6 neither to many nations of other speech and other tongues, nor of harsh language, whose words you would not understand: although if I had sent you to such, they would have listened to you. 7 But the house of Israel will not be willing to hearken to you; for they will not hearken to me: for all the house of Israel are stubborn and hard-hearted. 8 And, behold, I have made your face strong against their faces and I will strengthen your power against their power. 9 It shall be continually stronger than a rock: be not afraid of them, neither be dismayed at their faces, because it is a provoking house.

10 He said to me: Son of man, receive into your heart all the words that I have spoken to you and hear them with your ears. 11 And go your way, go in to the captivity, to the children of your people and you shall speak to them and say to them, Thus says the Lord; whether they will hear, or whether they will abstain.

12 Then the Spirit took me up and I heard behind me the voice as of a great earthquake, saying: Blessed be the glory of the Lord from his place. 13 I perceived the sound of the wings of the living creatures clapping one to the other and the sound of the wheels was near them and the sound of the earthquake. 14 The Spirit lifted me and took me up and I went in the impulse of my spirit; and the hand of the Lord was mighty upon me.

15 Then I passed through the air and came into the captivity and went round to those who dwelt by the river

of Chobar who were there; and I sat there seven days, conversant in the midst of them.

16 And after the seven days the word of the Lord came to me, saying: Son of man, 17 I have made you a watchman to the house of Israel; and you shall hear a word of my mouth and shall threaten them from me. 18 When I say to the wicked, You shall surely die; and you have not warned him, to give warning to the wicked, to turn from his ways, that he should live; that wicked man shall die in his iniquity; but his blood will I require at your hand. 19 But if you warn the wicked, He turn not from his wickedness and from his way, that wicked man shall die in his iniquity and you shall deliver your soul.

20 When the righteous turns away from his righteousness and commits a trespass and I shall bring punishment before him, he shall die, because you did not warn him: he shall even die in his sins, because his righteousness shall not be remembered; but his blood will I require at your hand. 21 But if you warn the righteous not to sin, He sin not, the righteous shall surely live, because you have warned him; and you shall deliver your own soul.

22 The hand of the Lord came upon me; He said to me: Arise and go forth into the plain and there shall you be spoken to.

23 I arose and went forth to the plain: and, behold, the glory of the Lord stood there, according to the vision and according to the glory of the Lord, which I saw by the river of Chobar: and I fell on my face. 24 Then the Spirit came upon me and set me on my feet and spoke to me and said to me: Go in and shut yourself up in the midst of your house. 25 And you, son of man, behold, bonds are prepared for you and they shall bind you with them and you shall not come forth of the midst of them. 26 Also I will bind your tongue and you shall be speechless and shall not be to them a reprover: because it is a provoking house. 27 But when I speak to you, I will open your mouth and you shall say to them, Thus says the Lord, He that hears, let him hear; He that is disobedient, let him be disobedient: because it is a provoking house.

4

4:1 And you, son of man, take you a brick and you shall set it before your face and shall portray on it the city, even Jerusalem. 2 You shall besiege it and build works against it and throw up a mound around it and pitch camps against it and set up engines round about. 3 And take you to yourself an iron pan and you shall set it for an iron wall between you and the city: and you shall set your face against it and it shall be in a siege and you shall besiege it. This is a sign to the children of Israel.

4 You shall lie upon your left side and lay the iniquities of the house of Israel upon it, according to the number of the hundred and fifty days during which you shall lie upon it: and you shall bear their iniquities. 5 For I have appointed you their iniquities for a number of days, for a hundred and ninety days: so you shall bear the iniquities of the house of Israel. 6 You shall accomplish this and then shall lie on your right side and shall bear the iniquities of the house of Juda forty days: I have appointed you a day for a year.

7 So you shall set your face to the siege of Jerusalem and shall strengthen your arm and shall prophesy against it. 8 And, behold, I have prepared bonds for you, land you may not turn from your one side to the other, until the days of your siege shall be accomplished.

9 Take you also to you wheat and barley and beans and lentils and millet and bread-corn; and you shall cast them into one earthen vessel and shall make them into loaves for yourself; and you shall eat them a hundred and ninety days, according to the number of the days during which you sleep on your side. 10 You shall eat your food

by weight, twenty shekels a day: from time to time shall you eat them. 11 You shall drink water by measure, even from time to time you shall drink the sixth part of a hin. 12 You shall eat them as a barley cake: you shall bake them before their eyes in man's dung.

13 You shall say, Thus says the Lord God of Israel; Thus shall the children of Israel eat unclean things among the Gentiles. 14 Then I said: Not so, Lord God of Israel: surely my soul has not been defiled with uncleanness; nor have I eaten, that which died of itself or was torn of beasts from my birth until now; neither has any corrupt flesh entered into my mouth.

15 He said to me: Behold, I have given you dung of oxen instead of man's dung and you shall prepare your loaves upon it.

16 He said to me: Son of man, behold, I break the support of bread in Jerusalem: and they shall eat bread by weight and in want; and shall drink water by measure and in a state of ruin: 17 that they may want bread and water; and a man and his brother shall be brought to ruin and they shall pine away in their iniquities.

5

5:1 And you, son of man, take you a sword sharper than a barber's razor; you shall procure it for yourself and shall bring it upon your head and upon your beard: and you shall take a pair of scales and shall separate the hair. 2 A fourth part you shall burn in the fire in the midst of the city, at the fulfillment of the days of the siege: and you shall take a fourth part and burn it up in the midst of it: and a fourth part you shall cut with a sword around it: and a fourth part you shall scatter to the wind; and I will draw out a sword after them.

3 You shall take for there a few in number and shall wrap them in the fold of your garment. 4 You shall take of these again and cast them into the midst of the fire and burn them up with fire: there shall come forth fire; and you shall say to the whole house of Israel,

5 Thus says the Lord; This is Jerusalem: I have set her and the countries around her in the midst of the nations. 6 You shall declare my ordinances to the lawless one from out of the nations; and my statutes to the sinful one of the countries around her: because they have rejected my ordinances and have not walked in my statutes.

7 Therefore thus says the Lord, Because your occasion for sin has been taken from the nations around you and you have not walked in my statutes, nor kept my ordinances, No, you have not even done according to the ordinances of the nations around you; therefore thus says the Lord; 8 Behold, I am against you and I will execute judgment in the midst of you in the sight of the nations. 9 I will do in you things which I have not done and the like of which I will not do again, for all your abominations. 10 Therefore the fathers shall eat their children in the midst of you and children shall eat their fathers; and I will execute judgments in you and I will scatter all that are left of you to every wind.

11 Therefore, as I live, says the Lord; surely, because you have defiled my holy things with all your abominations, I also will reject you; my eye shall not spare, land I will have no mercy. 12 A fourth part of you shall be cut off by pestilence and a fourth part of you shall be consumed in the midst of you with famine: and as for another fourth part of you, I will scatter them to every wind; and a fourth part of you shall fall by sword around you and I will draw out a sword after them.

13 And my wrath and my anger shall be accomplished upon them: and you shall know that I the Lord have spoken in my jealousy when I have accomplished my anger upon them.

14 I will make you desolate and your daughters around you, in the sight of every one that passes through.

15 You shall be mourned over and miserable among the nations around you when I have executed judgments in you in the vengeance of my wrath. I the Lord have spoken. 16 When I have sent against them shafts of famine, then they shall be consumed and I will break the strength of your bread. 17 So I will send forth against you famine and evil beasts and I will take vengeance upon you; and pestilence and blood shall pass through upon you; and I will bring a sword upon you round about. I the Lord have spoken.

6

6:1 The word of the Lord came to me, saying: 2 Son of man, set your face against the mountains of Israel and prophesy against them; 3 and you shall say,

Ye mountains of Israel, hear the word of the Lord; thus says the Lord to the mountains and to the hills and to the valleys and to the forests; Behold, I bring a sword upon you and your high places shall be utterly destroyed. 4 And your altars shall be broken to pieces and your consecrated plats; and I will cast down your slain men before your idols. 5 I will scatter your bones around your altars, 6 and in all your habitations: the cities shall be made desolate and the high places utterly laid waste; that your altars may be destroyed and your idols be broken to pieces and your consecrated plats be abolished. 7 And slain men shall fall in the midst of you and you shall know that I am the Lord.

8 When there are some of you escaping from the sword among the Gentiles and when you are scattered in the countries; 9 then they of you that escape among the nations where they were carried captive shall remember me; (I have sworn an oath against their heart that goes a-whoring from me and their eyes that go a-whoring after their practices;)and they shall mourn over themselves for all their abominations. 10 They shall know that I the Lord have spoken.

11 Thus says the Lord; Clap with your hand and stamp with your foot and say, Aha, aha! for all the abominations of the house of Israel: they shall fall by the sword and by pestilence and by famine. 12 He that is near shall fall by the sword; He that is far off shall die by the pestilence; He that is in the siege shall be consumed with famine: and I will accomplish my anger upon them.

13 Then you shall know that I am the Lord when your slain are in the midst of your idols around your altars, on every high hill and under every shady tree, where they offered a sweet savor to all their idols. 14 I will stretch out my hand against them and I will make the land desolate and ruined from the wilderness of Deblatha, in all their habitations: and you shall know that I am the Lord.

7

7:1 Moreover, the word of the Lord came to me, saying: Also, you, son of man, say, 2 Thus says the Lord;

An end has come to the land of Israel, the end has come on the four corners of the land. 3 The end has come on you, 7 the inhabitant of the land: the time has come, the day has drawn nigh, not with tumult, nor with pangs. 8 Now, I will pour out my anger upon you near at hand and I will accomplish my wrath on you: and I will judge you for your ways and recompense upon you all your abominations. 9 My eye shall not spare, nor will I have any mercy: for I will recompense your ways upon you and your abominations shall be in the midst of you; and you shall know that I am the Lord that strike you. 7 Now, the end has come to you and I will send judgment upon you: and I will take vengeance on your ways and will recompense all your abominations upon you. 4 My eye shall not spare, nor will I have any mercy: for I will recompense your way upon you and

your abominations shall be in the midst of you; and you shall know that I am the Lord.

5 For thus says the Lord; Behold, the end has come.

10 Behold, the day of the Lord! although the rod has blossomed, 11 pride has sprung up and will break the staff of the wicked one and that not with tumult, nor with haste. 12 The time has come, behold the day: let not the buyer rejoice, Let not the seller mourn. 13 For the buyer shall never again return to the seller, neither shall a man cleave with the eye of hope to his life. 14 Sound you the trumpet and pass sentence on all together. 15 There shall be war with the sword without and famine and pestilence within: he that is in the field shall die by the sword; and famine and pestilence shall destroy those who are in the city.

16 But those who escape of them shall be delivered and shall be upon the mountains: and I will kill all the rest, every one for his iniquities. 17 All hands shall be completely weakened and all thighs shall be defiled with moisture. 18 They shall gird themselves with sackcloth and amazement shall cover them; and shame shall be upon them, even upon every face and baldness upon every head. 19 Their silver shall be cast forth in the streets and their gold shall be despised: their souls shall not be satisfied and their bellies shall not be filled: for it was the punishment of their iniquities. 20 As for their choice ornaments, they employed them for pride and they made of them images of their abominations: therefore have I made them uncleanness to them.

21 I will deliver them into the hands of strangers to make them a prey and to the pests of the earth for a spoil; and they shall profane them. 22 I will turn away my face from them and they shall defile my charge and shall go in to them unguardedly and profane them. 23 They shall work uncleanness: because the land is full of strange nations and the city is full of iniquity. 24 I will turn back the boasting of their strength; and their holy things shall be defiled. 25 And though propitiation shall come and one shall seek peace, yet there shall be none. 26 There shall be woe upon woe and there shall be message upon message; and a vision shall be sought from a prophet; but the law shall perish from the priest and counsel from the elders. 27 The prince shall clothe himself with desolation and the hands of the people of the land shall be made feeble: I will do to them according to their ways and according to their judgments will I punish them; and they shall know that I am the Lord.

8

8:1 It came to pass in the sixth year, in the fifth month, on the fifth day of the month, I was sitting in the house and the elders of Juda were sitting before me: and the hand of the Lord came upon me. 2 I looked, and, behold, the likeness of a man: from his loins and downwards there was fire and from his loins upwards there was as the appearance of amber. 3 He stretched forth the likeness of a hand and took me by the crown of my head; and the Spirit lifted me up between the earth and sky and brought me to Jerusalem in a vision of God, to the porch of the gate that looks to the north, where was the pillar of the Purchaser. 4 And, behold, the glory of the Lord God of Israel was there, according to the vision which I saw in the plain.

5 He said to me: Son of man, lift up your eyes toward the north. So I lifted up my eyes toward the north, and, behold, I looked from the north toward the eastern gate. 6 He said to me: Son of man, have you seen what these do? They commit great abominations here so that I should keep away from my sanctuary: and you shall see yet greater iniquities.

7 He brought me to the porch of the court. 8 He said to me: Son of man, dig: so I dug and behold a door. 9 He said to me: Go in and behold the

iniquities which they practice here. 10 So I went in and looked; and beheld vain abominations and all the idols of the house of Israel, portrayed upon them round about. 11 And seventy men of the elders of the house of Israel and Jechonias the son of Saphan stood in their presence in the midst of them and each one held his censer in his hand; and the smoke of the incense went up. 12 He said to me: You have seen, son of man, what the elders of the house of Israel do, each one of them in their secret chamber: because they have said: The Lord see not; The Lord has forsaken the earth.

13 He said to me: You shall see yet greater iniquities which these do. 14 He brought me in to the porch of the house of the Lord that looks to the north; and, behold there were women sitting there lamenting for Thammuz. 15 He said to me: Son of man, you have seen; but you shall yet see evil practices greater then these.

16 He brought me into the inner court of the house of the Lord and at the entrance of the temple of the Lord, between the porch and the altar, were about twenty men, with their back parts toward the temple of the Lord and their faces turned the opposite way; and these were worshiping the sun. 17 He said to me: Son of man, you have seen this. Is it a little thing to the house of Juda to practice the iniquities which they have practiced here? For they have filled the land with iniquity: and, behold, these are as scorners. 18 Therefore will I deal with them in wrath: my eye shall not spare, nor will I have any mercy.

9

9:1 He cried in my ears with a loud voice, saying: The judgment of the city has drawn nigh; and each had the weapons of destruction in his hand. 2 And, behold, six men came from the way of the high gate that looks toward the north and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet and a sapphire girdle was on his loins: and they came in and stood near the brazen altar. 3 The glory of the God of Israel, that was upon them, went up from the cherubim to the porch of the house.

And he called the man that was clothed with the long robe, who had the girdle on his loins; 4 And said to him: Go through the midst of Jerusalem and set a mark on the foreheads of the men that groan and that grieve for all the iniquities that are done in the midst of them. 5 He said to the first in my hearing, Go after him into the city and strike: Let not your eyes spare and have no mercy. 6 kill utterly old man and youth and virgin and infants and women: but go you not near any on whom is the mark: begin at my sanctuary.

So they began with the elder men who were within in the house. 7 He said to them: Defile the house and go out and fill the ways with dead bodies and strike.

8 It came to pass as they were smiting, that I fell upon my face and cried out and said: Alas, O Lord! will you destroy the remnant of Israel, in pouring out your wrath upon Jerusalem? 9 Then he said to me: The iniquity of the house of Israel and Juda has become very exceedingly great: for the land is filled with many nations and the city is filled with iniquity and uncleanness: because they have said: The Lord has forsaken the earth, The Lord looks not upon it. 10 Therefore my eye shall not spare, neither will I have any mercy: I have recompensed their ways upon their heads.

11 And, behold, the man clothed with the long robe and girded with the girdle about his loins, answered and said: I have done as you did command me.

10

10:1 Then I looked, and, behold, over the firmament that was above the

head of the cherubim there was a likeness of a throne over them, as a sapphire stone. 2 He said to the man clothed with the long robe, Go in between the wheels that are under the cherubim and fill your hands with coals of fire from between the cherubim and scatter them over the city. He went in my sight.

3 The cherubim stood on the right hand of the house, as the man went in; and the cloud filled the inner court. 4 Then the glory of the Lord departed from the cherubim to the porch of the house; and the cloud filled the house and the court was filled with the brightness of the glory of the Lord. 5 The sound of the cherubim' wings was heard as far as the outer court, as the voice of the Almighty God speaking.

6 It came to pass when he gave a charge to the man clothed with the sacred robe, saying: Take fire from between the wheels from between the cherubim, that he went in and stood near the wheels. 7 He stretched forth his hand into the midst of the fire that was between the cherubim, took it and put it into the hands of the man clothed with the sacred robe: He took it and went out.

8 I saw the cherubim having the likeness of men's hands under their wings. 9 I saw and behold, four wheels stood by the cherubim, one wheel by each cherub: and the appearance of the wheels was as the appearance of a carbuncle stone. 10 And as for their appearance, there was one likeness to the four, as if there should be a wheel in the midst of a wheel. 11 When they went, they went on their four sides; they turned not when they went, for whichever way the first head looked, they went; and they turned not as they went. 12 And their backs and their hands and their wings and the wheels, were full of eyes around the four wheels. 13 These wheels were called Gelgel in my hearing. 14 15 The cherubim were the same living creature which I saw by the river of Chobar.

16 When the cherubim went, the wheels went and they were close to them: and when the cherubim lifted up their wings to mount up from the earth, their wheels turned not. 17 When they stood, the wheels stood; and when they mounted up, the wheels mounted up with them: because the spirit of life was in them.

18 Then the glory of the Lord departed from the house and went up on the cherubim. 19 The cherubim lifted up their wings and mounted up from the earth in my sight: when they went forth, the wheels were also beside them and they stood at the entrance of the front gate of the house of the Lord; and the glory of the God of Israel was upon them above.

20 This is the living creature which I saw under the God of Israel by the river of Chobar; and I knew that they were cherubim. 21 Each one had four faces and each one had eight wings; and under their wings was the likeness of men's hands. 22 And as for the likeness of their faces, these are the same faces which I saw under the glory of the God of Israel by the river of Chobar: and they went each straight forward.

11

11:1 Moreover, the Spirit took me up and brought me to the front gate of the house of the Lord, that looks eastward: and behold at the entrance of the gate were about five and twenty men; and I saw in the midst of them Jechonias the son of Ezer and Phaltias the son of Banaeas, the leaders of the people.

2 The Lord said to me: Son of man, these are the men that devise vanities and take evil counsel in this city: 3 who say, Have not the houses been newly built? This is the caldron and we are the flesh. 4 Therefore prophesy against them, prophesy, son of man. 5 The Spirit of the Lord fell upon me and said to me: say;

Thus says the Lord; Thus have you said: O house of Israel: and I know the

devices of your spirit. 6 You have multiplied your dead in this city and you have filled your ways with slain men. 7 Therefore thus says the Lord; Your dead whom you have stricken in the midst of it, these are the flesh and city this is the caldron: but I will bring you forth out of the midst of it. 8 You fear the sword; and I will bring a sword upon you, says the Lord. 9 I will bring you forth out of the midst of it and will deliver you into the hands of strangers and will execute judgments among you. 10 you shall fall by the sword; I will judge you on the mountains of Israel; and you shall know that I am the Lord.

11 12 13 It came to pass, while I was prophesying, that Phaltias the son of Banaeas died. I fell upon my face and cried with a loud voice and said: Alas, alas, O Lord! will you utterly destroy the remnant of Israel? 14 The word of the Lord came to me, saying: 15 Son of man, your brothers and the men of your captivity and all the house of Israel have come to the full, to whom the inhabitants of Jerusalem said: Keep you far away from the Lord: the land is given to us for an inheritance. 16 Therefore do you say,

Thus says the Lord; I will cast them off among the nations and will disperse them into every land, yet will I be to them for a little sanctuary in the countries which they shall enter. 17 Therefore do you say, Thus says the Lord; I will also take them from the heathen and gather them out of the lands by which I have scattered them and will give them the land of Israel.

18 They shall enter in there and shall remove all the abominations of it and all its iniquities from it. 19 I will give them another heart and will put a new spirit within them; and will extract the heart of stone from their flesh and give them a heart of flesh: 20 that they may walk in my commandments and keep my ordinances and do them: and they shall be to me a people and I will be to them a God.

21 And as for the heart set upon their abominations and their iniquities, as their heart went after them, I have recompensed their ways on their heads, says the Lord.

22 Then the cherubim lifted up their wings and the wheels beside them; and the glory of the God of Israel was over them above. 23 The glory of the Lord went up from the midst of the city and stood on the mountain which was in front of the city.

24 The Spirit took me up and brought me to the land of the Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up after the vision which I saw. 25 I spoke to the captivity all the words of the Lord which he had showed me.

12

12:1 The word of the Lord came to me, saying: 2 Son of man, you dwell in the midst of the iniquities of those, who have eyes to see and see not; and have ears to hear and hear not: because it is a provoking house.

3 You therefore, son of man, prepare yourself baggage for going into captivity by day in their sight; and you shall be led into captivity from your place into another place in their sight; that they may see that it is a provoking house. 4 You shall carry forth your baggage, baggage for captivity, by day before their eyes: and you shall go forth at even, as a captive goes forth, in their sight. 5 Dig for yourself into the wall of the house and you shall pass through it in their sight: 6 you shall be lifted up on men's shoulders and shall go forth in secret: you shall cover your face and shall not see the ground: because I have made you a sign to the house of Israel.

7 I did thus according to all that he commanded me; and I carried forth my baggage for captivity by day and in the evening I dug through the wall for myself and went out secretly; I was taken up on men's shoulders before them. 8 The word of the Lord came to me in the morning, saying: 9 Son of man, have not the house of Israel, the

provoking house, said to you, What do you? 10 Say to them,

Thus says the Lord God, the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them: 11 say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity. 12 The prince in the midst of them shall be borne upon shoulders and shall go forth in secret through the wall and shall dig so that he may go forth thereby: he shall cover his face, that he may not be seen by any eye, He himself shall not see the ground. 13 I will spread out my net upon him, He shall be caught in my toils: and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, though he shall die there. 14 I will scatter to every wind all his assistants around him and all that help him; and I will draw out a sword after them;

15 They shall know that I am the Lord when I have scattered them among the nations; and I will disperse them in the countries.

16 I will leave of them a few men in number spared from the sword and from famine and pestilence; that they may declare all their iniquities among the nations where they have gone; and they shall know that I am the Lord.

17 The word of the Lord came to me, saying: 18 Son of man, eat your bread with sorrow and drink your water with torment and affliction. 19 You shall say to the people of the land, Thus says the Lord to the inhabitants of Jerusalem, on the land of Israel; They shall eat their bread in scarcity and shall drink their water in desolation, that the land may be desolate with all that it contains: for all that dwell in it are ungodly. 20 And their inhabited cities shall be laid utterly waste and the land shall be desolate; and you shall know that I am the Lord.

21 The word of the Lord came to me, saying: 22 Son of man, what is your parable on the land of Israel, that you say, The days are long, the vision has perished? 23 Therefore say to them,

Thus says the Lord; I will even set aside this parable and the house of Israel shall no more at all use this parable: for you shall say to them, The days are at hand and the import of every vision. 24 For there shall no more be any false vision, nor any one prophesying flatteries in the midst of the children of Israel. 25 For I the Lord will speak my words; I will speak and perform them and will no more delay, for in your days, O provoking house, I will speak the word and will perform it, says the Lord.

26 Moreover, the word of the Lord came to me, saying: 27 Son of man, behold, the provoking house of Israel boldly say, The vision which this man sees is for many days, He prophesy for times afar off. 28 Therefore say to them,

Thus says the Lord; Henceforth none of my words shall linger, which I shall speak: I will speak and do, says the Lord.

13

13:1 The word of the Lord came to me, saying: 2 Son of man, prophesy against the prophets of Israel and you shall prophesy and shall say to them, Hear you the word of the Lord:

3 Thus says the Lord, Woe to those who prophesy out of their own heart and who see nothing at all. 4 Your prophets, O Israel, are like foxes in the deserts. 5 They have not continued steadfast and they have gathered flocks against the house of Israel, those who say, 6 In the day of the Lord, have not stood, seeing false visions, prophesying vanities, who say, The Lord says and the Lord has not sent them and they began to try to confirm the word. 7 Have you not seen a false vision? And spoken vain prophecies? 8 Therefore say,

Thus says the Lord; Because your words are false and your prophecies are

vain, therefore, behold, I am against you, says the Lord. 9 I will stretch forth my hand against the prophets that see false visions and those who utter vanities: they shall not partake of the instruction of my people, neither shall they be written in the roll of the house of Israel and they shall not enter into the land of Israel; and they shall know that I am the Lord. 10 Because they have caused my people to err, saying: Peace; and there is no peace; and one builds a wall and they plaster it, —it shall fall.

11 Say to those who plaster it, It shall fall; and there shall be a flooding rain; and I will send great stones upon their joinings and they shall fall; and there shall be a sweeping wind and it shall be broken. 12 And Behold! the wall has fallen; and will they not say to you, Where is your plaster by which you plastered it? 13 Therefore thus says the Lord; I will even cause to burst forth a sweeping blast with fury and there shall be a flooding rain in my wrath; and in my fury I will bring on great stones for complete destruction. 14 I will break down the wall which you have plastered and it shall fall; and I will lay it on the ground and its foundations shall be discovered and it shall fall; and you shall be consumed with rebukes: and you shall know that I am the Lord.

15 I will accomplish my wrath upon the wall and upon those who plaster it; it shall fall: and I said to you, The wall is not, nor those who plaster it, 16 even the prophets of Israel, who prophesy concerning Jerusalem and who see visions of peace for her and there is no peace, says the Lord. 17 And you, son of man, set your face firmly against the daughters of your people, that prophesy out of their own heart; and prophesy against them. 18 You shall say, Thus says the Lord, Woe to the women that sew pillows under every elbow and make kerchiefs on the head of every stature to souls! The souls of my people are perverted and they have saved souls alive. 19 They have dishonored me before my people for a handful of barley and for pieces of bread, to kill the souls which should not die and to save alive the souls which should not live, while you speak to a people hearing vain speeches.

20 Therefore thus says the Lord God, Behold, I am against your pillows, by which means you there confound souls and I will tear them away from your arms and will set at liberty their souls which you to scatter them. 21 I will tear your Kerchiefs and will rescue my people out of your hands and they shall no longer be in your hands to be confounded; and you shall know that I am the Lord.

22 Because you have perverted the heart of the righteous, whereas I did not pervert him and that in order to strengthen the hands of the wicked, that he should not at all turn from his evil way and live: 23 therefore you shall not see false visions and you shall no more utter prophecies: but I will deliver my people out of your hand; and you shall know that I am the Lord.

14

14:1 And there came to me men of the people of Israel, of the elders and sat before me. 2 The word of the Lord came to me, saying: 3 Son of man, these men have conceived their devices in their hearts and have set before their faces the punishment of their iniquities: shall I indeed answer them? 4 Therefore speak to them and you shall say to them, Thus says the Lord; Any man of the house of Israel, who shall conceive his devices in his heart and shall set the punishment of his iniquity before his face and shall come to the prophet; I the Lord will answer him according to the things in which his mind is entangled, 5 that he should turn aside the house of Israel, according to their hearts that are estranged from me in their thoughts.

6 Therefore say to the house of Israel, Thus says the Lord God, Be converted and turn from your evil practices and from all your sins and

turn your faces back again. 7 For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me and conceive his imaginations in his heart and set before his face the punishment of his iniquity and come to the prophet to enquire of him concerning me; I the Lord will answer him, according to the things by which he is entangled. 8 I will set my face against that man and will make him desolate and ruined and will cut him off from the midst of my people; and you shall know that I am the Lord.

9 If a prophet should cause to err and should speak, I the Lord have caused that prophet to err and will stretch out my hand upon him and will utterly destroy him from the midst of my people Israel. 10 They shall bear their iniquity according to the trespass of him that asks; and it shall be in like manner to the prophet according to the trespass: 11 that the house of Israel may no go astray from me and that they may no more defile themselves with any of their transgressions: so shall they be my people and I will be their God, says the Lord.

12 The word of the Lord came to me, saying: 13 Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it and will break its staff of bread and will send forth famine upon it and cut off from it man and beast. 14 And though these three men should be in the midst of it, Noe and Daniel and Job, they alone should be delivered by their righteousness, says the Lord.

15 If again I bring evil beasts upon the land and take vengeance upon it and it be ruined and there be no one to pass through for fear of the wild beasts: 16 and if these three men should be in the midst of it, as I live, says the Lord, neither sons nor daughters shall be saved, but these only shall be saved and the land shall be destroyed. 17 Or again if I bring a sword upon that land and say, Let the sword go through the land; and I cut off from them man and beast: 18 though these three men were in the midst of it, as I live, says the Lord, they shall not deliver sons or daughters, but they only shall be saved themselves.

19 Or if again I send pestilence upon that land and pour out my wrath upon it in blood, to destroy from off it man and beast: 20 and should Noe and Daniel and Job, be in the midst of it, as I live, says the Lord, there shall be left them neither sons nor daughters; only they by their righteousness shall deliver their souls.

21 Thus says the Lord, If I even send upon Jerusalem my four sore judgments, sword and famine and evil beasts and pestilence, to destroy from out of it man and beast; 22 yet, behold, there shall be men left in it; they escaped from it and they shall lead forth of it sons and daughters: behold, they shall go forth to you, land you shall see their ways and their thoughts: and you shall mourn over the evils which I have brought upon Jerusalem, even all the evils which I have brought upon it. 23 They shall comfort you, because you shall see their ways and their thoughts: and you shall know that I have not done in vain all that I have done in it, says the Lord.

15

15:1 The word of the Lord came to me, saying:

2 And you, son of man—of all the wood, of the branches that are among the trees of the forest, what shall be made of the wood of the vine? 3 Will they take wood of it to make it fit for work? Will they take of it a peg to hang any vessel upon it? 4 It is only given to the fire to be consumed; the fire consumes that which is yearly pruned of it and it is utterly gone. Will it be useful for any work? 5 Not even while it is yet whole will it be useful for any work: if the fire shall have utterly consumed it, will it still be fit for work? 6 Therefore say,

Thus says the Lord, As the vine-tree among the trees of the forest, which I have given up to the fire to be

consumed, so have I given up the inhabitants of Jerusalem. 7 I will set my face against them; they shall go forth of the fire and yet fire shall devour them; and they shall know that I am the Lord when I have set my face against them. 8 I will give up the land to ruin, because they have utterly transgressed, says the Lord.

16

16:1 Moreover, the word of the Lord came to me, saying: 2 Son of man, testify to Jerusalem of her iniquities; 3 and you shall say,

Thus says the Lord to Jerusalem; your root and your birth are of the land of C'anaan: your father was an Amorite and your mother a Chettite. 4 And as for your birth in the day by which you were born, you did not bind your breasts and you were not washed in water, neither were you salted with salt, neither were you swathed in swaddling-bands. 5 Nor did my eye pity you, to do for you one of all these things, to feel at all for you; but you were cast out on the face of the field, because of the deformity of your person, in the day by which you were born.

6 I passed by to you and saw you polluted in your blood; and I said to you, Let there be life out of your blood: 7 increase; I have made you as the springing grass of the field. So you did increase and grow and did enter into great cities: your breasts were set and your hair grew, whereas you were naked and bare.

8 I passed by you and saw you, and, behold, it was your time and a time of resting; and I spread my wings over you and covered your shame and swear to you: and I entered into covenant with you, says the Lord and you became mine. 9 I washed you in water and washed your blood from you and anointed you with oil. 10 I clothed you with embroidered garments and clothed you beneath with purple and girded you with fine linen and clothed you with silk, 11 and decked you also with ornaments and put bracelets on your hands and a necklace on your neck. 12 I put a pendant on your nostril and rings in your ears and a crown of glory on your head. 13 So you were adorned with gold and silver; and your raiment was of fine linen and silk and variegated work: you did eat fine flour and oil and honey and did become extremely beautiful. 14 And your name went forth among the nations for your beauty: because it was perfected with elegance and in the comeliness which I put upon you, says the Lord.

15 You did trust in your beauty and did go a-whoring because of your renown and did pour out your fornication on every passer by. 16 And you did take of your garments and made to yourself idols of needlework and did go a-whoring after them; therefore you shall never come in, nor shall the like take place. 17 You took your fair ornaments of my gold and of my silver, of what I gave you and you made to yourself male images and you did commit whoredom with them. 18 You did take your variegated apparel and did clothe them and you did set before them my oil and my incense. 19 You took my bread which I gave you, (yea I fed you with fine flour and oil and honey) and did set them before them for a sweet-smelling savour: yes, it was so, says the Lord.

20 You took your sons and your daughters, whom you bore, land did sacrifice these to them to be destroyed. You did go a-whoring as if that were little, 21 and did kill your children and gave them up in offering them to them for an expiation. 22 This is beyond all your fornication and you did not remember your infancy when you were naked and bare and did live though defiled in your blood.

23 It came to pass after all your wickedness, says the Lord, 24 that you did build yourself a house of fornication and did make yourself a public place in every street; 25 and on the head of every way you did set up your fornications and did defile your beauty

and did open your feet to every passer by and did multiply your fornication. 26 You did go a-whoring after the children of Egypt your neighbors, great of flesh; and did go a-whoring, often to provoke me to anger.

27 If I stretch out my hand against you, then will I abolish your statutes and deliver you up to the wills of those who hate you, even to the daughters of the Philistines that turned you aside from the way by which you sinned.

28 You did go whoring to the daughters of Assur and not even thus were you satisfied; yes, you did go a-whoring and were not satisfied. 29 You did multiply your covenants with the land of the Chaldeans; and not even with these were you satisfied.

30 Why should I make a covenant with your daughter, says the Lord, while you do all these things, the works of a harlot? And you have gone a-whoring in a threefold degree with your daughters. 31 You have built a house of harlotry in every top of a way and have set up your high place in every street; and you did become as a harlot gathering hires. 32 An adulteress resembles you, taking rewards of her husband. 33 She has even given rewards to all that went a-whoring after her and you have given rewards to all your lovers, yes, you did load them with rewards, that they should come to you from every side for your fornication.

34 And there has happened in you perverseness in your fornication beyond other women and they have committed fornication with you, in that you give hires over and above and hires were not given to you; and thus perverseness happened in you.

35 Therefore, harlot, hear the word of the Lord: 36 Thus says the Lord, Because you have poured forth your money, therefore your shame shall be discovered in your harlotry with your lovers and with regard to all the imaginations of your iniquities and for the blood of your children which you have given to them. 37 Therefore, behold, I will gather all your lovers with whom you have consorted and all whom you have loved, with all whom you did hate; and I will gather them against you around and will expose your wickedness to them and they shall see all your shame. 38 I will be avenged on you with the vengeance of an adulteress and I will bring upon you blood of fury and jealousy. 39 I will deliver you into their hands and they shall break down your house of harlotry and destroy your high place; and they shall strip you of your garments and shall take your proud ornaments and leave you naked and bare. 40 and they shall bring multitudes upon you and they shall stone you with stones and pierce you with their swords. 41 They shall burn your houses with fire and shall execute vengeance on you in the sight of many women: and I will turn you back from harlotry and I will no more give you rewards.

42 So will I slacken my fury against you and my jealousy shall be removed from you and I will rest and be no more careful for you. 43 Because you did not remember your infancy and you did grieve me in all these things; therefore, behold, I have recompensed your ways upon your head, says the Lord: for thus have you accomplished ungodliness above all your other iniquities.

44 These are all the things they have spoken against you in a proverb, saying: 45 As is the mother, so is your mother's daughter: you are she that has rejected her husband and her children; and the sisters of your sisters have rejected their husbands and their children: your mother was a Chettite and your father an Amorite. 46 Your elder sister who dwells on your left hand is Samaria, she and her daughters: and your younger sister, that dwells on the right hand, is Sodom and her daughters. 47 Yet in spite of this, you have not walked in their ways, neither have you done according to their iniquities within a little, but you have exceeded them in all your ways.

48 As I live, says the Lord, this Sodom and her daughters have not done as you and your daughters have done. 49 Moreover, this was the sin of your sister Sodom, pride: she and her daughters lived in pleasure, in fullness of bread and in abundance: this belonged to her and her daughters and they helped not the hand of the poor and needy. 50 They boasted and accomplished iniquities before me: so I cut them off as I saw fit.

51 Also Samaria has not sinned according to half of your sins; but you have multiplied your iniquities beyond them and you have justified your sisters in all your iniquities which you have committed. 52 You therefore bear your punishment, for that you have corrupted your sisters by your sins which you have committed beyond them; and you have made them appear more righteous than yourself: you therefore be ashamed and bear your dishonor, in that you have justified your sisters. 53 I will turn their captivity, even the captivity of Sodom and her daughters; and I will turn the captivity of Samaria and her daughters; and I will turn your captivity in the midst of them: 54 that you may bear your punishment and be dishonored for all that you have done in provoking me to anger.

55 And your sister Sodom and her daughters shall be restored as they were at the beginning and you and your daughters shall be restored as you were at the beginning.

56 And surely your sister Sodom was not mentioned by your mouth in the days of your pride: 57 before your wickedness was discovered, even now you are the reproach of the daughters of Syria and of all that are around her, even of the daughters of the Philistines that compass you round about. 58 As for your ungodliness and your iniquities, you have borne them, says the Lord.

59 Thus says the Lord; I will even do to you as you have done, as you have dealt shamefully in these things to transgress my covenant. 60 I will remember my covenant made with you in the days of your infancy and I will establish to you an everlasting covenant. 61 Then you shall remember your way and shall be utterly dishonored when you receive your elder sisters with your younger ones: and I will give them to you for building up, but not by your covenant. 62 I will establish my covenant with you; and you shall know that I am the Lord: 63 that you may remember and be ashamed and may no more be able to open your mouth for your shame when I am reconciled to you for all that you have done, says the Lord.

17

17:1 The word of the Lord came to me, saying: 2 Son of man, relate a tale and speak a parable to the house of Israel: 3 and you shall say, Thus says the Lord; A great eagle with large wings, spreading them out very far, with many claws, which has the design of entering into Lebanon—and he took the choice branches of the cedar: 4 he cropped off the ends of the tender twigs and brought them into the land of C'anaan; he laid them up in a walled city. 5 He took of the seed of the land and sowed it in a field planted by much water; he set it in a conspicuous place. 6 It sprang up and became a weak and little vine, so that its branches appeared upon it and its roots were under it: and it became a vine and put forth shoots and sent forth its tender shoots.

7 And there was another great eagle, with great wings and many claws: and, behold, this vine bent itself round toward him and her roots were turned towards him and she sent forth her branches towards him, that he might water her together with the growth of her plantation. 8 She thrives in a fair field by much water, to produce shoots and bear fruit, that she might become a great vine.

9 Therefore say, Thus says the Lord; Shall it prosper? Shall not the

roots of her tender stem and her fruit be blighted? Yes, all her early shoots shall be dried up and that not by a mighty arm, nor by many people, to tear her up from her roots. 10 And, behold, it thrives: shall it prosper? Shall it not where as soon as the east wind touches it? It shall be withered together with the growth of its shoots.

11 Moreover, the word of the Lord came to me saying: 12 Son of man, say now to the provoking house, Do you know not what these things were? Say to them, Whenever the king of Babylon shall come against Jerusalem, then he shall take her king and her princes and shall take them home to Babylon. 13 He shall take of the seed royal and shall make a covenant with him and shall bind him with an oath: He shall take the princes of the land: 14 that it may become a weak kingdom, so as never to lift itself up, that he may keep his covenant and establish it. 15 If he shall revolt from him, to send his messengers into Egypt, that they may give him horses and much people; shall he prosper? Shall he that acts as an adversary be preserved? And shall he that transgresses the covenant be preserved?

16 As I live, says the Lord, truly in the place where the king is that made him king, who dishonored my oath and who broke my covenant, shall he die with him in the midst of Babylon. 17 Pharaoh shall make war upon him not with a large force or great multitude, in throwing up a mound and in building of forts, to cut off souls. 18 Whereas he has profaned the oath so as to break the covenant, when, behold, I engage his hand, He has done all these things to him, he shall not escape.

19 Therefore say, Thus says the Lord; As I live, surely my oath which he has profaned and my covenant which he has transgressed, I will even recompense it upon his head. 20 I will spread a net upon him, He shall be caught in its snare. 21 In every battle of his they shall fall by the sword and I will scatter his remnant to every wind: and you shall know that I the Lord have spoken it.

22 For thus says the Lord; I will even take of the choice branches of the cedar from its top; I will crop off their hearts and I will plant it on a high mountain: 23 and I will hang it on a lofty mountain of Israel: yes, I will plant it and it shall put forth shoots and shall bear fruit and it shall be a great cedar: and every bird shall rest beneath it, even every fowl shall rest under its shadow: its branches shall be restored. 24 All the trees of the field shall know that I am the Lord that bring low the high tree and exalt the low tree and where the green tree and cause the dry tree to flourish: I the Lord have spoken and will do it.

18

18:1 The word of the Lord came to me, saying: 2 Son of man, what mean you by this parable among the children of Israel, saying: The fathers have eaten unripe grapes and the children's teeth have been set on edge?

3 As I live, says the Lord, surely this parable shall no more be spoken in Israel. 4 For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.

5 But the man who shall be just, who executes judgment and righteousness, 6 who shall not eat upon the mountains and shall not at all lift up his eyes to the devices of the house of Israel and shall not defile his neighbor's wife and shall not draw near to her that is removed, 7 and shall not oppress any man, but shall return the pledge of the debtor and shall be guilty of no plunder, shall give his bread to the hungry and clothe the naked; 8 and shall not lend his money upon usury and shall not receive usurious increase and shall turn back his hand from injustice, shall execute righteous judgment between a man and his neighbor, 9 and has walked in my commandments and kept my

ordinances, to do them; he is righteous, he shall surely live, says the Lord.

10 If he beget a mischievous son, shedding blood and committing sins, 11 who has not walked in the way of his righteous father, but has even eaten upon the mountains and has defiled his neighbor's wife, 12 and has oppressed the poor and needy and has committed robbery and not restored a pledge and has set his eyes upon idols, has accomplished iniquities, 13 has lent upon usury and taken usurious increase; he shall by no means live: he has accomplished all these iniquities; he shall surely die; his blood shall be upon him.

14 If he beget a son and the son see all his father's sins which he has accomplished and fear and not do according to them, 15 and if he has not eaten on the mountains and has not set his eyes on the devices of the house of Israel and has not defiled his neighbor's wife, 16 and has not oppressed a man and has not retained the pledge, nor committed robbery, has given his bread to the hungry and has clothed the naked, 17 and has turned back his hand from unrighteousness, has not received interest or usurious increase, has accomplished righteousness and walked in my ordinances; he shall not die for the iniquities of his father, he shall surely live. 18 But if his father grievously afflict, or plunder, he has accomplished enmity in the midst of my people and shall die in his iniquity.

19 But you will say, Why has not the son borne the iniquity of the father? Because the son has accomplished judgment and mercy, has kept all my statues and done them, he shall surely live. 20 But the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him and the iniquity of the transgressor shall be upon him.

21 If the transgressor turn away from all his iniquities which he has committed and keep all my commandments and do justice and mercy, he shall surely live and shall no means die. 22 None of his trespasses which he has committed shall be remembers: in his righteousness which he has done he shall live. 23 Shall I at all desire death of the sinner, says the Lord, as I desire that he should turn from his evil way and live?

24 But when the righteous man turns away from his righteousness and commits iniquity, according to all the transgressions which the transgressor has accomplished, none of his righteousness which he has accomplished shall be at all remembered: in his trespass by which he has trespassed and in his sins by which he has sinned, in them shall he die.

25 Yet you have said: The way of the Lord is not straight. Hear now, all the house of Israel; will not my way be straight? Is your way straight? 26 When the righteous turns away from his righteousness and commits a trespass and dies in the trespass he has committed, he shall even die in it. 27 When the wicked man turns away from his wickedness that he has committed and shall do judgment and justice, he has kept his soul, 28 and has turned away from all his ungodliness which he has committed: he shall surely live, he shall not die.

29 Yet the house of Israel say, The way of the Lord is not right. Is not my way right, O house of Israel? Is not your way wrong? 30 I will judge you, O house of Israel, says the Lord, each one according to his way: be converted and turn from all your ungodliness and it shall not become to you the punishment of iniquity. 31 Cast away from yourselves all your ungodliness by which you have sinned against me; and make to yourselves a new heart and a new spirit: for why should you die, O house of Israel? 32 For I desire not the death of him that dies, says the Lord.

19

19:1 Moreover, do you take up a lamentation for the prince of Israel, 2 and say, Why has your mother become as a young one in the midst of lions? In the midst of lions she has multiplied her offspring. 3 And one of her young ones sprang forth; he became a lion and learned to take prey, he devoured men. 4 The nations heard a report of him; he was caught in their pit and they brought him into the land of Egypt in chains.

5 And she saw that he was driven away from her and her hope of him perished and she took another of her whelps; she made him a lion. 6 He went up and down in the midst of lions, he became a lion and learned to take prey, he devoured men. 7 He prowled in his boldness and laid waste their cities and made the land desolate and the fullness of it, by the voice of his roaring.

8 Then the nations set upon him from the countries around and they spread their nets upon him: he was taken in their pit. 9 They put him in chains and in a cage, He came to the king of Babylon; He cast him into prison, that his voice should not be heard on the mountains of Israel. 10 your mother was as a vine and as a blossom on a pomegranate tree, planted by water: her fruit and her shoot abounded because of much water. 11 And she became a rod for a tribe of princes and was elevated in her bulk in the midst of other trees and she saw her bulk in the multitude of her branches.

12 But she was broken down in wrath, she was cast upon the ground and the east wind dried up her choice branches: vengeance came upon them and the rod of her strength was withered; fire consumed it. 13 And now they have planted her in the wilderness, in a dry land. 14 And fire is gone out of a rod of her choice boughs and has devoured her; and there was no rod of strength in her. Her race has become a parable of lamentation and it shall be for a lamentation.

20

20:1 It came to pass in the seventh year, on the fifteenth day of the month, there came men of the elders of the house of Israel to enquire of the Lord and they sat before me. 2 The word of the Lord came to me, saying: 3 Son of man, speak to the elders of the house of Israel and you shall say to them, Thus says the Lord; Are you come to enquire of me? As I live, I will not be enquired of by you, says the Lord. 4 Shall I utterly take vengeance on them, son of man? Testify to them of the iniquities of their fathers: 5 and you shall say to them, Thus says the Lord;

From the day that I chose the house of Israel and became known to the seed of the house of Jacob and was known to them in the land of Egypt and helped them with my hand, saying: I am the Lord your God; 6 in that day I helped them with my hand, to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey, it is abundant beyond every land. 7 I said to them: Let every one cast away the abominations of his eyes and defile not yourselves with the devices of Egypt: I am the Lord your God.

8 But they revolted from me and would not hearken to me: they cast not away the abominations of their eyes and forsook not the devices of Egypt: then I said that I would pour out my wrath upon them, to accomplish my wrath upon them in the midst of Egypt. 9 But I accomplished so that my name should not be at all profaned in the sight of the Gentiles, in the midst of whom they are, among whom I was made known to them in their sight, to bring them out of the land of Egypt.

10 I brought them into the wilderness. 11 I gave them my commandments and made known to them my ordinances, all which if a man shall do, he shall even live in them. 12 I

gave them my Sabbaths, that they should be for a sign between me and them, that they should know that I am the Lord that sanctify them.

13 I said to the house of Israel in the wilderness, Walk you in my commandments: but they walked not in them and they rejected my ordinances, which if a man shall do, he shall even live in them; and they grievously profaned my Sabbaths: and I said that I would pour out my wrath upon them in the wilderness, to consume them. 14 But I accomplished so that my name should not be at all profaned before the Gentiles, before whose eyes I brought them out.

15 But I lifted up my hand against them in the wilderness once for all, that I would not bring them into the land which I gave them, a land flowing with milk and honey, it is sweeter than all lands: 16 because they rejected my ordinances and walked not in my commandments, but profaned my Sabbaths and went after the imaginations of their hearts.

17 Yet my eyes spared them, so as not to destroy them utterly and I did not make an end of them in the wilderness. 18 I said to their children in the wilderness, Walk not you in the customs of your fathers and keep not their ordinances and have no fellowship with their practices, nor defile yourselves with them. 19 I am the Lord your God; walk in my commandments and keep my ordinances and do them; 20 and hallow my Sabbaths, Let them be a sign between me and you, that you may know that I am the Lord your God.

21 But they provoked me and their children walked not in my commandments and they took no heed to my ordinances to do them, which if a man shall do, he shall even live in them and they profaned my Sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish my anger upon them. 22 But I accomplished so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight.

23 I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles and disperse them in the countries; 24 because they kept not my ordinances and rejected my commandments and profaned my Sabbaths and their eyes went after the imaginations of their fathers.

25 So I gave them commandments that were not good and ordinances in which they should not live. 26 I will defile them by their own decrees when I pass through upon every one that opens the womb, that I may destroy them.

27 Therefore, son of man, speak to the house of Israel and you shall say to them, Thus says the Lord: To this place have your fathers provoke me in their trespasses in which they transgressed against me. 28 Whereas I brought them into the land concerning which I lifted up my hand to give it them; and they looked upon every high hill and every shady tree and they sacrificed there to their gods and offered there sweet-smelling savour and there they poured out their drink-offerings. 29 I said to them: What is Abama, that you go in to that place? And they called its mane Abama, until this day.

30 Therefore say to the house of Israel, Thus says the Lord, Do you pollute yourselves with the iniquities of your fathers and do you go a-whoring after their abominations, 31 and do you pollute yourselves with the first-fruits of your gifts, in the offerings by which you pollute yourselves in all your imaginations, until this day; and shall I answer you, O house of Israel? As I live, says the Lord, I will not answer you, neither shall this thing come upon your spirit. 32 It shall not be as you say, We will be as the nations and as the tribes of the earth, to worship stocks and stones.

33 Therefore, as I live, says the Lord, I will reign over you with a strong hand and with a high arm and

with outpoured wrath: 34 I will bring you out from the nations and will take you out of the lands by which you were dispersed, with a strong hand and with a high arm and with outpoured wrath. 35 I will bring you into the wilderness of the nations and will plead with you there face to face.

36 As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, says the Lord. 37 I will cause you to pass under my rod and I will bring you in by number. 38 I will separate from among you the ungodly and the revolters; for I will lead them forth out of their place of sojourning and they shall not enter into the land of Israel: and you shall know that I am the Lord, even the Lord.

39 And as to you, O house of Israel, thus says the Lord, even the Lord; Put away each one his evil practices and hereafter if you hearken to me, then shall you no more profane my holy name by your gifts and by devices. 40 For upon my holy mountain, on the high mountain, says the Lord, even the Lord, there shall all the house of Israel serve me for ever: and there will I accept you and there will I have respect to your first-fruits and the first-fruits of your offerings, in all your holy things.

41 I will accept you with a sweet-smelling savour when I bring you out from the nations and take you out of the countries by which you have been dispersed; and I will be sanctified among you in the sight of the nations. 42 You shall know that I am the Lord when I have brought you into the land of Israel, into the land concerning which I lifted up my hand to give it to your fathers. 43 You shall there remember your ways and your devices by which you defiled yourselves; and you shall bewail yourselves for all your wickedness. 44 You shall know that I am the Lord when I have done thus to you, that my name may not be profaned in your evil ways and in your corrupt devices, says the Lord.

45 The word of the Lord came to me, saying: 46 Son of man, set your face against Thaeman and look toward Darom and prophesy against the chief forest of Nageb, 47 and you shall say to the forest of Nageb, Hear the word of the Lord; thus says the Lord, even the Lord; Behold, I will kindle a fire in you and it shall devour in you every green tree and every dry tree: the flame that is kindled shall not be quenched and every face shall be scorched with it from the south to the north. 48 All flesh shall know that I the Lord have kindled it: it shall not be quenched.

49 I said: Not so, O Lord God! they say to me, Is not this that is spoken a parable?

21

21:1 The word of the Lord came to me, saying:

2 Therefore prophesy, son of man, set your face steadfastly toward Jerusalem and look toward their holy places and you shall prophesy against the land of Israel, 3 and you shall say to the land of Israel, Thus says the Lord; Behold, I am against you and I will draw forth my sword out of its sheath and I will destroy out of you the transgressor and unrighteous. 4 Because I will destroy out of you the unrighteous and the transgressor, therefore so shall my sword come forth out of its sheath against all flesh from the south to the north: 5 and all flesh shall know that I the Lord have drawn forth my sword out of its sheath: it shall not return any more.

6 And you, son of man, groan with the breaking of your loins; you shall even groan heavily in their sight. 7 It shall come to pass, if they shall say to you, Why then do you groan? That you shall say, For the report; because it comes: and every heart shall break and all hands shall become feeble and all flesh and every spirit shall faint and all thighs shall be defiled with moisture: behold, it comes, says the Lord.

8 The word of the Lord came to me, saying: 9 Son of man, prophesy and you shall say, Thus says the Lord; Say, Sword, sword, be sharpened and rage, 10 that you may kill victims; be sharpened that you may be bright, ready for slaughter, slay, set at nought, despise every tree. 11 He made it ready for his hand to hold: the sword is sharpened, it is ready to put into the hand of the slayer.

12 Cry out and howl, son of man: for this sword has come upon my people, this sword has come upon all the princes of Israel: they shall be as strangers: judgment with the sword has come upon my people: therefore clap your hands, for sentence has been passed: 13 and what if even the tribe be rejected? It shall not be, says the Lord God.

14 And you, son of man, prophesy and clap your hands and take a second sword: the third sword is the sword of the slain, the great sword of the slain: and you shall strike them with amazement, for fear that the heart should faint 15 and the weak ones be multiplied at every gate—they are given up to the slaughter of the sword: it is well fitted for slaughter, it is well fitted for glittering. 16 And do you go on, sharpen yourself on the right and on the left whereever your face may set itself.

17 I also will clap my hands, Let loose my fury: I the Lord have spoken it.

18 The word of the Lord came to me, saying: 19 and you, son of man, appoint you two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and there shall be a force at the top of the way of the city, you shall set it at the top of the way, 20 that the sword may enter in upon Rabbath of the children of Ammon and upon Judea and upon Jerusalem.

21 For the king of Babylon shall stand on the old way, at the head of the two ways, to use divination, to make bright the arrow and to enquire of the graven images and to examine the victims. 22 On his right was the divination against Jerusalem, to cast a mound, to open the mouth in shouting, to lift up the voice with crying, to cast a mound against her gates, to cast up a heap and to build forts. 23 He was to them as one using divination before them, He himself recounting his iniquities, that they might be borne in mind.

24 Therefore thus says the Lord, Because you have caused your iniquities to be remembered, in the discovery of your wickedness, so that your sins should be seen, in all your wickedness and in your evil practices; because you have caused remembrance of them, in these shall you be taken. 25 You profane wicked prince of Israel, whose day, even and end, has come in a sea of iniquity, thus says the Lord; 26 You have taken off the mitre and put on the crown, it shall not have such another after it: you have abased that which was high and exalted that which was low. 27 Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs; and I will deliver it to him.

28 And you, son of man, prophesy and you shall say, Thus says the Lord, concerning the children of Ammon and concerning their reproach; and you shall say, O sword, sword, drawn for slaughter and drawn for destruction, awake, that you may gleam. 29 While you are seeing vain visions and while you are prophesying falsehoods, to bring yourself upon the necks of ungodly transgressors, the day has come, even an end, in a season of iniquity.

30 Turn, rest not in this place by which you were born: in your own land will I judge you. 31 I will pour out my wrath upon you, I will blow upon you with the fire of my wrath and I will deliver you into the hands of barbarians skilled in working destruction. 32 You shall be fuel for fire; your blood shall be in the midst of your land; there shall be no remembrance at all of you: for I the Lord have spoken it.

22

22:1 The word of the Lord came to
me, saying: 2 And you, son of man, will
you judge the bloody city? Yes, declare
you to her all her iniquities. 3 You shall
say, Thus says the Lord God: O city
that sheds blood in the midst of her, so
that her time should come and that
forms devices against herself, to defile
herself; 4 in their blood which you have
shed, you have transgressed; and in
your devices which you have formed,
you have polluted yourself; and you
have brought near your days and have
brought on the time of your years:
therefore have I made you a reproach
to the Gentiles and a mockery to all the
countries, 5 to those near you and to
those far distant from you; and they
shall mock you, you that are
notoriously unclean and abundant in
iniquities.

6 Behold, the princes of the house
of Israel have conspired in you each one
with his kindred, that they might shed
blood. 7 In you they have reviled father
and mother; and in you they have
behaved unjustly toward the stranger:
they have oppressed the orphan and
widow. 8 They have set at nought my
holy things and in you they have
profaned my Sabbaths. 9 There are
robbers in you, to shed blood in you;
and in you they have eaten upon the
mountains: they have accomplished
ungodliness in the midst of you. 10 In
you they have uncovered the father's
shame; and in you they have humbled
her that was set apart for uncleanness.
11 They have dealt unlawfully each one
with his neighbor's wife; and each one
in ungodliness has defiled his daughter-
in-law: and in you they have humbled
each one his sister, the daughter of his
father.

12 In you they have received gifts
to shed blood; they have received in
you interest and usurious increase; and
by oppression you have brought your
wickedness to the full and have
forgotten me, says the Lord.

13 If I shall strike my hand at your
iniquities which you have
accomplished, which you have
accomplished and at your blood that
has been shed in the midst of you, 14
shall your heart endure? Shall your
hands be strong in the days which I
bring upon you? I the Lord have
spoken and will do it. 15 I will scatter
you among the nations and disperse
you in the countries and your
uncleanness shall be removed out of
you. 16 I will give heritages in you in
the sight of the nations and you shall
know that I am the Lord.

17 The word of the Lord came to
me, saying: 18 Son of man, behold, the
house of Israel are all become to me as
it were mixed with brass and iron and
tin and lead; they are mixed up in the
midst of the silver.

19 Therefore say, Thus says the
Lord God; Because you have become
one mixture, therefore I will gather
you into the midst of Jerusalem. 20 As
silver and brass and iron and tin and
lead, are gathered into the midst of the
furnace, to blow fire into it, that they
may be melted: so will I take you in my
wrath and I will gather and melt you.
21 I will blow upon you in the fire of
my wrath and you shall be melted. 22
As silver is melted in the midst of a
furnace, so shall you be melted; and you
shall know that I the Lord have poured
out my wrath upon you.

23 The word of the Lord came to
me, saying: 24 Son of man, say to her,
You are the land that is not rained
upon, neither has rain come upon you
in the day of wrath; 25 whose princes
in the midst of her are as roaring lions
seizing prey, devouring souls by
oppression and taking bribes; and your
widows are multiplied in the midst of
you. 26 Her priests also have set at
nought my law and profaned my holy
things: they have not distinguished
between the holy and profane, nor have
they distinguished between the unclean
and the clean and have his their eyes
from my Sabbaths and I was profaned
in the midst of them. 27 Her princes in
the midst of her are as wolves ravening

to shed blood, that they may get dishonest gain. 28 And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying: Thus says the Lord when the Lord has not spoken. 29 That terribly oppress the people of the land with injustice and commit robbery; oppressing the poor and needy and not dealing justly with the stranger.

30 I sought from among them a man behaving uprightly and standing before me perfectly in the time of wrath, so that I should not utterly destroy her: but I found him not. 31 So I have poured out my wrath upon her in the fury of my anger, to accomplish it. I have recompensed their ways on their own heads, says the Lord God.

23

23:1 The word of the Lord came to me, saying: 2 Son of man, there were two women, daughters of one mother: 3 and they went a-whoring in Egypt in their youth: there their breasts fell, there they lost their virginity. 4 And their names were Oola the elder and Ooliba her sister: and they were mine and bore sons and daughters: and as for their names, Samaria was Oola and Jerusalem was Ooliba.

5 And Oola went a-whoring from me and doted on her lovers, on the Assyrians that were her neighbors, 6 clothed with purple, princes and captains; they were young men and choice, all horseman riding on horses. 7 And she bestowed her fornication upon them; all were choice sons of the Assyrians: and on whoever she doted herself, with them she defiled herself in all their devices. 8 And she forsook not her fornication with the Egyptians: for in her youth they committed fornication with her and they deflowered her and poured out their fornication upon her. 9 Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted. 10 They uncovered her shame: they took her sons and daughters and killed her with the sword: and she became a byword among women: and they accomplished vengeance in her for the sake of the daughters.

11 And her sister Ooliba saw it and she indulged in her fondness more corruptly than she and in her fornication more than the fornication of her sister. 12 She doted upon the sons of the Assyrian, princes and captains, her neighbors, clothed with fine linen, horsemen riding on horses; they were all choice young men. 13 I saw that they were defiled, that the two had one way.

14 And she increased her fornication and she saw men painted on the wall, likenesses of the Chaldeans painted with a pencil, 15 having variegated girdles on their loins, having also richly dyed attire upon their heads; all had a princely appearance, the likeness of the children of the Chaldeans, of their native land. 16 And she doted upon them as soon as she saw them and sent forth messengers to them into the land of the Chaldeans. 17 The sons of Babylon came to her, into the bed of rest and they defiled her in her fornication and she was defiled by them and her soul was alienated from them. 18 And she exposed her fornication and exposed her shame: and my soul was alienated from her, even as my soul was alienated from her sister.

19 You did multiply your fornication, so as to call to remembrance the days of your youth, by which you did commit whoredom in Egypt, 20 and you did dote upon the Chaldeans, whose flesh is as the flesh of the asses and their members as the members of horses. 21 You did look upon the iniquity of your youth, the things which you performed in Egypt in your lodgings, where were the breasts of your youth.

22 Therefore, Ooliba, thus says the Lord; Behold, I will stir up your lovers against you, from whom your soul is alienated and I will bring them upon

you round about, 23 the children of Babylon and all the Chaldeans, Phacuc and Sue and Hychue and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses. 24 They all shall come upon you from the north, chariots and wheels, with a multitude of nations, shields and targets; and the enemy shall set a watch against you round about: and I will set judgment before them and they shall take vengeance on you with their judgments. 25 I will bring upon you my jealousy and they shall deal with you in great wrath: they shall take away your nose and your ears; and shall cast down your remnant with the sword: they shall take your sons and your daughters; and your remnant fire shall devour. 26 They shall strip you of your raiment and take away your ornaments. 27 So I will turn back your ungodliness from you and your fornication from the land of Egypt: and you shall not lift up your eyes upon them and shall no more remember Egypt.

28 Why then thus says the Lord God; Behold, I will deliver you into the hands of those whom you hate, from whom your soul is alienated. 29 They shall deal with you in hatred and shall take all the fruits of your labors and your toils and you shall be naked and bare: and the shame of your fornication shall be exposed: and your ungodliness and your fornication 30 brought this upon you, in that you went a-whoring after the nations and did defile yourself with their devices.

31 You did walk in the way of your sister; and I will put her cup into your hands. 32 Thus says the Lord; Drink your sister's cup, deep and large and full, to cause complete drunkness. 33 You shall be thoroughly weakened; and the cup of destruction, the cup of your sister Samaria, 34 drink you it and I will take away her feasts and her new moons: for I have spoken it, says the Lord. 35 Therefore thus says the Lord; Because you have forgotten me and cast me behind your back, therefore receive you the reward of your ungodliness and your fornication.

36 The Lord said to me: Son of man will you not judge Oola and Ooliba? And declare to them their iniquities? 37 For they have committed adultery and blood was in their hands, they committed adultery with their devices and they passed through the fire to them their children which they bore to me. 38 So long too as they did these things to me, they defiled my sanctuary and profaned my Sabbaths. 39 When they sacrificed their children to their idols, they also went into my sanctuary to profane it: and whereas they did thus in the midst of my house; 40 and whereas they did thus to the men that came from afar, to whom they sent messengers and as soon as they came, immediately you did wash yourself and did paint your eyes and adorn yourself with ornaments, 41 and sat on a prepared bed and before it there was a table set out and as for my incense and my oil, they rejoiced in them, 42 and they raised a sound of music and that with men coming from the wilderness out of a multitude of men and they put bracelets on their hands and a crown of glory on their heads;

43 Therefore I said: Do they not commit adultery with these? And has she also gone a-whoring after the manner of a harlot? 44 They went in to her, as men go in to a harlot; so they went in to Oola and to Ooliba to work iniquity. 45 They are just men and shall take vengeance on them with the judgment of an adulteress and the judgment of blood: for they are adulteresses, land blood is in their hands.

46 Thus says the Lord God, Bring up a multitude upon them and send trouble and plunder into the midst of them. 47 And stone them with the stones of a multitude and pierce them with their swords: they shall kill their sons and their daughters and shall burn up their houses. 48 I will remove ungodliness out of the land and all the women shall be instructed and shall not

do according to their ungodliness. 49 And your ungodliness shall be recompensed upon you and you shall bear the guilt of your devices: and you shall know that I am the Lord.

24

24:1 The word of the Lord came to me, in the ninth year, in the tenth month, on the tenth day of the month, saying: 2 Son of man, write for yourself daily from this day, on which the king of Babylon set himself against Jerusalem, even from this day. 3 And speak a parable to the provoking house and you shall say to them,

Thus says the Lord; Set on the caldron and pour water into it: 4 and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones, 5 which are taken from choice cattle and burn the bones under them: her bones are boiled and cooked in the midst of her.

6 Therefore thus says the Lord; O bloody city, the caldron in which there is scum and the scum has not gone out of, she has brought it forth piece by piece, no lot has fallen upon it. 7 For her blood is in the midst of her; I have set it upon a smooth rock: I have not poured it out upon the earth, so that the earth should cover it; 8 that my wrath should come up for complete vengeance to be taken: I set her blood upon a smooth rock, so as not to cover it.

9 Therefore thus says the Lord, I will also make the firebrand great, 10 and I will multiply the wood and kindle the fire, that the flesh may be consumed and the liquor boiled away; 11 and that it may stand upon the coals, that her brass may be thoroughly heated and be melted in the midst of her filthiness and her scum may be consumed, 12 and her abundant scum may not come forth of her. 13 Her scum shall become shameful, because you did defile yourself: and what if you shall be purged no more until I have accomplished my wrath?

14 I the Lord have spoken; and it shall come and I will do it; I will not delay, neither will I have any mercy: I will judge you, says the Lord, according to your ways and according to your devices: therefore will I judge you according to your bloodshed and according to your devices will I judge you, you unclean, notorious and abundantly provoking one.

15 The word of the Lord came to me, saying: 16 Son of man, behold I take from you the desire of your eyes by violence: you shall not lament, neither shall you weep. 17 You shall groan for blood and have mourning upon your loins; your hair shall not be braided upon you and your sandals shall be on your feet; you shall in no way be comforted by their lips and you shall not eat the bread of men.

18 I spoke to the people in the morning, as he commanded me in the evening and I did in the morning as it was commanded me. 19 The people said to me: will you not tell us what these things are that you do? 20 Then I said to them: The word of the Lord came to me, saying: 21 Say to the house of Israel,

Thus says the Lord; Behold, I will profane my sanctuary, the boast of your strength, the desire of your eyes and for which your souls are concerned; and your sons and your daughters, whom you have left, shall fall by the sword. 22 You shall do as I have done: you shall not be comforted at their mouth and you shall not eat the bread of men. 23 And your hair shall be upon your head and your shoes on your feet: neither shall you at all lament or weep; but you shall pine away in your iniquities and shall comfort every one his brother. 24 And Ezekiel shall be for a sign to you: according to all that I have done shall you do when these things shall come; and you shall know that I am the Lord.

25 And you, son of man, shall it not be in the day when I take their strength from them, the pride of their boasting, the desires of their eyes and the pride of their soul, their sons and their

daughters, 26 that in that day he that escapes shall come to you, to tell it you in your ears? 27 In that your mouth shall be opened to him that escapes; you shall speak and shall be no longer speechless: and you shall be for a sign to them and they shall know that I am the Lord.

25

25:1 The word of the Lord came to me, saying: 2 Son of man, set your face steadfastly against the children of Ammon and prophesy against them; 3 and you shall say to the children of Ammon,

Hear you the word of the Lord; thus says the Lord; Since you have rejoiced against my sanctuary, because it was profaned; and against the land of Israel, because it was laid waste; and against the house of Juda, because they went into captivity; 4 therefore, behold, I will deliver you to the children of Kedem for an inheritance and they shall dwell in you with their stuff and they shall pitch their tents in you: they shall eat your fruits and they shall drink your milk. 5 I will give up the city of Ammon for camels' pastures and the children of Ammon for a pasture of sheep: and you shall know that I am the Lord.

6 For thus says the Lord; Because you have clapped your hands and stamped with your foot and heartily rejoiced against the land of Israel; 7 therefore I will stretch out my hand against you and I will make you a spoil to the nations; and I will utterly destroy you from among the peoples and I will completely cut you off from out of the countries: and you shall know that I am the Lord.

8 Thus says the Lord; Because Moab has said: Behold, are not the house of Israel and Juda like all the other nations? 9 Therefore, behold, I will weaken the shoulder of Moab from his frontier cities, even the choice land, the house of Bethasimuth above the fountain of the city, by the sea-side. 10 I have given him the children of Kedem in addition to the children of Ammon for an inheritance, that there may be no remembrance of the children of Ammon. 11 I will execute vengeance on Moab; and they shall know that I am the Lord.

12 Thus says the Lord; Because of what the Idumeans have done in taking vengeance on the house of Juda and because they have remembered injuries and have exacted full recompense; 13 therefore thus says the Lord; I will also stretch out my hand upon Idumea and will utterly destroy out of it man and beast; and will make it desolate; and those who are pursued out of Thaeman shall fall by the sword. 14 I will execute my vengeance on Idumea by the hand of my people Israel: and they shall deal in Idumea according to my anger and according to my wrath and they shall know my vengeance, says the Lord.

15 Therefore thus says the Lord, Because the Philistines have accomplished revengefully and raised up vengeance rejoicing from their heart to destroy the Israelites to a man; 16 therefore thus says the Lord; Behold, I will stretch out my hand upon the Philistines and will utterly destroy the Cretans and will cut off the remnant that dwell by the sea-coast. 17 I will execute great vengeance upon them; and they shall know that I am the Lord when I have brought my vengeance upon them.

26

26:1 It came to pass in the eleventh year, on the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, because Sor has said against Jerusalem, Aha, she is crushed: the nations are destroyed: she is turned to me: she that was full is made desolate: 3 therefore thus says the Lord; Behold, I am against you, O Sor and I will bring up many nations against you, as the sea comes up with

its waves. 4 They shall cast down the walls of Sor and shall cast down your towers: and I will scrape her dust from off her and make her a bare rock. 5 She shall be in the midst of the sea a place for repairing nets: for I have spoken it, says the Lord: and it shall be a spoil for the nations. 6 And her daughters which are in the field shall be slain with the sword and they shall know that I am the Lord.

7 For thus says the Lord; Behold, I will bring up against you, O Sor, Nabuchodonosor king of Babylon from the north: he is a king of kings, with horses and chariots and horsemen and a concourse of very many nations. 8 He shall kill your daughters that are in the field with the sword and shall set a watch against you and build forts around you and carry a rampart round against you and set up warlike works and array his spears against you. 9 He shall cast down with his swords your walls and your towers. 10 Because of your multitude of his horses their dust shall cover you and because of the sound of his horsemen and the wheels of his chariots your walls shall be shaken when he enters into your gates, as one entering into a city from the plain. 11 With the hoofs of his horses they shall trample all your streets: he shall kill your people with the sword and shall bring down to the ground the support of your strength.

12 He shall prey upon your power and plunder your substance and shall cast down your walls and break down your pleasant houses: He shall cast your stones and your timber and your dust into the midst of your sea. 13 He shall destroy the multitude of your musicians and the sound of your psalteries shall be heard no more. 14 I will make you a bare rock: you shall be a place to spread nets upon; you shall be built no more: for I the Lord have spoken it, says the Lord.

15 For thus says the Lord God to Sor; Shall not the isles shake at the sound of your fall, while the wounded are groaning, while they have drawn a sword in the midst of you? 16 All the princes of the nations of the sea shall come down from their thrones and shall take off their crowns from their heads and shall take off their embroidered raiment: they shall be utterly amazed; they shall sit upon the ground and fear their own destruction and shall groan over you. 17 They shall take up a lamentation for you and shall say to you, How are you destroyed from out of the sea, the renowned city, that brought her terror upon all her inhabitants. 18 The isles shall be alarmed at the day of your fall.

19 For thus says the Lord God; When I shall make the city desolate, as the cities that shall not be inhabited when I have brought the deep up upon you, 20 and great waters shall cover you; and I shall bring you down to those who go down to the pit, to the people of old time and shall cause you to dwell in the depths of the earth, as in everlasting desolation, with those who go down to the pit, that you may not be inhabited, nor stand upon the land of life; 21 I will make you a destruction and you shall be no more for ever, says the Lord God.

27

27:1 The word of the Lord came to me saying:

2 And you, son of man, take up a lamentation against Sor; 3 and you shall say to Sor that dwells at the entrance of the sea, to the mart of the nations coming from many islands, Thus says the Lord to Sor; You have said: I have clothed myself with my beauty. 4 In the heart of the sea your sons have put beauty upon you for Beelim. 5 Cedar in Senir was employed for you in building: boards of cypress timber were taken out of Lebanon and wood to make you masts of fir. 6 They made your oars of wood out of the land of Basan; your sacred utensils they made of ivory, your shady houses of wood from the isles of Chetiim. 7 Fine linen with embroidery from Egypt supplied the couch, to put honor upon

you and to clothe you with blue and purple from the isles of Elisai; and they became your coverings.

8 And your princes were the dwellers in Sidon and the Aradians were your rowers: your wise men, O Sor, who were in you, these were your pilots. 9 The elders of the Biblians and their wise men, who were in you, these helped your counsel: and all the ships of the sea and their rowers traded for you to the utmost west.

10 Persians and Lydians and Libyans were in your army: your warriors hung in you shields and helmets; these gave you your glory. 11 The sons of the Aradians and your army were upon the walls; there were guards in your towers: they hung their quivers on your battlements round about; these completed your beauty.

12 The Carthaginians were your merchants because of the abundance of all your strength; they furnished your market with silver and gold and iron and tin and lead. 13 Greece, both the whole world and the adjacent coasts, these traded with you in the persons of men and they gave as your merchandise vessels of brass.

14 Out of the house of Thogarma horses and horsemen furnished the market. 15 The sons of the Rhodians were your merchants; from the islands they multiplied your merchandise, even elephants' teeth: and to those who came in you did return your prices, 16 even men as your merchandise, from the multitude of your trading population, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished your market. 17 Juda and the children of Israel, these were your merchants; in the sale of corn and ointments and cassia: and they gave the best honey and oil and resin, to your trading population. 18 The people of Damascus were your merchants because of the abundance of all your power; wine out of Chelbon and wool from Miletus; and they brought wine into your market.

19 Out of Asel came accomplished iron and there is the sound of wheels among your trading population. 20 The people of Daedan were your merchants, with choice cattle for chariots. 21 Arabia and all the princes of Kedar, these were your traders with you, bringing camels and lambs and rams, in which they trade with you. 22 The merchants of Sabba and Ramma, these were your merchants, with choice spices and precious stones: and they brought gold to your market. 23 Charra and Chanaa, these were your merchants: Assur and Charman, were your merchants: 24 bringing for merchandise blue and choice stores bound with cords and cypress wood. 25 Ships were your merchants, in abundance, with your trading population: and you were filled and very heavily loaded in the heart of the sea.

26 your rowers have brought you into great waters: the south wind has broken you in the heart of the sea. 27 Your forces and your gain and that of your traders and your rowers and your pilots and your counselors and those who traffic with you and all your warriors that are in you: and all your company in the midst of you shall perish in the heart of the sea, in the day of your fall. 28 At the cry of your voice your pilots shall be greatly terrified.

29 All the rowers and the mariners shall come down from the ships and the pilots of the sea shall stand on the land. 30 They shall wail over you with their voice and cry bitterly and put earth on their heads and spread ashes under them.

31 32 And their sons shall take up a lament for you, even a lamentation for Sor, saying: 33 How large a reward have you gained from the sea? You have filled nations out of your abundance; and out of your mixed merchandise you have enriched all the kings of the earth. 34 Now, are you broken in the sea, your traders are in the deep water and all your company in the midst of you: all your rowers have fallen. 35 All the dwellers in the islands

have mourned over you and their kings have been utterly amazed and their countenance has wept. 36 Merchants from the nations have hissed at you; you are utterly destroyed and shall not be any more for ever.

28

28:1 The word of the Lord came to me, saying:

2 And you, son of man, say to the prince of Tyrus, Thus says the Lord; Because your heart has been exalted and you have said: I am God, I have inhabited the dwelling of God in the heart of the sea; yet you are man and not God, though you have set your heart as the heart of God: 3 are you wiser than Daniel? Or have not the wise instructed you with their knowledge? 4 have you gained power for yourself by your own knowledge or your own prudence and obtained gold and silver in your treasures? 5 By your abundant knowledge and your traffic you have multiplied your power; your heart has been lifted up by your power.

6 Therefore thus says the Lord; Since you have set your heart as the deer of God; 7 because of this, behold, I will bring on you strange plagues from the nations; and they shall draw their swords against you and against the beauty of your knowledge, 8 and they shall bring down your beauty to destruction. They shall bring you down; and you shall die the death of the slain in the heart of the sea. 9 Will you indeed say, I am God, before those who kill you? Whereas you are man and not God. 10 You shall perish by the hands of strangers among the multitude of the uncircumcised: for I have spoken it, says he Lord.

11 The word of the Lord came to me, saying: 12 Son of man, take up a lamentation for the prince of Tyre and say to him, Thus says the Lord God; You are a seal of resemblance and crown of beauty. 13 You were in the delight of the paradise of God; you have bound upon you every precious stone, the sardius and topaz and emerald and carbuncle and sapphire and jasper and silver and gold and ligure and agate and amethyst and chrysolite and beryl and onyx: and you have filled your treasures and your stores in you with gold. 14 From the day that you were created you were with the cherub: I set you on the holy mount of God; you were in the midst of the stones of fire. 15 You were faultless in your days, from the day that you were created, until iniquity was found in you.

16 Of the abundance of your merchandise you have filled your storehouses with iniquity and have sinned: therefore you have been cast down wounded from the mount of God and the cherub has brought you out of the midst of the stones of fire. 17 Your heart has been lifted up because of your beauty; your knowledge has been corrupted with your beauty: because of the multitude of your sins I have cast you to the ground, I have caused you to be put to open shame before kings. 18 Because of the multitude of your sins and the iniquities of your merchandise, I have profaned your sacred things; and I will bring fire out of the midst of you, this shall devour you; and I will make you to be ashes upon your land before all that see you. 19 All that do you know among the nations shall groan over you: you have gone to destruction and you shall not exist any more.

20 The word of the Lord came to me, saying: 21 Son of man, set your face against Sidon and prophesy against it, 22 and say, Thus says the Lord; Behold, I am against you, O Sidon; and I will be glorified in you; and you shall know that I am the Lord when I have accomplished judgments in you and I will be sanctified in you. 23 Blood and death shall be in your streets; and men wounded with swords shall fall in you and on every side of you; and they shall know that I am the Lord. 24 And there shall no more be in the house of Israel a thorn of bitterness and a pricking briar proceeding from those who are around them, who

dishonored them; and they shall know that I am the Lord.

25 Thus says the Lord God; I will also gather Israel from the nations, among whom they have been scattered and I will be sanctified among them and before the peoples and nations: and they shall dwell upon their land, which I gave to my servant Jacob. 26 Yes, they shall dwell upon it safely and they shall build houses and plant vineyards and dwell securely when I shall execute judgment on all that have dishonored them, even on those who are around them; and they shall know that I am the Lord their God and the God of their fathers.

29

29:1 In the twelfth year, in the tenth month, on the first day of the month, the word of the Lord came to me, saying: 2 Son of man, set your face against Pharaoh king of Egypt and prophesy against him and against the whole of Egypt: 3 and say,

Thus says the Lord; Behold, I am against Pharaoh, the great dragon that lies in the midst of his rivers, that says, The rivers are mine and I made them. 4 I will put hooks in your jaws and I will cause the fish of your river to stick to your sides and I will bring you up out of the midst of your river: 5 and I will quickly cast down you and all the fish of your river: you shall fall on the face of the plain and shall by no means be gathered and shall not be brought together: I have given you for food to the wild beasts of the earth and to the fowls of the sky. 6 All the dwellers in Egypt shall know that I am the Lord, because you have been a staff of reed to the house of Israel. 7 When they took hold of you with their hand, you did break: and when every hand was clapped against them and when they leaned on you, you were utterly broken and did crush the loins of them all.

8 Therefore thus says the Lord; Behold, I will bring a sword upon you and will cut off from you man and beast; 9 and the land of Egypt shall be ruined and desert; and they shall know that I am the Lord; because you say, The rivers are mine and I made them.

10 Therefore, behold, I am against you and against all your rivers and I will give up the land of Egypt to desolation and the sword and destruction, from Magdol and Syene even to the borders of the Ethiopians. 11 No foot of man shall pass through it and no foot of beast shall pass through it and it shall not be inhabited for forty years.

12 I will cause her land to be utterly destroyed in the midst of a land that is desolate and her cities shall be desolate forty years in the midst of cities that are desolate: and I will disperse Egypt among the nations and will utterly scatter them into the countries.

13 Thus says the Lord; After forty years I will gather the Egyptians from the nations among whom they have been scattered; 14 and I will turn the captivity of the Egyptians and will cause them to dwell in the land of Phathore, in the land from where they were taken; 15 and it shall be a base kingdom beyond all other kingdoms; it shall not any more be exalted over the nations; and I will make them few in number, that they may not be great among the nations. 16 They shall no more be to the house of Israel a confidence bringing iniquity to remembrance when they follow after them; and they shall know that I am the Lord.

17 It came to pass in the twenty-seventh year, on the first day of the month, the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor king of Babylon caused his army to serve a great service against Tyre; every head was bald and every shoulder peeled; yet there was no reward to him or to his army serving against Tyre, nor for the service by which they served against it.

19 Thus says the Lord God; Behold, I will give to Nabuchodonosor king of Babylon the land of Egypt, He shall take the plunder and seize the spoils; and it shall be a reward for his army. 20 In return for his service by which he served against Tyre, I have given him the land of Egypt; thus says the Lord God:

21 In that day, shall a horn spring forth for all the house of Israel and I will give you an open mouth in the midst of them; and they shall know that I am the Lord.

30

30:1 The word of the Lord came to me, saying: 2 Son of man, prophesy and say, Thus says the Lord; Woe, woe worth the day! 3 For the day of the Lord is nigh, a day of cloud; it shall be the end of the nations.

4 The sword shall come upon the Egyptians and there shall be tumult in Ethiopia and in Egypt men shall fall down slain together and her foundations shall fall. 5 Persians and Cretans and Lydians and Libyans and all the mixed multitude and they of the children of my covenant, shall fall by the sword in it. 6 The supports of Egypt shall fall; and the pride of her strength shall come down from Magdol to Syene: they shall fall by the sword in it, says the Lord. 7 It shall be made desolate in the midst of desolate countries and their cities shall be desolate in the midst of desolate cities: 8 and they shall know that I am the Lord when I shall send fire upon Egypt and when all that help her shall be broken. 9 In that day, shall messengers go forth hasting to destroy Ethiopia utterly and there shall be tumult among them in the day of Egypt: for, behold it comes.

10 Thus says he Lord God; I will also destroy the multitude of the Egyptians by the hand of Nabuchodonosor king of Babylon, 11 his hand and his people's; they are plagues sent forth from the nations to destroy the land: and they all shall unsheath their swords against Egypt and the land shall be filled with slain. 12 I will make their rivers desolate and will destroy the land and the fullness of it by the hands of strangers: I the Lord have spoken.

13 For thus says the Lord God; I will also destroy the nobles from Memphis and the princes of Memphis out of the land of Egypt; and they shall be no more. 14 I will destroy the land of Phathore and will send fire upon Tanis and will execute vengeance on Diospolis. 15 I will pour out my wrath upon Sais the strength of Egypt and will destroy the multitude of Memphis. 16 I will send fire upon Egypt; and Syene shall be terribly troubled; and there shall be a breaking in Diospolis and waters shall be poured out. 17 The youths of Heliopolis and Bubastum shall fall by the sword and the women shall go into captivity. 18 The day shall be darkened in Taphnae when I have broken there the scepters of Egypt: and the pride of her strength shall perish there: and a cloud shall cover her and her daughters shall be taken prisoners. 19 I will execute judgment on Egypt; and they shall know that I am the Lord.

20 It came to pass in the eleventh year, in the first month, on the seventh day of the month, the word of the Lord came to me, saying: 21 Son of man, I have broken the arms of Pharaoh, king of Egypt; and, behold, it has not been bound up to be healed, to have a plaster put upon it, or to be strengthened to lay hold of the sword. 22 Therefore thus says the Lord God; Behold, I am against Pharaoh king of Egypt and I will break his strong and outstretched arms and will strike down his sword out of his hand. 23 I will disperse the Egyptians among the nations and will utterly scatter them among the countries.

24 I will strengthen the arms of the king of Babylon and put my sword into his hand: He shall bring it upon Egypt and shall take her plunder and seize her spoils. 25 Yes, I will strengthen the arms of the king of Babylon and the

arms of Pharaoh shall fail: and they shall know that I am the Lord when I have put my sword into the hands of the king of Babylon, He shall stretch it out over the land of Egypt. 26 I will disperse the Egyptians among the nations and utterly scatter them among the countries; and they all shall know that I am the Lord.

31

31:1 It came to pass in the eleventh year, in the third month, on the first day of the month, the word of the Lord came to me, saying: 2 Son of man, say to Pharaoh king of Egypt and to his multitude;

To whom have you compared yourself in your haughtiness? 3 Behold, the Assyrian was a cypress in Lebanon and was fair in shoots and high in stature: his top reached to the midst of the clouds. 4 The water nourished him, the depth made him grow tall; she led her rivers around his plants and she sent forth her streams to all the trees of the field. 5 Therefore, was his stature exalted above all the trees of the field and his branches spread far by the help of much water. 6 All the birds of the sky made their nests in his boughs and under his branches all the wild beasts of the field bred; the whole multitude of nations dwelt under his shadow. 7 He was fair in his height because of the multitude of his branches: for his roots were amidst much water. 8 And such cypresses as this were in the paradise of God; and there were no pines like his shoots and there were no firs like his branches: no tree in the paradise of God was like him in his beauty, 9 because of the multitude of his branches: and the trees of God's paradise of delight envied him.

10 Therefore thus says the Lord; Because you are grown great and have set your top in the midst of the clouds and I saw when he was exalted; 11 therefore I delivered him into the hands of the prince of the nations, He accomplished his destruction. 12 And ravaging strangers from the nations have destroyed him and have cast him down upon the mountains: his branches fell in all the valleys and his boughs were broken in every field of the land; and all the people of the nations have gone down from their shelter and have laid him low.

13 All the birds of the sky have settled on his fallen trunk and all the wild beasts of the field came upon his boughs: 14 in order that none of the trees by the water should exalt themselves because of their size: whereas they set their top in the midst of the clouds, yet they continued not in their high state in their place, all that drank water, all were consigned to death, to the depth of the earth, in the midst of the children of men, with those who go down to the pit.

15 Thus says the Lord God; In the day by which he went down to hades, the deep mourned for him: and I stayed her floods and restrained her abundance of water: and Lebanon saddened for him, all the trees of the field fainted for him. 16 At the sound of his fall the nations quaked when I brought him down to hades with those who go down to the pit: and all the trees of Delight comforted him in the heart and the choice of plants of Lebanon, all that drink water. 17 For they went down to hades with him among the slain with the sword; and his seed, even those who dwelt under his shadow, perished in the midst of their life.

18 To whom are you compared? Descend and be debased with the trees of paradise to the depth of the earth: you shall lie in the midst of the uncircumcised with those who are slain by the sword. Thus shall Pharaoh be and the multitude of his host, says the Lord God.

32

32:1 It came to pass in the twelfth year, in the tenth month, on the first day of the month, that the word of the

Lord came to me, saying: 2 Son of man, take up a lamentation for Pharaoh king of Egypt and say to him, You have become like a lion of the nations and as a serpent that is in the sea: and you did make assaults with your rivers and did disturb the water with your feet and did trample your rivers.

3 Thus says the Lord; I will also cast over you the nets of many nations and will bring you up with my hook: 4 and I will stretch you upon the earth: the fields shall be covered with you and I will cause all the birds of the sky to settle upon you and I will fill with you all the wild beasts of the earth. 5 I will cast your flesh upon the mountains and will saturate them with your blood. 6 The land shall be drenched with your dung, because of your multitude upon the mountains: I will fill the valleys with you. 7 I will veil the heavens when you are extinguished and will darken its stars. I will cover the sun with a cloud and the moon shall not give her light. 8 All the bodies that give light in the sky, shall be darkened over you and I will bring darkness upon the earth, says the Lord God.

9 I will provoke to anger the heart of many people when I shall lead you captive among the nations, to a land which you have not know. 10 And many nations shall mourn over you and their kings shall be utterly amazed when my sword flies in their faces, as they wait for their own fall from the day of your fall.

11 For thus says the Lord God; The sword of the king of Babylon shall come upon you, 12 with the swords of mighty men; and I will cast down your strength: they are all destroying ones from the nations and they shall destroy the pride of Egypt and all her strength shall be crushed. 13 I will destroy all her cattle from beside the great water; and the foot of man shall not trouble it any more and the step of cattle shall no more trample it. 14 Thus shall their waters then be at rest and their rivers shall flow like oil, says the Lord, 15 when I shall give up Egypt to destruction and the land shall be made desolate with its fullness; when I shall scatter all that dwell in it and they shall know that I am the Lord. 16 There is a lamentation and you shall utter it; and the daughters of the nations shall utter it, even for Egypt and they shall mourn for it over all the its might, says the Lord God.

17 It came to pass in the twelfth year, in the first month, on the fifteenth day of the month, the word of the Lord came to me, saying:

18 Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to those who go down to the pit. 19 20 They shall fall with him in the midst of those who are slain with the sword and all his strength shall perish: the giants also shall say to you, 21 Be in the depth of the pit: to whom are you superior? Yes, go down and lie with the uncircumcised, in the midst of those who are slain with the sword.

22 There are Assur and all his company: all his slain have been laid there: 23 and their burial is in the depth of the pit and his company are set around about his tomb: all the slain that fell by the sword, who had caused the fear of them to be upon the land of the living.

24 There is Ælam and all his host around his tom: all the slain that fell by the sword and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with those who go down to the pit, 25 in the midst of the slain.

26 There were laid Mosoch and Thobel and all his strength around his tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living. 27 They are laid with the giants that fell of old, who went down to hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life. 28 You shall lie

in the midst of the uncircumcised, with those who have been slain by the sword.

29 There are laid the princes of Assur, who yielded their strength to a wound of the sword: these are laid with the slain, with those who go down to the pit.

30 There are the princes of the north, even all the captains of Assur, who go down slain to hades: they lie uncircumcised among the slain with the sword together with their terror and their strength and they have received their punishment with those who go down to the pit.

31 King Pharaoh shall see them and shall be comforted over all their force, says the Lord God. 32 For I have caused his fear to be upon the land of the living yet he shall lie in the midst of the uncircumcised with those who are slain with the sword, even Pharaoh and all his multitude with him, says the Lord God.

33

33:1 The word of the Lord came to me, saying: 2 Son of man, speak to the children of your people and you shall say to them,

On whatsoever land I shall bring a sword and the people of the land take one man of them and set him for their watchman: 3 He shall see the sword coming upon the land and blow the trumpet and sound an alarm to the people; 4 He that hears the sound of the trumpet shall hear indeed and yet not take heed and the sword shall come upon him and overtake him, his blood shall be upon his own head. 5 Because he heard the sound of the trumpet and took no heed, his blood shall be upon him: but the other, because he took heed, has delivered his soul.

6 But if the watchman see the sword coming and do not sound the trumpet and the people do not watch; and the sword come and take a soul from among them, that soul is taken because of its iniquity; but its blood will I require at the watchman's hand.

7 And you, son of man, I have set you as a watchman to the house of Israel and you shall hear a word from my mouth. 8 When I say to the sinner, You shall surely die; if you speak not to warn the wicked from his way, the wicked himself shall die in his iniquity; but his blood will I require at your hand. 9 But if you forewarn the wicked of his way to turn from it, He turn not from his way, he shall die in his ungodliness; but you have delivered your own soul.

10 And you, son of man, say to the house of Israel; Thus have you spoken, saying: Our errors and our iniquities weigh upon us and we pine away in them and how then shall we live? 11 Say to them, Thus says the Lord; As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live: turn you heartily from your way; for why will you die, O house of Israel?

12 Say to the children of your people, The righteousness of the righteous shall not deliver him, in the day by which he errs: and the iniquity of the ungodly shall not harm him, in the day by which he turns from his iniquity, but the righteous erring shall not be able to deliver himself.

13 When I say to the righteous, You shall live; He trusts in his righteousness and shall commit iniquity, none of his righteousnesses shall be remembered; in his unrighteousness which he has accomplished, in it shall he die.

14 When I say to the ungodly, You shall surely die; He shall turn from his sin and do judgment and justice, 15 and return the pledge and repay that which he has robbed and walk in the ordinances of life, so as to do no wrong; he shall surely live and shall not die. 16 None of his sins which he has committed shall be remembered: because he has accomplished judgment and righteousness; by them shall he live.

17 Yet the children of your people will say, The way of the Lord is not straight: whereas this their way is not straight. 18 When the righteous turns away from his righteousness and shall commit iniquities, then shall he die in them. 19 When the sinner turns from his iniquity and shall do judgment and righteousness, he shall live by them. 20 And this is that which you said: The way of the Lord is not straight. I will judge you, O house of Israel, every one for his ways.

21 It came to pass in the tenth year of our captivity, in the twelfth month, on the fifth day of the month, that one that had escaped from Jerusalem came to me, saying: The city is taken. 22 Now, the hand of the Lord had come upon me in the evening, before he came; He opened my mouth when he came to me in the morning: and my mouth was open, it was no longer kept closed.

23 The word of the Lord came to me, saying: 24 Son of man, those who inhabit the desolate places on the land of Israel say, Abram was one, He possessed the land: and we are more numerous; to us the land is given for a possession.

25 26 27 Therefore say to them, Thus says the Lord God, As I live, surely those who are in the desolate places shall fall by swords and those who are in the open plain shall be given for food to the wild beasts of the field and those who are in the fortified cities and those who are in the caves I will kill with pestilence. 28 I will make the land desert and the pride of her strength shall perish; and the mountains of Israel shall be made desolate because of no man passing through. 29 They shall know that I am the Lord; and I will make their land desert and it shall be made desolate because of all their abominations which they have accomplished.

30 And as for you, son of man, the children of your people are those who speak concerning you by the walls and in the porches of the houses and they talk one to another, saying: Let us come together, Let us hear the words that proceed from the Lord. 31 They approach you as a people comes together and sit before you and hear your words, but they will not do them: for there is falsehood in their mouth and their heart goes after their pollutions. 32 You are to them as a sound of a sweet, well-tuned psaltery and they will hear your words, but they will not do them. 33 But whenever it shall come to pass, they will say, Behold, it has come: and they shall know that there was a prophet in the midst of them.

34

34:1 The word of the Lord came to me, saying: 2 Son of man, prophesy against the shepherds of Israel, prophesy and say to the shepherds,

Thus says the Lord God; O shepherds of Israel, do shepherds feed themselves? Do not the shepherds feed the sheep? 3 Behold, you feed on the milk and clothe yourselves with the wool and kill the fat: but you feed not my sheep. 4 The weak one you have not strengthened and the sick you have not cherished and the bruised you have not bound up and the stray one you have not turned back and the lost you have not sought; and the strong you have wearied with labor. 5 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field. 6 And my sheep were scattered on every mountain and on every high hill: yes, they were scattered on the face of the earth and there was none to seek them out, nor to bring them back.

7 Therefore, you shepherds, hear the word of the Lord. 8 As I live, says the Lord God, surely because my sheep became a prey and my sheep became meat to all the wild beasts of the field, because there were no shepherds and the shepherds sought not out my sheep and the shepherds fed themselves, but fed not my sheep. 9 For this cause, O

shepherds, 10 thus says the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hands and will turn them back that they shall not feed my sheep and the shepherds shall no longer feed them; and I will deliver my sheep out of their mouth and they shall no longer be meat for them.

11 For thus says the Lord God, Behold, I will seek out my sheep and will visit them. 12 As the shepherd seeks his flock, in the day when there is darkness and cloud, in the midst of the sheep that are separated: so will I seek out my sheep and will bring them back from every place where they were scattered in the day of cloud and darkness. 13 I will bring them out from the Gentiles and will gather them from the countries and will bring them into their own land and will feed them upon the mountains of Israel and in the valleys and in every inhabited place of the land. 14 I will feed them in a good pasture, on a high mountain of Israel: and their folds shall be there and they shall lie down and there shall they rest in perfect prosperity and they shall feed in a fat pasture on the mountains of Israel. 15 I will feed my sheep and I will cause them to rest; and they shall know that I am the Lord: thus says the Lord God. 16 I will seek that which is lost and I will recover the stray one and will bind up that which was broken and will strengthen the fainting and will guard the strong and will feed them with judgment.

17 And as for you, you sheep, thus says the Lord God, Behold, I will distinguish between sheep and sheep, between rams and he-goats. 18 And is it not enough for you that you fed on the good pasture, that you trampled with your feet the remnant of your pasture? And that you drank the standing water, that you disturbed the rest with your feet? 19 So my sheep fed on that which you had trampled with your feet; and they drank the water that had been disturbed by your feet.

20 Therefore thus says the Lord God; Behold, I will separate between the strong sheep and the weak sheep. 21 You did thrust with your sides and shoulders and pushed with your horns and you cruelly treated all the sick. 22 Therefore I will save my sheep and they shall not be any more for a prey; and will judge between ram and ram.

23 I will raise up one shepherd over them, He shall tend them, even my servant David, He shall be their shepherd; 24 and I the Lord will be to them a God and David a prince in the midst of them; I the Lord have spoken it. 25 I will make with David a covenant of peace and I will utterly destroy evil beasts from off the land; and they shall dwell in the wilderness and sleep in the forests. 26 I will settle them around my mountain; and I will give you the rain, the rain of blessing. 27 The trees that are in the field shall yield their fruit and the earth shall yield her strength and they shall dwell in the confidence of peace on their land and they shall know that I am the Lord when I have broken their yoke; and I will deliver them out of the hand of those who enslaved them. 28 They shall no more be a spoil to the nations and the wild beasts of the land shall no more at all devour them; and they shall dwell safely and there shall be none to make them afraid. 29 I will raise up for them a plant of peace and they shall no more perish with hunger upon the land and they shall no more bear the reproach off the nations.

30 They shall know that I am the Lord their God and they my people. O house of Israel, says the Lord God, 31 you are my sheep, even the sheep of my flock and I am the Lord your God, says the Lord God.

35

35:1 The word of the Lord came to me, saying: 2 Son of man, set your face against mount Seir and prophesy against it, 3 and say to it,

Thus says the Lord God; Behold, I am against you, O mount Seir and I will stretch out my hand against you

and will make you a waste and you shall be made desolate. 4 I will cause desolation in your cities and you shall be desolate and you shall know that I am the Lord. 5 Because you have been a perpetual enemy and have laid wait craftily for the house of Israel, with the hand of enemies with a sword, in the time of injustice, at the last:

6 Therefore, as I live, says the Lord God, truly you have sinned even to blood, therefore blood shall pursue you. 7 I will make mount Seir a waste and desolate and I will destroy from off it men and cattle: 8 and I will fill your hills and your valleys with slain men and in all your plains there shall fall in you men slain with the sword. 9 I will make you a perpetual desolation and your cities shall not be inhabited any more: and you shall know that I am the Lord.

10 Because you said, The two nations and the two countries shall be mine and I shall inherit them; whereas the Lord is there: 11 therefore, as I live, says the Lord, I will even deal with you according to your enmity and I will be made known to you when I shall judge you: 12 and you shall know that I am the Lord. I have heard the voice of your blasphemies, whereas you have said: The desert mountains of Israel are given to us for food; 13 and you have spoken swelling words against me with your mouth: I have heard them.

14 Thus says the Lord; When all the earth is rejoicing, I will make you desert. 15 You shall be desert, O mount Seir and all Idumea; and it shall be utterly consumed: and you shall know that I am the Lord their God.

36

36:1 And you, son of man, prophesy to the mountains of Israel and say to the mountains of Israel, Hear you the word of the Lord:

2 Thus says the Lord God; Because the enemy has said against you, Aha, the old waste places have become a possession for us: 3 therefore prophesy and say, Thus says the Lord God; Because you have been dishonored and hated by those around you, that you might be a possession to the remainder of the nations and you became a by-word and a reproach to the nations: 4 therefore, you mountains of Israel, hear the word of the Lord; Thus says the Lord to the mountains and to the hills and to the streams and to the valleys and to the places that have been made desolate and destroyed and to the cities that have been deserted and have become a spoil and a trampling to the nations that were left round about; 5 therefore, thus says the Lord; Truly in the fire of my wrath have I spoken against the rest of the nations and against all Idumea, because they have appropriated my land to themselves for a possession with joy, disregarding the lives of the inhabitants, to destroy it by plunder: 6 therefore prophesy concerning the land of Israel and say to the mountains and to the hills and to the valleys and to the forests, Thus says the Lord; Behold, I have spoken in my jealousy and in my wrath, because you have borne the reproaches of the heathen: 7 therefore I will lift up my hand against the nations that are around you; they shall bear their reproach.

8 But your grapes and your fruits, O mountains of Israel, shall my people eat; for they are hoping to come. 9 For, behold, I am toward you and I will have respect to you and you shall be tilled and sown: 10 and I will multiply men upon you, even all the house of Israel to the end: and the cities shall be inhabited and the desolate land shall be built upon. 11 I will multiply men and cattle upon you; and I will cause you to dwell as at the beginning and will treat you well, as in your former times: and you shall know that I am the Lord. 12 I will increase men upon you, even my people Israel; and they shall inherit you and you shall be to them for a possession; and you shall no more be bereaved of them.

13 Thus says the Lord God: Because they said to you, You land

devour men and have been bereaved of your nation; 14 therefore you shall no more devour men and you shall no more bereave your nation, says the Lord God. 15 And there shall no more be heard against you the reproach of the nations and you shall no more bear the revilings of the peoples, says the Lord God.

16 The word of the Lord came to me, saying: 17 Son of man, the house of Israel dwelt upon their land and defiled it by their way and with their idols and with their uncleannesses; and their way was before me like the uncleanness of a removed woman. 18 So I poured out my wrath upon them: 19 and I dispersed them among the nations and utterly scattered them through the countries: I judged them according to their way and according to their sin. 20 They went in among the nations, among which they went and they profaned my holy name, while it was said of them, These are the people of the Lord and they came forth out of his land. 21 But I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

22 Therefore say to the house of Israel, Thus says the Lord; I do not this, O house of Israel, for your sakes, but because of my holy name, which you have profaned among the nations, among whom you went. 23 I will sanctify my great name, which was profaned among the nations, which you profaned in the midst of them; and the nations shall know that I am the Lord when I am sanctified among you before their eyes.

24 I will take you out from the nations and will gather you out of all the lands and will bring you into your own land: 25 and I will sprinkle clean water upon you and you shall be purged from all your uncleannesses and from all your idols and I will cleanse you. 26 I will give you a new heart and will put a new spirit in you: and I will take away the heart of stone out of your flesh and will give you a heart of flesh. 27 I will put my Spirit in you and will cause you to walk in my ordinances and to keep my judgments and do them. 28 You shall dwell upon the land which I gave to your fathers; and you shall be to me a people and I will be to you a God. 29 I will save you from all your uncleannesses: and I will call for the corn and multiply it and will not bring famine upon you. 30 I will multiply the fruit of the trees and the produce of the field, that you may not bear the reproach of famine among the nations.

31 You shall remember your evil ways and your practices that were not good and you shall be hateful in your own sight for your transgressions and for your abominations. 32 Not for your sakes do I this, says the Lord God, as it is known to you: be ashamed and confounded for your ways, O house of Israel.

33 Thus says the Lord God; In the day by which I shall cleanse you from all your iniquities I will also cause the cities to be inhabited and the waste places shall be built upon: 34 and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by. 35 They shall say, That desolate land has become like a garden of delight; and the waste and desolate and ruined cities are inhabited. 36 The nations, as many as shall have been left around you, shall know that I the Lord have built the ruined cities and planted the waste lands: I the Lord have spoken and will do it.

37 Thus says the Lord God; Yet for this will I be sought by the house of Israel, to establish them; I will multiply them even men as sheep; 38 as holy sheep, as the sheep of Jerusalem in her feasts; thus shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

37

37:1 The hand of the Lord came upon me and the Lord brought me forth by the Spirit and set me in the midst of the plain and it was full of human bones. 2 He led me around them

every way: and, behold, there were very many on the face of the plain, very dry.

3 He said to me: Son of man, will these bones live? And I said: O Lord God, you know this. 4 He said to me: Prophesy upon these bones and you shall say to them, you dry bones, hear the word of the Lord. 5 Thus says the Lord to these bones; Behold, I will bring upon you the breath of life: 6 and I will lay sinews upon you and will bring up flesh upon you and will spread skin upon you and will put my Spirit into you and you shall live; and you shall know that I am the Lord.

7 So I prophesied as the Lord commanded me: and it came to pass while I was prophesying, that, behold, there was a shaking and the bones approached each one to his joint. 8 I looked and behold, sinews and flesh grew upon them and skin came upon them above: but there was not breath in them. 9 He said to me: Prophesy to the wind, prophesy, son of man and say to the wind, Thus says the Lord; Come from the four winds and breathe upon these dead men, Let them live. 10 So I prophesied as he commanded me and the breath entered into them and they lived and stood upon their feet, a very great congregation.

11 The Lord spoke to me, saying: Son of man, these bones are the whole house of Israel: and they say, Our bones have become dry, our hope has perished, we are quite spent. 12 Therefore prophesy and say,

Thus says the Lord; Behold, I will open your tombs and will bring you up out of your tombs and will bring you into the land of Israel. 13 You shall know that I am the Lord when I have opened your graves, that I may bring up my people from their graves. 14 I will put my Spirit within you and you shall live and I will place you upon your own land: and you shall know that I am the Lord; I have spoken and will do it, says the Lord.

15 The word of the Lord came to me, saying: 16 Son of man, take for yourself a rod and write upon it, Juda and the children of Israel his adherents; and you shall take for yourself another rod and you shall inscribe it for Joseph, the rod of Ephraim and all the children of Israel that belong to him. 17 You shall joint them together for yourself, so as that they should bind themselves into one stick; and they shall be in your hand.

18 It shall come to pass when the children of your people shall say to you, will you not tell us what you mean by these things? 19 Then shall you say to them, Thus says the Lord; behold, I will take the tribe of Joseph, which is in the hand of Ephraim and the tribes of Israel that belong to him and I will add them to the tribe of Juda and they shall become one rod in the hand of Juda. 20 The rods on which you did write shall be in your hand in their presence. 21 You shall say to them,

Thus says the Lord God; Behold, I will take the whole house of Israel out of the midst of the nations, among whom they have gone and I will gather them from all that are around them and I will bring them into the land of Israel. 22 I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms: 23 that they may no more defile themselves with their idols; and I will deliver them from all their transgressions by which they have sinned and will cleanse them; and they shall be to me a people and I the Lord will be to them a God.

24 And my servant David shall be a prince in the midst of them: there shall be one shepherd of them all; for they shall walk in my ordinances and keep my judgments and do them. 25 They shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant shall be their prince forever.

26 I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I

will establish my sanctuary in the midst of them for ever. 27 And my tabernacle shall be among them; and I will be to them a God and they shall be my people. 28 The nations shall know that I am the Lord that sanctifies them when my sanctuary is in the midst of them for ever.

38

38:1 The word of the Lord came to me, saying: 2 Son of man, set your face against Gog and the land of Magog, Rhos, prince of Mesoch and Thobel and prophesy against him, 3 and say to him, Thus says the Lord God;

Behold, I am against you, Rhos prince of Mesoch and Thobel: 4 and I will gather you and all your host, horses and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords: 5 Persians and Ethiopians and Libyans; all with helmets and shields. 6 Gomer and all belonging to him; the house of Thorgama, from the end of the north and all belonging to him; and many nations with you.

7 Be prepared, prepare yourself, you and all your multitude that is assembled with you and you shall be to me for a guard. 8 He shall be prepared after many days, He shall come at the end of years and shall come to a land that is brought back from the sword when the people are gathered from many nations against the land of Israel, which was entirely desolate: He has come forth out of the nations and they shall all dwell securely. 9 You shall go up as rain and shall arrive as a cloud to cover the land and there shall be you and all that are about you and many nations with you.

10 Thus says the Lord God; It shall also come to pass in that day, that thoughts shall come up into your heart and you shall devise evil devices. 11 You shall say, I will go up to the rejected land; I will come upon those who are at ease in tranquility and dwelling in peace, all inhabiting a land in which there is no wall, nor bars, nor have they doors; 12 to seize plunder and to take their spoil; to turn my hands against the desolate land that is now inhabited and against a nation that is gathered from many nations, that have acquired property, dwelling in the midst of the land. 13 Sabba and Daedan and Carthaginian merchants and all their villages shall say to you, You have come for plunder to take a prey and to get spoils: you have gathered your multitude to take silver and gold, to carry off property, to take spoils.

14 Therefore prophesy, son of man and say to Gog, Thus says the Lord; will you not arise in that day when my people Israel are dwelling securely, 15 and come out of your place from the farthest north and many nations with you? All of them mounted on horses, a great gathering and a large force? 16 You shall come up upon my people Israel as a cloud to cover the land; it shall come to pass in the last days, that I will bring you up upon my land, that all the nations may know me when I am sanctified in you before them.

17 Thus says the Lord God, to Gog; You are he concerning whom I spoke in former times, by the hand of my servants the prophets of Israel, in those days and years, that I would bring you up against them. 18 It shall come to pass in that day, in the day when Gog shall come against the Land of Israel, says the Lord God, 19 that my wrath and my jealousy shall arise, I have spoken in the fire of my anger, truly in that day there shall be a great shaking in the land of Israel; 20 and the fish of the sea shall quake at the presence of the Lord and the birds of the sky and the wild beasts of the field and all the reptiles that creep upon the earth and all the men that are on the face of the earth; and the mountains shall be rent and the valleys shall fall and every wall on the land shall fall. 21 I will summon against it even every fear, says the Lord: the sword of every man shall be against his brother. 22 I will judge him with pestilence and blood and sweeping rain and

hailstones; and I will rain upon him fire and brimstone and upon all that are with him and upon many nations with him.

23 I will be magnified and sanctified and glorified; and I will be known in the presence of many nations and they shall know that I am the Lord.

39

39:1 And you, son of man, prophesy against Gog and say, Thus says the Lord; Behold, I am against you, O Gog, Rhos prince of Mesoch and Thobel: 2 and I will assemble you and guide you and raise you up on the extremity of the north and I will bring you up upon the mountains of Israel. 3 I will destroy the bow out of your left hand and your arrows out of your right hand and I will cast you down on the mountains of Israel; 4 and you and all that belong to you shall fall and the nations that are with you shall be given to multitudes of birds, even to every fowl and I have given you to all the wild beasts of the field to be devoured. 5 You shall fall on the face of the field: for I have spoken it, says the Lord.

6 I will send a fire upon Gog and the islands shall be securely inhabited: and they shall know that I am the Lord. 7 And my holy name shall be known in the midst of my people Israel; and my holy name shall no more be profaned: and the nations shall know that I am the Lord, the Holy One in Israel. 8 Behold it has come and you shall know that it shall be, says the Lord God; this is the day concerning which I have spoken.

9 And those who inhabit the cities of Israel shall come forth and make a fire with the arms, the shields and the spears and bows and arrows and hand-staves and lances and they shall keep fire burning with them for seven years: 10 and they shall not take any wood out of the field, neither shall they cut any out of the forests, but they shall burn the weapons with fire: and they shall plunder those who plundered them and spoil those who spoiled them, says the Lord.

11 It shall come to pass that in that day I will give to Gog a place of renown, a tomb in Israel, the burial-place of those who approach the sea: and they shall build around the outlet of the valley and there they shall bury Gog and all his multitude: and the place shall then be called the burial-place of Gog. 12 The house of Israel shall bury them, that the land may be cleansed in the space of seven months. 13 Yes, all the people of the land shall bury them; and it shall be to them a place of renown in the day by which it was glorified, says the Lord. 14 They shall appoint men continually to go over the land, to bury those who have been left on the face of the earth, to cleanse it after the space of seven months and they shall seek them out. 15 And every one that goes through the land and sees a man's bone, shall set up a mark by it, until the buriers shall have buried it in the valley, the burial place of Gog. 16 For the name of the city shall be Burial-place: so shall the land be cleansed.

17 And you, son of man, say, Thus says the Lord; Say to every winged bird and to all the wild beasts of the field, Gather yourselves and come; gather yourselves from all places around to my sacrifice, which I have made for you, even a great sacrifice on the mountains of Israel and you shall eat flesh and drink blood. 18 You shall eat the flesh of mighty men and you shall drink the blood of princes of the earth, rams and calves and goats and they are all fatted calves. 19 You shall eat fat till you are full and shall drink wine till you are drunk, of my sacrifice which I have prepared for you. 20 You shall be filled at my table, eating horse and rider and mighty man and every warrior, says the Lord.

21 I will set my glory among you and all the nations shall see my judgment which I have accomplished and my hand which I have brought upon them. 22 The house of Israel shall

know that I am the Lord their God, from this day and onwards.

23 All the nations shall know that the house of Israel were led captive because of their sins, because they rebelled against me and I turned away my face from them and delivered them into the hands of their enemies and they all fell by the sword. 24 According to their uncleannesses and according to their transgressions did I deal with them and I turned away my face from them.

25 Therefore thus says the Lord God, Now, will I turn back captivity in Jacob and will have mercy on the house of Israel and will be jealous for the sake of my holy name. 26 They shall bear their reproach and the iniquity which they committed when they dwelt upon their land in peace. Yet there shall be none to terrify them 27 when I have brought them back from the nations and gathered them out of the countries of the nations: and I will be sanctified among them in the presence of the nations. 28 They shall know that I am the Lord their God when I have been manifested to them among the nations. 29 I will no more turn away my face from them, because I have poured out my wrath upon the house of Israel, says the Lord God.

40

40:1 It came to pass in the twenty-fifth year of our captivity, in the first month, on the tenth day of the month, in the fourteenth year after the taking of the city, in that day the hand of the Lord was upon me and brought me 2 in a vision of God into the land of Israel and set me on a very high mountain and upon it there was as it were the frame of a city before me.

3 He brought me in to that place, and, behold, there was a man and the appearance of him was as the appearance of shining brass and in his hand was a builder's line and a measuring reed; He stood at the gate. 4 The man said to me:

Look with your eyes at him whom you have seen, son of man and hear with your ears and lay up in your heart all things that I show you; for you have come in to this place that I might show you and you shall show all things that you see to the house of Israel.

5 And behold a wall around the house without and in the man's hand a reed, the measure of it was six cubits by the cubit and a span: He measured across the front wall; the breadth was equal to the reed and the length of it equal to the reed.

6 He entered by seven steps into the gate that looks eastward, He measured across the porch of the gate equal to the reed. 7 The chamber was equal in length to the reed and equal in breadth to the reed; and the porch between the chambers six cubits; and the second chamber equal in breadth to the reed and equal in length to the reed and the porch five cubits. 8 The third chamber equal in length to the reed and equal in breadth to the reed. 9 The porch of the gateway (near the porch of the gate) eight cubits; and the posts there of two cubits; and the porch of the gate was inward: 10 and the chambers of the gate of the chamber in front were three on one side and three on the other and there was one measure to the three: there was one measure to the porches on this side and on that. 11 He measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits. 12 The space before the chambers was narrowed to a cubit in front of the chambers on this side and on that side: and the chamber was six cubits this way and six cubits that way.

13 He measured the gate from the wall of one chamber to the wall of the other chamber: the breadth was twenty-five cubits, the one gate over against the other gate. 14 The open space of the porch of the gate without, was twenty cubits to the chambers around the gate. 15 The open space of the gate without to the open space of the porch of the gate within was fifty cubits.

16 And there were secret windows
to the chambers and to the porches
within the gate of the court around and
in the same manner windows to the
porches around within: and on the
porch there were palm-trees on this
side and on that side.

17 He brought me into the inner
court, and, behold, there were
chambers and peristyles around the
court; thirty chambers within the
ranges of columns. 18 The porticos
were behind the gates; according to the
length of the gates, was the lower
peristyle. 19 He measured the breadth
of the court, from the open space of the
outer gate inwards to the open space of
the gate looking outwards: a hundred
cubits was the distance to the place of
the gate looking eastward: He brought
me to the north; 20 and behold a gate
looking northwards belonging to the
outer court, He measured it, both the
length of it and the breadth; 21 and the
chambers, three on this side and three
on that; and the posts and the porches
and the palm-trees: and they were
according to the measures of the gate
that looks eastward: its length was fifty
cubits and its breadth was twenty-five
cubits. 22 And its windows and its
porches and its palm-trees, were
according to the dimensions of the gate
looking eastward; and they went up to
it by seven steps; and the porches were
within. 23 And there was a gate to the
inner court looking toward the north
gate, after the manner of the gate
looking toward the east; He measured
the court from gate to gate, a hundred
cubits.

24 He brought me to the south side
and behold a gate looking southwards:
He measured it and its chambers and
its posts and its porches, according to
these dimensions. 25 And its windows
and its porches around were according
to the windows of the porch: its length
was fifty cubits and its breadth was five
and twenty cubits. 26 It had seven
steps and porches within: and it had
palm-trees on the posts, one on one
side and one on the other side. 27 And
there was a gate opposite the gate of
the inner court southward: He
measured the court from gate to gate, a
hundred cubits in breadth southward.

28 He brought me into the inner
court of the south gate: He measured
the gate according to these measures;
29 and the chambers and the posts,
(40:30) and the porches, according to
these measures: and there were
windows to it and to the porches round
about: its length was fifty cubits and its
breadth twenty-five cubits, 30 31 from
the porch to the outer court: and there
were palm-trees to the post and eight
steps.

32 He brought me in at the gate
that looks eastward: He measured it
according to these measures: 33 and
the chambers and the posts and the
porches according to these measures:
and there were windows to it and
porches round about: the length of it
was fifty cubits and the breadth of it
twenty-five cubits. 34 And there were
porches opening into the inner court
and palm-trees on the posts on this side
and on that side: and it had eight steps.

35 He brought me in at the
northern gate and measured it
according to these measures; 36 and
the chambers and the posts and the
porches: and it had windows around
and it had its porches: the length of it
was fifty cubits and the breadth
twenty-five cubits. 37 And its porches
were toward the inner court; and there
were palm-trees to the posts on this
side and on that side: and it had eight
steps.

38 Its chambers and its door-ways
and its porches at the second gate
served as a drain, 39 that they might
kill in it the sin-offerings and the
trespass-offerings. 40 And behind the
drain for the whole-burnt-offerings at
the north gate, two tables eastward
behind the second gate; and behind the
porch of the gate two tables eastward.
41 Four on one side and four on the
other side behind the gate; upon them
they kill the victims, in front of the
eight tables of sacrifices. 42 And there
were four tables of hewn stone for

whole-burnt-offerings, the breadth of them was a cubit and a half and the length of them two cubits and a half and their height was a cubit: on them they shall place the instruments with which they kill there the whole-burnt-offerings and the victims. 43 They shall have within a border of hewn stone around of a span broad and over the tables above screens for covering them from the wet and from the heat.

44 He brought me into the inner court and behold there were two chambers in the inner court, one behind the gate looking to the north, turning southward and one behind the southern gate, but which looks to the north. 45 He said to me: This chamber that looks to the south, is for the priests that keep the charge of the house. 46 The chamber that looks to the north is for the priests that keep the charge of the altar: they are the sons of Sadduc, those of the tribe of Levi who draw near to the Lord to serve him.

47 He measured the court, the length of which was a hundred cubits and the breadth a hundred cubits, on its four sides; and the altar in front of the house. 48 He brought me into the porch of the house; He measured the post of the porch, the breadth was five cubits on one side and five cubits on the other side; and the breadth of the door was fourteen cubits and the side-pieces of the door of the porch were three cubits on one side and three cubits on the other side. 49 The length of the porch was twenty cubits and the breadth twelve cubits; and they went up to it by ten steps; and there were pillars to the porch, one on this side and one on that side.

41

41:1 He brought me into the temple, the porch of which he measured, six cubits the breadth on one side and six cubits the breadth of the ch on the other side. 2 The breadth of the gateway was ten cubits and the side-pieces of the gateway were five cubits on this side and five cubits on that side: He measured the length of it, forth cubits and the breadth, twenty cubits.

3 He went into the inner court and measured the post of the door, two cubits; and the door, six cubits; and the side-pieces of the door, seven cubits on one side and seven cubits on the other side. 4 He measured the length of the doors, forty cubits; and the breadth, twenty cubits, in front of the temple: He said: This is the holy of holies.

5 He measured the wall of the house, six cubits: and the breadth of each side, four cubits round about. 6 The sides were twice ninety, side against side; and there was a space in the wall of the house at the sides round about, that they should be for those who take hold of them to see, that they should not at all touch the walls of the house. 7 The breadth of the upper side was made according to the projection out of the wall, against the upper one around the house, that it might be enlarged above and that men might go up to the upper chambers from those below and from the ground-sills to the third story.

8 And as for the height of the house round about, each space between the sides was equal to a reed of six cubits; 9 and the breadth of the wall of each side without was five cubits; and the spaces that were left between the sides of the house, 10 and between the chambers, were a width of twenty cubits, the circumference of the house.

11 The doors of the chambers were toward the space left by the one door that looked northward and there was one door southward; and the breadth of the remaining open space was five cubits in extent round about.

12 The partition wall in front of the remaining space, toward the west, was seventy cubits in breadth; the breadth of the partition wall was five cubits around and the length of it ninety cubits. 13 He measured in front of the house a length of a hundred cubits and the remaining spaces and the partitions; and its walls were in

length a hundred cubits. 14 The breadth in front of the house and the remaining spaces before it were a hundred cubits.

15 He measured the length of the partition in front of the space left by the back parts of that house; and the spaces left on this side and on that side were in length a hundred cubits: and the temple and the corners and the outer porch were ceiled. 16 The windows were latticed, giving light around to the three stories, so as to look through: and the house and the parts adjoining were planked around and so was the floor and from the floor up to the windows and the window shutters folded back in three parts for one to look through. 17 And almost all the way to the inner and close to the outer side and upon all the wall around within and without, 18 were carved cherubim and palm-trees between the cherubim and each cherub had two faces. 19 The face of a man was toward one palm-tree on this side and on that side and the face of a lion toward another palm-tree on this side and on that side: the house was carved all round. 20 From the floor to the ceiling were cherubim and palm-trees carved.

21 The holy place and the temple opened on four sides; in front of the holy places the appearance was as the look of 22 a wooden altar, the height of it three cubits and the length two cubits and the breadth two cubits; and it had horns and the base of it and the sides of it were of wood: He said to me: This is the table, which is before the face of the Lord.

23 The temple had two doors and the sanctuary had two doors, with two turning leaves apiece; 24 two leaves to the one and two leaves to the other door. 25 And there was carved work upon them and cherubim on the doors of the temple and palm-trees according to the carving of the sanctuary; and there were stout planks in front of the porch without.

26 And there were secret windows; He measured from side to side, to the roofing of the porch; and the sides of the house were closely planked.

42

42:1 He brought me into the inner court eastward, opposite the northern gate: He brought me in and behold five chambers near the vacant space and near the northern partition, 2 a hundred cubits in length toward the north and in breadth fifty, 3 ornamented accordingly as the gates of the inner court and arranged accordingly as the peristyles of the outer court, with triple porticos fronting one another. 4 And in front of the chambers was a walk ten cubits in breadth, the length reaching to a hundred cubits; and their doors were northward. 5 The upper walks were in like manner: for the peristyle projected from it, even from the range of columns below and there was a space between; so were there a peristyle and a space between and so were there two porticos. 6 For they were triple and they had not pillars like the pillars of the outer ones: therefore they projected from the lower ones and the middle ones from the ground.

7 And there was light without, corresponding to the chambers of the outer court looking toward the front of the northern chambers; the length of them was fifty cubits. 8 For the length of the chambers looking toward the inner court was fifty cubits and these are the ones that front the others; the whole was a hundred cubits.

9 And there were doors of these chambers for an outlet toward the east, so that one should go through them out of the outer court, 10 by the opening of the walk at the corner; and the south parts were toward the south, toward the remaining space and toward the partition and so were the chambers. 11 The walk was in front of them, according to the measures of the chambers toward the north, both according to the length of them and according to the breadth of them and

according to all their openings, an according to all their turnings and according to their lights and according to their doors. 12 So were the measures of the chambers toward the south and according to the doors at the entrance of the walk, as it were the distance of a reed for light and eastward as one went in by them.

13 He said to me: The chambers toward the north and the chambers toward the south, in front of the void spaces, these are the chambers of the sanctuary, by which the priests the sons of Sadduc, who draw night to the Lord, shall eat the most holy things: and there shall they lay the most holy things and the meat-offering and the sin-offerings and the trespass-offerings; because the place is holy. 14 None shall go in to that place except the priests and they shall not go forth of the holy place into the outer court, that those who draw near to me may be continually holy and may not touch their garments in which they minister, with defilement, for they are holy; and they shall put on other garments whenever they come in contact with the people.

15 So the measurement of the house within was accomplished: He brought me forth by the way of the gate that looks eastward and measured the plan of the house around in order.

16 He stood behind the gate looking eastward and measured five hundred cubits with the measuring reed. 17 He turned to the north and measured in front of the north side five hundred cubits with the measuring reed. 18 He turned to the west and measured in front of the west side, five hundred cubits with the measuring reed. 19 He turned to the south and measured in front of the south side, five hundred cubits by the measuring reed. 20 The four sides he measured by the same reed, He marked out the house and the circumference of the parts round about, a space of five hundred cubits eastward and a breadth of five hundred cubits, to make a division between the sanctuary and the outer wall, that belonged to the design of the house.

43

43:1 Moreover, he brought me to the gate looking eastward and led me forth. 2 And, behold, the glory of the God of Israel came by the eastern way; and there was a voice of an army, as the sound of many redoubling their shouts and the earth shone like light from the glory round about. 3 The vision which I saw was like the vision which I saw when I went in to anoint the city: and the vision of the chariot which I saw was like the vision which I saw at the river Chobar; and I fell upon my face.

4 The glory of the Lord came into the house, by the way of the gate looking eastward. 5 The Spirit took me up and brought me into the inner court; and, behold, the house of the Lord was full of glory. 6 I stood and behold there was a voice out of the house of one speaking to me and a man stood near me, 7 He said to me:

Son of man, you have seen the place of my throne and the place of the soles of my feet, in which my name shall dwell in the midst of the house of Israel for ever; and the house of Israel shall no more profane my holy name, they and their princes, by their fornication, or by the murders of their princes in the midst of them; 8 when they set my door-way by their door-way and my thresholds near to their thresholds: and they made my wall as it were joining myself and them and they profaned my holy name with their iniquities which they accomplished: and I destroyed them in my wrath and with slaughter. 9 And now let them put away from me their fornication and the murders of their princes and I will dwell in the midst of them forever.

10 And you, son of man, show the house to the house of Israel, that they may cease from their sins; and show its aspect and the arrangement of it. 11 They shall bear their punishment for all the things that they have done: and

you shall describe the house and its entrances and its plan and all its ordinances and you shall make known to them all the regulations of it and describe them before them: and they shall keep all my commandments and all my ordinances and do them.

12 You shall show the plan of the house on the top of the mountain: all its limits around shall be most holy.

13 These are the measures of the altar by the cubit of a cubit and a span, the cavity shall be a cubit deep and a cubit shall be the breadth and the border on the rim of it around shall be a span: and this shall be the height of the altar 14 from the bottom at the commencement of the hollow part to this great mercy-seat, from beneath was two cubits and the breadth was a cubit; and from the little mercy-seat to the great mercy-seat, four cubits and the breadth was a cubit. 15 The altar shall be four cubits; and from the altar and above the horns a cubit. 16 The altar shall be of the length of twelve cubits, by twelve cubits in breadth, square upon its four sides.

17 The mercy-seat shall be fourteen cubits in length, by fourteen cubits in breadth on its four sides; and there shall be a border to it carried around it of half a cubit; and the rim of it shall be a cubit round about; and its steps looking eastward.

18 He said to me: Son of man, thus says the Lord God of Israel; These are the ordinances of the altar in the day of its being made, to offer upon it whole-burnt-offerings and to pour blood upon it. 19 You shall appoint to the priests the Levites of the seed of Sadduc, that draw near to me, says the Lord God, to minister to me, a calf of the heard for a sin-offering. 20 They shall take of its blood and shall put it on the four horns of the altar and upon the four corners of the propitiatory and upon the base around and they shall make atonement for it. 21 They shall take the calf of the sin-offering and it shall be consumed by fire in the separate place of the house, outside the sanctuary. 22 And on the second day they shall take two kids of the goats without blemish for a sin-offering; and they shall make atonement for the altar, as they made atonement with the calf. 23 And after they have finished the atonement, they shall bring an unblemished calf of the herd and an unblemished ram of the flock. 24 You shall offer them before the Lord and the priests shall sprinkle salt upon them and shall offer them up as whole-burnt-offerings to the Lord.

25 Seven day shall you offer a kid daily for a sin-offering and a calf of the herd and a ram out of the flock: they shall sacrifice them unblemished for seven days: 26 and they shall make atonement for the altar and shall purge it; and they shall consecrate themselves. 27 It shall come to pass from the eighth day and onward, that the priests shall offer your whole-burnt-offerings on the altar and your peace-offerings; and I will accept you, says the Lord.

44

44:1 Then he brought me back by the way of the outer gate of the sanctuary that looks eastward; and it was shut. 2 The Lord said to me: This gate shall be shut, it shall not be opened and no one shall pass through it; for the Lord God of Israel shall enter by it and it shall be shut. 3 For the prince, he shall sit in it, to eat bread before the Lord; he shall go in by the way of the porch of the gate and shall go forth by the way of the same.

4 He brought me in by the way of the gate that looks northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord: and I fell upon my face. 5 The Lord said to me: Son of man, attend with your heart and see with your eyes and hear with your ears all that I say to you, according to all the ordinances of the house of the Lord and all its regulations; and you shall attend well to the entrance of the house, according to all its outlets, in all the holy things.

6 You shall say to the provoking house,
even to the house of Israel, Thus says
the Lord God; Let it suffice you to have
committed all your iniquities, O house
of Israel! 7 that you have brought in
aliens, uncircumcised in heart and
uncircumcised in flesh, to be in my
sanctuary and to profane it when you
offered bread, flesh and blood; and you
transgressed my covenant by all your
iniquities; 8 and you appointed others
to keep the charges in my sanctuary.

9 Therefore thus says the Lord
God; No alien, uncircumcised in heart
or uncircumcised in flesh, shall enter
into my sanctuary, of all the children of
strangers that are in the midst of the
house of Israel.

10 But as for the Levites who
departed far from me when Israel went
astray from me after their
imaginations, they shall even bear their
iniquity. 11 Yet they shall minister in
my sanctuary, being porters at the
gates of the house and serving the
house: they shall kill the victims and
the whole-burnt-offerings for the
people and they shall stand before the
people to minister to them. 12 Because
they ministered to them before their
idols and it became to the house of
Israel a punishment of iniquity;
therefore have I lifted up my hand
against them, says the Lord God. 13
They shall not draw near to me to
minister to me in the priests' office, nor
to approach the holy things of the
children of Israel, nor to approach my
holy of holies: but they shall bear their
reproach for the error by which they
erred. 14 They shall bring them to keep
the charges of the house, for all the
service of it and for all that they shall
do.

15 The priests the Levites, the sons
of Sadduc, who kept the charges of my
sanctuary when the house of Israel
when astray from me, these shall draw
night to me to minister to me and shall
stand before my face, to offer sacrifice
to me, the fat and the blood, says the
Lord God. 16 These shall enter into my
sanctuary and these shall approach my
table, to minister to me and they shall
keep my charges.

17 It shall come to pass when they
enter the gates of the inner court, that
they shall put on linen robes; and they
shall not put on woolen garments when
they minister at the gate of the inner
court. 18 They shall have linen mitres
upon their heads and shall have linen
drawers upon their loins; and they shall
not tightly gird themselves. 19 When
they go out into the outer court to the
people, they shall put off their robes, in
which they minister; and they shall lay
them up in the chambers of the
sanctuary and shall put on other robes
and they shall not sanctify the people
with their robes. 20 They shall not
shave their heads, nor shall they pluck
off their hair; they shall carefully cover
their heads. 21 And no priest shall
drink any wine when they go into the
inner court. 22 Neither shall they take
to themselves to wife a widow, or one
that is put away, but a virgin of the
seed of Israel: but if there should
happen to be a priest's widow, they
shall take her.

23 They shall teach my people to
distinguish between holy and profane
and they shall make known to them the
difference between unclean and clean.
24 These shall attend at a judgment of
blood to decide it: they shall rightly
observe my ordinances and judge my
judgments and keep my statutes and
my commandments in all my feasts;
and they shall hallow my Sabbaths.

25 They shall not go in to the dead
body of a man to defile themselves:
only a priest may defile himself for a
father, or for a mother, or for a son, or
for a daughter, or for a brother, or for
his sister, who has not been married. 26
And after he has been cleansed, let him
number to himself seven days. 27 And
on whatsoever day they shall enter into
the inner court to minister in the holy
place, they shall bring a propitiation,
says the Lord God.

28 It shall be to them for an
inheritance: I am their inheritance: and
no possession shall be given them

among the children of Israel; for I am their possession. 29 These shall eat the meat-offerings and the sin-offerings and the trespass-offerings; and every special offering in Israel shall be theirs. 30 The first-fruits of all things and the first-born of all animals and all offerings, of all your first-fruits there shall be a share for the priests; and you shall give your earliest produce to the priest, to bring your blessings upon your houses. 31 The priests shall eat no bird or beast that dies of itself, or is taken of wild beasts.

45

45:1 When you measure you land for inheritance, you shall set apart first-fruits to the Lord, a holy space of the land, in length twenty and five thousand reeds and in breadth twenty thousand; it shall be holy in all its borders round about. 2 And there shall be a sanctuary out of this, five hundred reeds in length by five hundred in breadth, a square round about; and there shall be a vacant space beyond this of fifty cubits round about. 3 And out of this measurement shall measure the length five and twenty thousand and the breadth twenty thousand: and in it shall be the holy of holies. 4 Of the land shall be a portion for the priests that minister in the holy place and it shall be for those who draw near to minister to the Lord: and it shall be to them a place for houses set apart for their sacred office; 5 the length shall be twenty-five thousand and the breadth twenty thousand: and the Levites that attend the house, they shall have cities to dwell in for a possession.

6 You shall appoint for the possession of the city five thousand in breadth and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they shall be for all the house of Israel.

7 The prince shall have a portion out of this and out of this there shall be a portion for the first-fruits of the sanctuary and for the possession of the city, in front of the first-fruits of the sanctuary and in front of the possession of the city westward and from the western parts eastward: and the length shall be equal to one of the parts of the western borders and the length shall be to the eastern borders of the land. 8 He shall have it for a possession in Israel: and the princes of Israel shall no more oppress my people; but the house of Israel shall inherit the land according to their tribes.

9 Thus says the Lord God; Let it suffice you, you princes of Israel: remove injustice and misery, execute judgment and justice; take away oppression from my people, says the Lord God. 10 you shall have a just balance and a just measure and a just choenix for measure. 11 And in like manner there shall be one choenix as a measure of capacity; the tenth of the gomor shall be the choenix and the tenth of the gomor shall be in fair proportion to the gomor. 12 The weights shall be twenty oboli, your pound shall be five shekels, fifteen shekels and fifty shekels.

13 These are the first-fruits which you shall offer; a sixth part of a gomor of wheat and the sixth part of it shall consist of an ephah of a core of barley. 14 You shall give as the appointed measure of oil one bath of oil out of ten baths; for ten baths are a gomor. 15 And one sheep from the flock out of ten, as an oblation from all the tribes of Israel, for sacrifices and for whole-burnt-offerings and for peace-offerings, to make atonement for you, says the Lord God. 16 All the people shall give these first-fruits to the prince of Israel.

17 And through the prince shall be offered the whole-burnt-offerings and the meat-offerings and the drink-offerings in the feasts and at the new moons and on the Sabbaths; and in all the feasts of the house of Israel: he shall offer the sin-offerings and the meat-offering and the whole-burnt-offerings and the peace-offerings, to make atonement for the house of Israel.

18 Thus says the Lord God; In the
first month, on the first day of the
month, you shall take a calf without
blemish out of the herd, to make
atonement for the holy place. 19 The
priest shall take of the blood of the
atonement and put it on the thresholds
of the house and upon the four corners
of the temple and upon the altar and
upon the thresholds of the gate of the
inner court. 20 Thus shall you do in the
seventh month; on the first day of the
month you shall take a rate from each
one; and you shall make atonement for
the house.

21 And in the first month, on the
fourteenth day of the month, you shall
have the feast of the Passover; seven
days shall you eat unleavened bread. 22
The prince shall offer it that day a calf
for a sin-offering for himself and the
house and for all the people of the land.
23 And for the seven days of the feast
he shall offer as whole-burnt-offerings
to the Lord seven calves and seven
rams without blemish daily for the
seven days; and a kid of the goats daily
for a sin-offering and a meat-offering.
24 You shall prepare a cake for the calf
and cakes for the ram and a hin of oil
for the cake. 25 And in the seventh
month, on the fifteenth day of the
month, you shall sacrifice in the feast in
the same way seven days, as they
sacrificed the sin-offerings and the
whole-burnt-offerings and the freewill-
offering and the oil.

46

46:1 Thus says the Lord God; The
gate that is in the inner court, that
looks eastward, shall be shut the six
working days; but let it be opened on
the Sabbath-day and it shall be opened
on the day of the new moon. 2 The
prince shall enter by the way of the
porch of the inner gate and shall stand
at the entrance of the gate and the
priests shall prepare his whole-burnt-
offerings and his peace-offerings, He
shall worship at the entrance of the
gate: then shall he come forth; but the
gate shall not be shut till evening. 3
The people of the land shall worship at
the entrance of that gate, both on the
Sabbaths and at the new moons, before
the Lord.

4 The prince shall offer whole-
burnt-offerings to the Lord on the
Sabbath-day, six lambs without
blemish and a ram without blemish; 5
and a freewill-offerin , at-offering for
the ram and a meat-offering for the
lambs, the gift of his hand and a hin of
oil for the meat-offering. 6 And on the
day of the new moon a calf without
blemish and six lambs and there shall
be a ram without blemish; 7 and a
meat-offering for the ram and there
shall be a meat-offering for the calf as a
freewill-offering and for the lambs,
according as his hand can furnish and
there shall be a hin of oil for the cake.

8 When the prince goes in, he shall
go in by the way of the porch of the
gate, He shall go forth by the way of
the gate. 9 Whenever the people of the
land shall go in before the Lord at the
feasts, he that goes in by the way of the
north gate to worship shall go forth by
the way of the south gate; He that goes
in by the way of the south gate shall go
forth by the way of the north gate: he
shall not return by the gate by which
he entered, but he shall go forth
opposite it. 10 The prince shall enter
with them in the midst of them when
they go in; and when they go forth, he
shall go forth.

11 And in the feasts and in the
general assemblies the freewill oblation
shall be a meat-offering for the calf and
a meat-offering for the ram and for the
lambs, as his hand can furnish and a hin
of oil for the meat-offering. 12 If the
prince should prepare as a
thanksgiving a whole-burnt-peace-
offering to the Lord and should open
for himself the gate looking eastward
and offer his whole-burnt-offering and
his peace-offerings, as he does on the
Sabbath-day; then shall he go out and
shall shut the doors after he has gone
out.

13 He shall prepare daily as a
whole-burnt-offering to the Lord a

lamb of a year old without blemish: in the morning shall he prepare it. 14 He shall prepare a freewill-offering for it in the morning, the sixth part of a measure of flour and a third part of a hin of oil to mix the fine flour, as a freewill-offering to the Lord, a perpetual ordinance. 15 You shall prepare the lamb and the freewill-offering and the oil in the morning, for a perpetual whole-burnt-sacrifice.

16 Thus says the Lord God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession as an inheritance. 17 But if he give a gift to one of his servants, then it shall belong to him until the year of release; and then he shall restore it to the prince: but of the inheritance of his sons the possession shall continue to them. 18 The prince shall by no means take of the inheritance of the people, to oppress them: he shall give an inheritance to his sons out of his own possession: that my people be not scattered, every one from his possession.

19 He brought me into the entrance of the place behind the gate, into the chamber of the sanctuary belonging to the priests, that looks toward the north: and, behold, there was a place set apart. 20 He said to me: This is the place where the priests shall boil the trespass-offerings and the sin-offerings and there shall they bake the meat-offering always; so as not to carry them out into the outer court, to sanctify the people.

21 He brought me into the outer court and led me round upon the four sides of the court; and, behold, there was a court on each of the sides of the court, 22 on every side a court, even a court for all the four sides and each little court belonging to the court was in length forty cubits and in breadth thirty cubits, there was one measure to the four. 23 And there were chambers in them round about, around the four and cooking-places formed under the chambers round about. 24 He said to me: These are the cooks' houses, where those who serve the house shall boil the sacrifices of the people.

47

47:1 He brought me to the entrance of the house; and, behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar. 2 He brought me out by the way of the northern gate, He led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side, 3 in the direction in which a man went forth opposite; and there was a measuring line in his hand, He measured a thousand cubits with the measure; 4 He passed through the water; it was water of a fountain: and again he measured a thousand and passed through the water; and the water was up to the thighs: and again he measured a thousand; He passed through water up to the loins. 5 And again he measured a thousand; do not think not pass through: for the water rose as of a torrent which men cannot pass over.

6 He said to me: have you seen this, son of man? Then he brought me and led me back to the brink of the river 7 as I returned; and, behold, on the brink of the river there were very many trees on this side and on that side. 8 He said to me: This is the water that goes forth to Galilee that lies eastward and it is gone down to Arabia and has reached as far as to the sea to the outlet of the water: and it shall heal the waters. 9 It shall come to pass, that every animal of living and moving creatures, all on which the river shall come, shall live: and there shall be there very many fish; for this water shall go to that place and it shall heal them and they shall live: everything on which the river shall come shall live.

10 And fishers shall stand there from Ingadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct; and its fish shall be as the

fish of the great sea, a very great multitude. 11 But at the outlet of the water and the turn of it and where it overflows its banks, they shall not heal at all; they are given to salt. 12 And every fruit tree shall grow by the river, even on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth the first-fruit of their early crop, for these their waters come forth of the sanctuary: and their fruit shall be for meat and their foliage for health.

13 Thus says the Lord God; you shall inherit these borders of the land; they are given by the twelve tribes of the children of Israel. 14 You shall inherit it, each according to his brother's portion, even the land concerning which I lifted up my hand to give it to your fathers: and this land shall fall to you by lot.

15 These are the borders of the land that lies northward, from the great sea that comes down and divides the entrance of Emaseldam; 16 Maabthera, Ebrameliam, between the coasts of Damascus and the coasts of Emathi, the habitation of Saunan, which places are above the coasts of Auranitis. 17 These are the borders from the sea, from the habitations of Ænan, the coasts of Damascus and the northern coasts. 18 The eastern coasts between Loranitis and Damascus and the land of Galaad and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern coasts. 19 The southern and south-western coasts are from Thaeman and the city of palm-trees, to the water of Marimoth Cadem, reaching forth to the great sea. This part is the south and south-west. 20 This part of the great sea forms a border, till one comes opposite the entrance of Emath, even as far as its entrance. These are the parts west of Emath.

21 So you shall divide this land to them, even to the tribes of Israel. 22 You shall cast the lot upon it, for yourselves and the strangers that sojourn in the midst of you, who have begotten children in the midst of you: and they shall be to you as natives among the children of Israel; they shall eat with you in their inheritance in the midst of the tribes of Israel. 23 They shall be in the tribe of proselytes among the proselytes that are with them: there shall you give them an inheritance, says the Lord God.

48

48:1 These are the names of the tribes from the northern corner, on the side of the decent that draws a line to the entrance of Emath the palace of Ælam, the border of Damascus northward on the side of Emath the palace; and they shall have the eastern parts as far as the sea, for Dan, one portion. 2 And from the borders of Dan eastward as far as the west sea-coast, for Asser, one. 3 And from the borders of Asser, from the eastern parts as far as the west coasts, for Nephthalim, one. 4 And from the borders of Nephthalim, from the east as far as the west coasts, for Manasse, one. 5 And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ephraim, one. 6 And from the borders of Ephraim, from the eastern parts to the west coasts, for Ruben, one. 7 And from the borders of Ruben, from the eastern parts as far as the west coasts, for Juda, one. 8 And from the borders of Juda, from the eastern parts shall be the offering of first-fruits, in the breadth twenty-five thousand reeds and in length as one of the portions measured from the east even to the western parts: and the sanctuary shall be in the midst of them. 9 As for the first-fruits which they shall offer to the Lord, it shall be in length twenty-five thousand and in breadth twenty-five thousand. 10 Out of this shall be the first-fruits of the holy things to the priests, northward, five and twenty-thousand and towards the west, ten thousand and southward, five and twenty thousand: and the mountain of the sanctuary, shall be in the midst of

it, 11 for the priests, for the consecrated sons of Sadduc, who keep the charges of the house, who erred not in the error of the children of Israel, as the Levites erred. 12 The first-fruits shall be given to them out of the first-fruits of the land, even a most holy portion from the borders of the Levites.

13 The Levites shall have the part, next to the borders of the priests, in length twenty-five thousand and in breadth ten thousand: the whole length shall be five and twenty thousand and the breadth twenty thousand. 14 No part of it shall be sold, nor measured as for sale, neither shall the first-fruits of the land be taken away: for they are holy to the Lord.

15 But concerning the five thousand that remain in the breadth in the five and twenty thousand, they shall be a suburb to the city for dwelling and for a space before it: and the city shall be in its midst. 16 These shall be its dimensions; from the northern side four thousand and five hundred and from the southern side four thousand and five hundred and from the eastern side four thousand and five hundred and from the western side they shall measure four thousand five hundred. 17 And there shall be a space to the city northward two hundred and fifty and southward two hundred and fifty and eastward two hundred and fifty and westward two hundred and fifty.

18 The remainder of the length that is next to the first-fruits of the holy portion shall be ten thousand eastward and ten thousand westward: and they shall be the first-fruits of the sanctuary; and ies fruits shall be for bread to those who labor for the city. 19 And those who labor for the city shall labor for it out of all the tribes of Israel.

20 The whole offering shall be a square of twenty-five thousand by twenty-five thousand: you shall separate again part of it, the first-fruits of the sanctuary, from the possession of the city.

21 The prince shall have the remainder on this side and on that side from the first-fruits of the sanctuary and there shall be a possession of the city, for five and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand to the western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house shall be in the midst of it. 22 And there shall be a portion taken from the Levites, from the possession of the city among the princes between the borders of Juda and the borders of Benjamin and it shall be the portion of the princes.

23 And as for the rest of the tribes, from the eastern parts as far as the western, Benjamin shall have one portion. 24 And from the borders of Benjamin, from the eastern parts to the western, Symeon, one. 25 And from the borders of Symeon, from the eastern parts to the western, Issachar, one. 26 And from the borders of Issachar, from the eastern parts to the western, Zabulon, one. 27 And from the borders of Zabulon, from the east to the western parts, Gad, one. 28 And from the borders of Gad, from the eastern parts to the south-western parts; his coasts shall even be from Thaeman and the water of Barimoth Cades, for an inheritance, to the great sea. 29 This is the land, which you shall divide by the tribes of Israel and these are their portions, says the Lord God.

30 These are the goings out of the city northward, four thousand and five hundred by measure. 31 The gates of the city shall be after the names of the tribes of Israel: three gates northward; the gate of Ruben, one and the gate of Juda, one and the gate of Levi, one. 32 And eastward four thousand and five hundred: and three gates; the gate of Joseph, one and the gate of Benjamin, one and the gate of Dan, one. 33 And southward, four thousand and five hundred by measure: and three gates; the gave of Symeon, one and the gate of Issachar, one and the gate of Zabulon, one. 34 And westward, four thousand

and five hundred by measure: and three gates; the gate of Gad, one and the gate of Asser, one and the gate of Nephthalim, one.

35 The circumference, eighteen thousand measures: and the name of the city, from the day that it shall be finished, shall be its name.

DANIEL
(ΔΑΝΙΗΛ)

1

1:1 In the third year of the reign of Joakim king of Juda, Nabuchodonosor king of Babylon came to Jerusalem and besieged it. 2 The Lord gave into his hand Joakim king of Juda and part of the vessels of the house of God: He brought them into the land of Sennaar to the house of his god; He brought the vessels into the treasure-house of his god. 3 The king told Asphanez his chief eunuch, to bring in some of the captive children of Israel and of the seed of the kingdom and of the princes; 4 young men in whom was no blemish, beautiful in appearance, skilled in all ⌈kinds of⌋ wisdom, possessing knowledge, acquainted with prudence and who had ability to stand in the house before the king. Moreover, the king gave commandment to teach them the learning and language of the Chaldeans.

5 The king appointed them a daily portion from his table and from the wine which he drank. He also gave orders to nourish for them three years and that afterwards, they should be presented before the king.

6 Now, these were among them of the children of Juda, Daniel and Ananias and Azarias and Misael. 7 The chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago. 8 Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink: He entreated the chief of the eunuchs that he might not defile himself. 9 Now, God had brought Daniel into favor and compassion with the chief of the eunuchs. 10 The chief of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink, for fear that he see your countenances gloomy in comparison of the young men your equals; also shall you endanger my head to the king. 11 Daniel said to Amelsad, whom the chief of the eunuchs had appointed over Daniel, Ananias, Misael and Azarias. 12 Prove now your servants ten days; Let them give us pulse, Let us eat, Let us drink water: 13 Let our countenances be seen by you and the countenances of the children that eat at the king's table; and deal with your servants according as you shall see.

14 He listened to them and proved them ten days. 15 And at the end of the ten days their countenances appeared fairer and stouter in flesh, than the children that fed at the king's table. 16 So Amelsad took away their supper and the wine of their drink and gave them pulse.

17 And as for these four children, God gave them understanding and prudence in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 And at the end of the days, after which the king had given orders to bring them in, then the chief of the eunuchs brought them in before Nabuchodonosor. 19 The king spoke with them; and there were not found out of them all any like Daniel and Ananias and Misael and Azarias: and they stood before the king. 20 And in every matter of wisdom and knowledge by which the king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom. 21 Daniel continued till the first year of king Cyrus.

2

2:1 In the second year of his reign Nabuchodonosor dreamed a dream and his spirit was amazed and his sleep departed from him. 2 The king gave orders to call the enchanters and the magicians and the sorcerers and the Chaldeans, to declare to the king his

dreams. They came and stood before the king. 3 The king said to them: I have dreamed and my spirit was troubled to know the dream. 4 The Chaldeans spoke to the king in the Syrian language, saying: O king, live for ever: do you tell the dream to your servants and we will declare the interpretation. 5 The king answered the Chaldeans, The thing has departed from me: if you do not make known to me the dream and the interpretation, you shall be destroyed and your houses shall be spoiled. 6 But if you make known to me the dream and its interpretation, you shall receive of me gifts and presents and much honor: only tell me the dream and its interpretation. 7 They answered the second time and said: Let the king tell the dream to his servants and we will declare the interpretation.

8 The king answered and said: I truly know that you are trying to gain time, because you see that the thing has gone from me. 9 If then you do not tell me the dream, I know that you have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream and I shall know that you will also declare to me its interpretation. 10 The Chaldeans answered before the king and said: There is no man upon the earth, who shall be able to make known the king's matter: since no great king or ruler asks such a question of an enchanter, magician, or Chaldean. 11 For the question which the king asks is difficult and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.

12 Then the king in rage and anger commanded to destroy all the wise men of Babylon. 13 So the decree went forth and they began to kill the wise men; and they sought Daniel and his fellows to kill them.

14 Then Daniel answered with counsel and prudence to Arioch the captain of the royal guard, who was gone forth to kill the wise men of Babylon; saying: 15 Chief magistrate of the king, why then has the preemptory command proceeded from the king? So Arioch made known the matter to Daniel. 16 Daniel entreated the king to give him time and that he might thus declare to the king the interpretation of it. 17 So Daniel went into his house and made known the matter to Ananias and Misael and Azarias, his friends. 18 They sought mercies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon.

19 Then the mystery was revealed to Daniel in a vision of the night; and Daniel blessed the God of heaven and said:

20 May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his. 21 He changes times and seasons: he appoints kings and removes them, giving wisdom to the wise and prudence to those who have understanding: 22 he reveals deep and secret matters; knowing what is in darkness and the light is with him. 23 I give thanks to you and praise you, O God of my fathers, for you have given me wisdom and power and has made known to me the things which we asked of you; and you have made known to me the king's vision.

24 Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon and said to him; Destroy not the wise men of Babylon, but bring me in before the king and I will declare the interpretation to the king. 25 Then Arioch in haste brought in Daniel before the king and said to him: I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king. 26 The king answered and said to Daniel, whose name was Baltasar, Can you declare to me the dream which I saw and its interpretation?

27 Daniel answered before the king and said: The mystery which the king asks the explanation of is not in the power of the wise men, magicians, enchanters, or soothsayers to declare to

the king. 28 But there is a God in heaven revealing mysteries, He has made known to king Nabuchodonosor what things must come to pass in the last days. your dream and the visions of your head upon your bed, are as follows, 29 O king: your thoughts upon your bed arose as to what must come to pass hereafter: He that reveals mysteries has made known to you what must come to pass. 30 Moreover, this mystery has not been revealed to me because of wisdom which is in me beyond all others living, but for the sake of making known the interpretation to the king, that you might know the thoughts of your heart.

31 You O king, saw and behold an image: that image was great and the appearance of it excellent, standing before your face; and the form of it was terrible. 32 It was an image, the head of which was of fine gold, its hands and breast and arms of silver, its belly and thighs of brass, 33 its legs of iron, its feet, part of iron and part of earthenware. 34 You saw until a stone was cut out of a mountain without hands and it stroke the image upon its feet of iron and earthenware and utterly reduced them to powder. 35 Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder and became as chaff from the summer threshingfloor; and the violence of the wind carried them away and no place was found for them: and the stone which had stricken the image became a great mountain and filled all the earth. 36 This is the dream; and we will tell its interpretation before the king.

37 You O king, are a king of kings, to whom the God of heaven has given a powerful and strong and honorable kingdom, 38 in every place where the children of men dwell: He has given into your hand the wild beasts of the field and the birds of the sky and the fish of the sea, He has made you lord of all. 39 You are the head of gold. And after you shall arise another kingdom inferior to you, an a third kingdom which is the brass, which shall have dominion over all the earth; 40 and a fourth kingdom, which shall be strong as iron: as iron beats to powder and subdues all things, so shall it beat to powder and subdue.

41 And whereas you saw the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be in it of the strength of iron, as you saw the iron mixed with earthenware. 42 And whereas the toes of the feet were part of iron and part of earthenware, part of the kingdom shall be strong and part of it shall be broken. 43 Whereas you saw the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron does not mix itself with earthenware. 44 And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, but it shall beat to pieces and grind to powder all other kingdoms and it shall stand for ever. 45 Whereas you saw that a stone was cut out of a mountain without hands and it beat to pieces the earthenware, the iron, the brass, the silver, the gold; the great God has made known to the king what must happen hereafter: and the dream is true and its interpretation is sure.

46 Then king Nabuchodonosor fell upon his face and worshiped Daniel and gave orders to offer to him gifts and incense. 47 The king answered and said to Daniel, Of a truth your God is a God of gods and Lord of kings, who reveals mysteries; for you have been able to reveal this mystery. 48 The king promoted Daniel and gave him great and abundant gifts and set him over the whole province of Babylon and made him chief satrap over all the wise men of Babylon. 49 Daniel asked of the king, He appointed Sedrach, Misach and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king's palace.

3

3:1 In his eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: He set it up in the plain of Deira, in the province of Babylon. 2 He sent forth to gather the governors and the captains and the heads of provinces, chiefs and princes and those who were in authority and all the rulers of districts, to come to the dedication of the image. 3 So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

4 Then a herald cried aloud, To you it is commanded, you peoples, tribes and languages, 5 at what hour you shall hear the sound of the trumpet and pipe and harp and sackbut and psaltery and every kind of music, you shall fall down and worship the golden image which king Nabuchodonosor has set up. 6 And whoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. 7 It came to pass when the nations heard the sound of the trumpet and pipe and harp and sackbut and psaltery and all kinds of music, all the nations, tribes and languages, fell down and worshiped the golden image which king Nabuchodonosor had set up.

8 Then came near certain Chaldeans and accused the Jews to the king, saying: 9 O king, live for ever. 10 You O king, has made a decree that every man who shall hear the sound of the trumpet and pipe and harp, sackbut and psaltery and all kinds of music, 11 and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. 12 There are certain Jews whom you have appointed over the affairs of the province of Babylon, Sedrach, Misach and Abdenago, who have not obeyed your decree, O king: they serve not your gods and worship not the golden image which you have set up.

13 Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach and Abdenago: and they were brought before the king. 14 And Nabuchodonosor answered and said to them: Is it true, Sedrach, Misach and Abdenago, that you serve not my gods and worship not the golden image which I have set up? 15 Now, then if you be ready, whenever you shall hear the sound of the trumpet and pipe and harp and sackbut and psaltery and harmony and every kind of music, to fall down and worship the golden image which I have made; well: but if you worship not, in the same hour you shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand?

16 Then answered Sedrach, Misach and Abdenago and said to king Nabuchodonosor, We have no need to answer you concerning this matter. 17 For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, He will rescue us from your hands, O king. 18 But if not, be it known to you, O king, that we will not serve your gods, nor worship the image which you have set up.

19 Then Nabuchodonosor was filled with wrath and the form of his countenance was changed toward Sedrach, Misach and Abdenago: He gave orders to heat the furnace seven times more than usual, until it should burn to the uttermost. 20 He commanded mighty men to bind Sedrach, Misach and Abdenago and to cast them into the burning fiery furnace. 21 Then those men were bound with their coats and caps and hose and were cast into the midst of the burning fiery furnace, 22 since the king's word prevailed; and the furnace was made exceeding hot. 23 Then these three men, Sedrach, Misach and Abdenago, fell bound into the midst of the burning furnace and walked in the midst of the flame, singing praise to God and blessing the Lord.

Song of the Three Children

1 Then Azarias stood up and prayed on this manner; and opening his mouth in the midst of the fire said:

2 Blessed are you, O Lord God of our fathers: your name is worthy to be praised and glorified unto ages of ages: 3 For you are righteous in all the things that you have done to us: yes, true are all your works, your ways are right and all your judgments truth.

4 In all the things that you have brought upon us and upon the holy city of our fathers, even Jerusalem, you have executed true judgment: for according to truth and judgment did you bring all these things upon us because of our sins. 5 For we have sinned and committed iniquity, departing from you. 6 In all things have we trespassed and not obeyed your commandments, nor kept them, neither done as you have commanded us, that it might go well with us. 7 Why then all that you have brought upon us and every thing that you have done to us, you have done in true judgment.

8 You did deliver us into the hands of lawless enemies, most hateful forsakers of God and to an unjust king and the most wicked in all the world. 9 And now we cannot open our mouths, we have become a shame and reproach to your servants; and to those who worship you.

10 Yet deliver us not up wholly, for your name's sake, neither disannul you your covenant: 11 And cause not your mercy to depart from us, for your beloved Abra'am's sake, for your servant Isaac's sake and for your holy Israel's sake; 12 To whom you have spoken and promised, that you would multiply their seed as the stars of heaven and as the sand that liesupon the seashore. 13 For we, O Lord, have become less than any nation and be kept under this day in all the world because of our sins. 14 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before you and to find mercy.

15 Nevertheless in a contrite heart and a humble spirit let us be accepted. 16 Like as in the burnt offerings of rams and bullocks and like as in ten thousands of fat lambs: so let our sacrifice be in your sight this day and grant that we may wholly go after you: for they shall not be confounded that put their trust in you.

17 And now we follow you with all our heart, we fear you and seek your face. 18 Put us not to shame: but deal with us after your lovingkindness and according to the multitude of your mercies.

19 Deliver us also according to your marvellous works and give glory to your name, O Lord: Let all those who do your servants hurt be ashamed; 20 Let them be confounded in all their power and might, Let their strength be broken; 21 Let them know that you are God, the only God and glorious over the whole world. 22 The king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow and small wood; 23 So that the flame streamed forth above the furnace forty and nine cubits. 24 It passed through and burned those Chaldeans it found about the furnace.

25 But the angel of the Lord came down into the oven together with Azarias and his fellows and stroke the flame of the fire out of the oven; 26 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. 27 Then the three, as out of one mouth, praised, glorified and blessed, God in the furnace, saying:

28 Blessed are you, O Lord God of our fathers: and to be praised and exalted above all for ever. 29 Blessed is your glorious and holy name: and to be praised and exalted above all for ever.

30 Blessed are you in the temple of your holy glory: and to be praised and glorified above all for ever. 31 Blessed are you that behol d the depths and sit

upon the cherubims: and to be praised and exalted above all for ever. 32 Blessed are you on the glorious throne of your kingdom: and to be praised and glorified above all for ever. 33 Blessed are you in the firmament of heaven: and above all to be praised and glorified for ever.

34 O all you works of the Lord, bless you the Lord: praise and exalt him above all for ever, 35 O you heavens, bless you the Lord: praise and exalt him above all for ever. 36 O you angels of the Lord, bless you the Lord: praise and exalt him above all for ever. 37 O all you waters that be above the heaven, bless you the Lord: praise and exalt him above all for ever. 38 O all you powers of the Lord, bless you the Lord: praise and exalt him above all for ever.

39 O you sun and moon, bless you the Lord: praise and exalt him above all for ever. 40 O you stars of heaven, bless you the Lord: praise and exalt him above all for ever. 41 O every shower and dew, bless you the Lord: praise and exalt him above all for ever. 42 O all you winds, bless you the Lord: praise and exalt him above all for ever, 43 O you fire and heat, bless you the Lord: praise and exalt him above all for ever. 44 O you winter and summer, bless you the Lord: praise and exalt him above all for ever. 45 O you dews and storms of snow, bless you the Lord: praise and exalt him above all for ever.

46 O you nights and days, bless you the Lord: bless and exalt him above all for ever. 47 O you light and darkness, bless you the Lord: praise and exalt him above all for ever. 48 O you ice and cold, bless you the Lord: praise and exalt him above all for ever. 49 O you frost and snow, bless you the Lord: praise and exalt him above all for ever. 50 O you lightnings and clouds, bless you the Lord: praise and exalt him above all for ever.

51 O let the earth bless the Lord: praise and exalt him above all for ever. 52 O you mountains and little hills, bless you the Lord: praise and exalt him above all for ever. 53 O all you things that grow in the earth, bless you the Lord: praise and exalt him above all for ever. 54 O you mountains, bless you the Lord: Praise and exalt him above all for ever.

55 O you seas and rivers, bless you the Lord: praise and exalt him above all for ever. 56 O you whales and all that move in the waters, bless you the Lord: praise and exalt him above all for ever. 57 O all you fowls of the air, bless you the Lord: praise and exalt him above all for ever. 58 O all you beasts and cattle, bless you the Lord: praise and exalt him above all for ever.

59 O you children of men, bless you the Lord: praise and exalt him above all for ever. 60 O Israel, bless you the Lord: praise and exalt him above all for ever.

61 O you priests of the Lord, bless you the Lord: praise and exalt him above all for ever. 62 O you servants of the Lord, bless you the Lord: praise and exalt him above all for ever. 63 O you spirits and souls of the righteous, bless you the Lord: praise and exalt him above all for ever. 64 O you holy and humble men of heart, bless you the Lord: praise and exalt him above all for ever.

65 O Ananias, Azarias and Misael, bless you the Lord: praise and exalt him above all for ever: for he has delivered us from hades and saved us from the hand of death and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire has he delivered us. 66 O give thanks to the Lord, because he is gracious: for his mercy endures for ever.

67 O all you that worship the Lord, bless the God of gods, praise him and give him thanks: for his mercy endures for ever.

24 And Nabuchodonosor heard them singing praises; He wondered and rose up in haste and said to his nobles, Did we not cast three men bound into

the midst of the fire? And they said to the king, Yes, O king. 25 The king said: But I see four men loose and walking in the midst of the fire and there has no harm happened to them; and the appearance of the fourth is like the Son of God. 26 Then Nabuchodonosor drew near to the door of the burning fiery furnace and said: Sedrach, Misach and Abdenago, you servants of the Most High God, proceed forth and come to this place. So Sedrach, Misach and Abdenago, came forth out of the midst of the fire. 27 Then were assembled the satraps and captains and heads of provinces and the royal princes; and they saw the men and perceived that the fire had not had power against their bodies and the hair of their head was not burnt and their coats were not scorched, nor was the smell of fire upon them.

28 And king Nabuchodonosor answered and said: Blessed be the God of Sedrach, Misach and Abdenago, who has sent his angel and delivered his servants, because they trusted in him; and they have changed the king's word and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God. 29 Why then I proclaim a decree: Every people, tribe, or language, that shall speak reproachfully against the God of Sedrach, Misach and Abdenago shall be destroyed and their houses shall be plundered: because there is no other God who shall be able to deliver thus. 30 Then the king promoted Sedrach, Misach and Abdenago, in the province of Babylon and advanced them and gave them authority to rule over all the Jews who were in his kingdom.

31 King Nabuchodonosor to all nations, tribes and tongues, who dwell in all the earth; Peace be multiplied to you. 32 It seemed good to me to declare to you the signs and wonders which the Most High God has accomplished with me, 33 how great and mighty they are: his kingdom is an everlasting kingdom and his power to all generations.

4

4:1 I Nabuchodonosor was thriving in my house and prospering. 2 I saw a vision and it terrified me and I was troubled on my bed and the visions of my head troubled me. 3 I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream. 4 So the enchanters, magicians, soothsayers and Chaldeans came in: and I told the dream before them; but they did not make known to me its interpretation; 5 until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said:

6 O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit of God is in you and no mystery is too hard for you, hear the vision of my dream which I had and tell me the interpretation of it. 7 I had a vision upon my bed; and behold a tree in the midst of the earth and its height was great. 8 The tree grew large and strong and its height reached to the sky and its extent to the extremity of the whole earth: 9 its leaves were fair and its fruit abundant and in it was meat for all; and under it the wild beasts of the field took shelter and the birds of the sky dwelt in the branches of it and all flesh was fed of it.

10 I beheld in the night vision upon my bed, and, behold, a watcher and a holy one came down from heaven and cried aloud and thus he said: 11 Cut down the tree and pluck off its branches and shake off its leaves and scatter its fruit: let the wild beasts be removed from under it and the birds from its branches. 12 Only leave the stump of its roots in the earth and bind it with an iron and brass band; and it shall lie in the grass that is without and in the dew of heaven and its portion shall be with the wild beasts in the grass of the field. 13 His heart shall be changed from that of man and the heart of a wild beast shall be given to him;

and seven times shall pass over him. 14 The matter is by the decree of the watcher and the demand is a word of the holy ones; that the living may known that the Lord is Most High over the kingdom of men, He will give it to whoever he shall please and will set up over it that which is set at nought of men. 15 This is the vision which I king Nabuchodonosor saw: and do you, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to show me the interpretation of it: but you, Daniel, are able; for the Holy Spirit of God is in you.

16 Then Daniel, whose name is Baltasar, became mute[1] for about one hour and his thoughts troubled him. And Baltasar answered and said: My lord, let the dream be to those who hate you and the interpretation of it to your enemies. 17 The tree which you saw, that grew large and strong, whose height reached to the sky and its extent to all the earth; 18 and whose leaves were flourishing and its fruit abundant, (and it was meat for all; under it the wild beasts dwelled and the birds of the sky took shelter in its branches:) 19 is yourself, O king; for you are grown great and powerful and your greatness has increased and reached to heaven and your dominion to the ends of the earth. 20 And whereas the king saw a watcher and a holy one coming down from heaven, He said: Strip the tree and destroy it; only leave the stump of its roots in the ground and bind it with a band of iron and brass; and it shall lie in the grass that is without and in the dew of heaven and its portion shall be with wild beasts, until seven times have passed over it; 21 this is the interpretation of it, O king and it is a decree of the Most High, which has come upon my lord the king. 22 They shall drive you forth from men and your dwelling shall be with wild beasts and they shall feed you with grass as an ox and you shall have your lodging under the dew of heaven and seven times shall pass over you, until you known that the Most High is Lord of the kingdom of men and will give it to whom he shall please. 23 And whereas they said: Leave the stumps of the roots of the tree; your kingdom abides sure to you from the time that you shall know the power of the heavens. 24 Therefore, O king, let my counsel please you and atone for your sins by alms and your iniquities by compassion on the poor: it may be God will be long-suffering to your trespasses.

25 All these things came upon king Nabuchodonosor. 26 After a twelvemonth, as he walked in his palace in Babylon, 27 the king answered and said: Is not this great Babylon, which I have built for a royal residence, by the might of my power, for the honor of my glory?

28 While the word was yet in the king's mouth, there came a voice from heaven, saying: To you, king Nabuchodonosor, they say, The kingdom has departed from you. 29 They shall drive you from men and your dwelling shall be with the wild beasts of the field and they shall feed you with grass as an ox: and seven times shall pass over you, until you know that the Most High is Lord of the kingdom of men, He will give it to whoever he shall please.

30 In the same hour the word was fulfilled upon Nabuchodonosor: He was driven forth from men, He ate grass as an ox and his body was bathed with the dew of heaven, until his hairs were grown like lions' hairs and his nails as birds' claws.

31 And at the end of the time I Nabuchodonosor lifted up my eyes to heaven and my reason returned to me and I blessed the Most High and praised him that lives for ever and gave him glory; for his dominion is an everlasting dominion and his kingdom lasts to all generations: 32 and all the inhabitants of the earth are reputed as nothing: He does according to his will in the army of heaven and among the inhabitants of the earth: and there is none who shall withstand his power

[1] Brenton has "was amazed"

and say to him, What has you done? 33 At the same time my reason returned to me and I came to the honor of my kingdom; and my natural form returned to me and my princes and my nobles, sought me and I was established in my kingdom and more abundant majesty was added to me.

34 Now, therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true and his paths are judgment: and all that walk in pride he is able to abase.

5

5:1 Baltasar the king made a great supper for his thousand nobles and there was wine before the thousand. 2 And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels, which Nabuchodonosor his father had brought forth from the temple in Jerusalem; that the king and his nobles and his mistresses and his concubines, should drink out of them. 3 So the gold and silver vessels were brought which Nabuchodonosor had taken out of the temple of God in Jerusalem; and the king and his nobles and his mistresses and his concubines, drank out of them. 4 They drank wine and praised the gods of gold and of silver and of brass and of iron and of wood and of stone.

5 In the same hour came forth fingers of a man's hand and wrote in front of the lamp on the plaster of the wall of the king's house: and the king saw the knuckles of the hand that wrote. 6 Then the king's countenance changed and his thoughts troubled him and the joints of his loins were loosed and his knees stroke one another. 7 The king cried aloud to bring in the magicians, Chaldeans and soothsayers; He said to the wise men of Babylon, whoever shall read this writing and make known to me the interpretation, shall be clothed with scarlet and there shall be a golden chain upon his neck, He shall be the third ruler in my kingdom. 8 Then came in all the king's wise men: but they do you think not read the writing, nor make known the interpretation to the king. 9 And king Baltasar was troubled and his countenance changed upon him and his nobles were troubled with him.

10 Then the queen came into the banquet house and said: O king, live for ever: let not your thoughts trouble you, Let not your countenance be changed. 11 There is a man in your kingdom, in whom is the Spirit of God; and in the days of your father watchfulness and understanding were found in him; and king Nabuchodonosor your father made him chief of the enchanters, magicians, Chaldeans and soothsayers. 12 For there is an excellent spirit in him and sense and understanding in him, interpreting dreams as he does and answering hard questions and solving difficulties: it is Daniel and the king gave him the name of Baltasar: now then let him be called, He shall tell you the interpretation of the writing.

13 Then Daniel was brought in before the king: and the king said to Daniel, are you Daniel, of the children of the captivity of Judea, which the king my father brought? 14 I have heard concerning you, that the Spirit of God is in you and that watchfulness and understanding and excellent wisdom have been found in you. 15 And now, the wise men, magicians and soothsayers, have come in before me, to read the writing and make known to me the interpretation: but they do you think not tell it me. 16 I have heard concerning you, that you are able to make interpretations: now then if you shall be able to read the writing and to make known to me the interpretation of it, you shall be clothed with purple and there shall be a golden chain upon your neck and you shall be third ruler in my kingdom.

17 Daniel said: before the king, Let your gifts be to yourself and give the present of your house to another; but I will read the writing and will make known to you the interpretation of it. 18 O king, the Most High God gave to

your father Nabuchodonosor a kingdom and majesty and honor and glory: 19 and because of the majesty which he gave to him, all nations, tribes and languages trembled and feared before him: whom he would he slew; and whom he would he stroke; and whom he would he exalted; and whom he would he abased. 20 But when his heart was lifted up and his spirit was emboldened to act proudly, he was deposed from his royal throne and his honor was taken from him. 21 He was driven forth from men; and his heart was given him after the nature of wild beasts and his dwelling was with the wild asses; and they fed him with grass as an ox and his body was bathed with the dew of heaven; until he knew that the Most High God is Lord of the kingdom of men and will give it to whoever he shall please.

22 You accordingly, his son, O Baltasar, has not humbled your heart before God: do you know not all this? 23 You have been exalted against the Lord God of heaven; and they have brought before you the vessels of his house and you and your nobles and your mistresses and your concubines, have drunk wine out of them; and you have praised the gods of gold and silver and brass and iron and wood and stone, which see not and which hear not and know not: and the God in whose hand are your breath and all your ways has you not glorified. 24 Therefore from his presence has been sent forth the knuckle of a hand; He has ordered the writing.

25 And this is the ordered writing, Mane, Thekel, Phares. 26 This is the interpretation of the sentence: Mane; God has measured your kingdom and finished it. 27 Thekel; it has been weighed in the balance and found wanting. 28 Phares; your kingdom is divided and given to the Medes and Persians.

29 Then Baltasar commanded and they clothed Daniel with scarlet and put the golden chain about his neck and proclaimed concerning him that he was the third ruler in the kingdom. 30 In the same night was Baltasar the Chaldean king slain. 31 Darius the Mede succeeded to the kingdom, being sixty-two years old.

6

6:1 It pleased Darius, He set over the kingdom a hundred and twenty satraps, to be in all his kingdom; 2 and over them three governors, of whom one was, Daniel; for the satraps to give account to them, that the king should not be troubled. 3 Daniel was over them, for there was an excellent spirit in him; and the king set him over all his kingdom.

4 Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful. 5 The governors said: We shall not find occasion against Daniel, except in the ordinances of his God.

6 Then the governors and satraps stood by the king and said to him: King Darius, live for ever. 7 All who preside over your kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statue and to confirm a decree, that whoever shall ask a petition of any god or man for thirty days, save of you, O king, shall be cast into the den of lions. 8 Now, then, O king, establish the decree and proclaim a writ, that the decree of the Persians and Medes be not changed. 9 Then king Darius commanded the decree to be written.

10 When Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem and three times in the day he knelt upon his knees and prayed and gave thanks before his God, as he used to do before.

11 Then these men watched and found Daniel praying and supplicating to his God. 12 They came and said to the king, O king, has you not made a decree, that whatsoever man shall ask a petition of any god or man for thirty

days, but of you, O king, shall be cast into the den of lions? The king said: The word is true and the decree of the Medes and Persians shall not pass. 13 Then they answered and said before the king, Daniel of the children of the captivity of Judea, has not submitted to your decree; and three times in the day he makes his requests of his God. 14 Then the king when he heard the saying: was much grieved for Daniel He greatly exerted himself for Daniel to deliver him: He exerted himself till evening to deliver him.

15 Then those men said to the king, Know, O king, that the law of the Medes and Persians is that we must not change any decree of statue which the king shall make. 16 Then the king commanded and they brought Daniel and cast him into the den of lions. But the king said to Daniel, your God whom you serve continually, he will deliver you. 17 They brought a stone and put it on the mouth of the den; and the king sealed it with his ring and with the ring of his nobles; that the case might not be altered with regard to Daniel. 18 The king departed to his house and lay down fasting and they brought him no food; and his sleep departed from him. But God shut the mouths of the lions and they not molest Daniel.

19 Then the king arose very early in the morning and came in have to the den of lions. 20 When he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lion's mouth?

21 Daniel said to the king, O king, live for ever. 22 My God has sent his angel and stopped the lions' mouths and they have not hurt me: for uprightness was found in me before him; and moreover before you, O king, I have committed no trespass. 23 Then the king was very glad for him, He commanded to bring Daniel out of the den. So Daniel was brought out of the den and there was found no hurt upon him, because he believed in his God. 24 The king commanded and they brought the men that had accused Daniel and they were cast into the den of lions, they and their children and their wives: and they reached not the bottom of the den before the lions had the mastery of them and utterly broke to pieces all their bones.

25 Then king Darius wrote to all nations, tribes and languages, who dwell in all the earth, saying: Peace be multiplied to you. 26 This decree has been set forth by me in every dominion of my kingdom, that men tremble and fear before the God of Daniel: for he is the living and eternal God and his kingdom shall not be destroyed and his dominion is for ever. 27 He helps and delivers and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions. 28 Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

7

7:1 In the first year of Baltasar, king of the Chaldeans Daniel had a dream and visions of his head upon his bed: He wrote his dream.

2 I Daniel beheld, and, Behold, the four winds of heaven blew violently upon the great sea. 3 And there came up four great beasts out of the sea, differing from one another. 4 The first was as a lioness and her wings as an eagle's; I beheld until her wings were plucked, ands she was lifted off from the earth and she stood on human feet and a man's heart was given to her. 5 And, behold, a second beast like a bear and it supported itself on one side and there were three ribs in its mouth, between its teeth: and thus they said to it, Arise, devour much flesh. 6 After this one I looked and behold another wild beast as a leopard and it had four wings of a bird upon it: and the wild beast had four heads and power was given to it. 7 After this one I looked and behold a fourth beast, dreadful and terrible and exceedingly strong and its

teeth were of iron; devouring and crushing to atoms and it trampled the remainder with its feet: and it was altogether different from the beasts that were before it; and it had ten hours. 8 I noticed his horns and behold, another little horn came up among them and before it three of the former horns were rooted out: and, behold, there were eyes as the eyes of a man in this horn and a mouth speaking great things.

9 I beheld until the thrones were set and the Ancient of days sat; and his raiment was white as snow and the hair of his head, as pure wool: his throne was a flame of fire and his wheels burning fire. 10 A stream of fire rushed forth before him: thousand thousands ministered to him and ten thousands of myriads, attended upon him: the judgment sat and the books were opened. 11 I beheld then because of the voice of the great words which that horn spoke, until the wild beast was slain and destroyed and his body given to be burnt with fire. 12 The dominion of the rest of the wild beasts was taken away; but a prolonging of life was given them for certain times.

13 I beheld in the night vision, and, Behold, one coming with the clouds of heaven as the Son of man, He came on to the Ancient of days and was brought near to him. 14 And to him was given the dominion and the honor and the kingdom; and all nations, tribes and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away and his kingdom shall not be destroyed.

15 As for me Daniel, my spirit in my body trembled and the visions of my head troubled me. 16 I drew near to one of those who stood by and I sought to learn of him the truth of all these things: He told me the truth and made known to me the interpretation of the things. 17 These four beasts are four kingdoms that shall rise up on the earth: 18 which shall be taken away; and the saints of the Most High shall take the kingdom and possess it unto ages of ages.

19 Then I enquired carefully concerning the fourth beast; for it differed from every other beast, exceeding dreadful: its teeth were of iron and its claws of brass, devouring and utterly breaking to pieces and it trampled the remainder with its feet: 20 and concerning it ten horns that were in its head and the other that came up and rooted up some of the former, which had eyes and a mouth speaking great things and his look was bolder than the rest. 21 I beheld and that horn made war with the saints and prevailed against them; 22 until the Ancient of days came, He gave judgment to the saints of the Most High; and the time came on and the saints possessed the kingdom. 23 He said: The fourth beast shall be the fourth kingdom on the earth, which shall excel all other kingdoms and shall devour the whole earth and trample and destroy it. 24 And his ten horns are ten kings that shall arise: and after them shall arise another, who shall exceed all the former ones in wickedness He shall subdue three kings. 25 He shall speak words against the Most High and shall wear out the saints of the Most High and shall think to change times and law: and power shall be given into his hand for a time and times and half a time. 26 The judgment has sat and they shall remove his dominion to abolish it and to destroy it utterly. 27 The kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom and all powers shall serve and obey him.

28 To this place is the end of the matter. As for me Daniel, my thoughts greatly troubled me and my countenance was changed: but I kept the matter in my heart.

8

8:1 In the third year of the reign of king Baltasar a vision appeared to me, even to me Daniel, after that which appeared to me at the first. 2 I was in

Susa the palace, which is in the land of Ælam and I was on the bank of Ubal. 3 I lifted up my eyes and saw, and, behold, a ram standing in front of the Ubal; He had high horns; and one was higher than the other and the high one came up last. 4 I saw the ram butting westward and northward and southward; and no beast do you think stand before him and there was none that do you think deliver out of his hand; He did according to his will and became great. 5 I was considering, and, behold, a he-goat came from the south-west on the face of the whole earth and touched not the earth: and the goat had a horn between his eyes. 6 He came to the ram that had the horns, which I had seen standing in front of the Ubal, He ran at him with the violence of his strength. 7 I saw him coming up close to the ram, He was furiously enraged against him, He stroke the ram and broke both his horns: and there was no strength in the ram to stand before him, but he cast him on the ground and trampled on him; and there was none that do you think deliver the ram out of his hand.

8 The he-goat grew exceedingly great: and when he was strong, his great horn was broken; and four other horns rose up in its place toward the four winds of heaven. 9 And out of one of them came forth one strong horn and it grew very great toward the south and toward the host: 10 and it magnified itself to the host of heaven; and there fell to the earth some of the host of heaven and of the stars and they trampled on them. 11 And this shall be until the chief captain shall have delivered the captivity: and because of him the sacrifice was disturbed, He prospered; and the holy place shall be made desolate. 12 And a sin-offering was given for the sacrifice and righteousness was cast down to the ground; and it practiced and prospered. 13 I heard one saint speaking and a saint said to a certain one speaking, How long shall the vision continue, even the removal of the sacrifice and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled? 14 He said to him: Evening and morning there shall be two thousand and four hundred days; and then the sanctuary shall be cleansed.

15 It came to pass, as I, even I Daniel, saw the vision and sought to understand it, that, behold, there stood before me as the appearance of a man. 16 I heard the voice of a man between the banks of the Ubal; He called and said: Gabriel, cause that man to understand the vision. 17 He came and stood near where I stood: and when he came, I was struck with awe and fell upon my face: but he said to me: Understand, son of man: for yet the vision is for an appointed time. 18 And while he spoke with me, I fell upon my face to the earth: He touched me and set me on my feet. 19 He said: Behold, I make you know the things that shall come to pass at the end of the wrath: for the vision is yet for an appointed time.

20 The ram which you saw that had the horns is the king of the Medes and Persians. 21 The he-goat is the King of the Greeks: and the great horn which was between his eyes, he is the first king. 22 And as for the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their own strength. 23 And at the latter time of their kingdom when their sins are coming to the full, there shall arise a king bold in countenance and understanding riddles. 24 And his power shall be great, He shall destroy wonderfully and prosper and practice and shall destroy mighty men and the holy people. 25 The yoke of his chain shall prosper: there is craft in his hand; He shall magnify himself in his heart and by craft shall destroy many, He shall stand up for the destruction of many and shall crush them as eggs in his hand. 26 The vision of the evening and morning that was mentioned is true: and do you seal the vision; for it is for many days.

27 I Daniel fell asleep and was sick: then I arose and did the king's business; and I wondered at the vision and there was none that understood it.

9

9:1 In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans, 2 I Daniel understood by books the number of the years which was the word of the Lord to the prophet Jeremias, even seventy years for the accomplishment of the desolation of Jerusalem.

3 I set my face toward the Lord God, to seek him diligently by prayer and supplications, with fastings and sackcloth. 4 I prayed to the Lord my God and confessed and said: O Lord, the great and wonderful God, keeping your covenant and your mercy to those who love you and to those who keep your commandments; we have sinned, 5 we have done iniquity, we have transgressed and we have departed and turned aside from your commandments and from your judgments: 6 and we have not listened to your servants the prophets, who spoke in your name to our kings and our princes and our fathers and to all the people of the land. 7 To you, O Lord, belongs righteousness, an to us confusion of face, as at this day; to the men of Juda and to the dwellers in Jerusalem and to all Israel, to those who are near and to those who are far off in all the earth, wherever you have scattered them, for the sin which they committed. 8 In you, O Lord, is our righteousness and to us belongs confusion of faced and to our kings and to our princes and to our fathers, since we have sinned. 9 To you, the Lord our God, belong compassions and forgivenesses, whereas we have departed from you; 10 neither have we listened to the voice of the Lord our God, to walk in his laws, which he set before us by the hands of his servants the prophets.

11 Moreover, all Israel have transgressed your law and have refused to hearken to your voice; so the curse has come upon us and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12 He has confirmed his words, which he spoke against us and against our judges who judged us, by bringing upon us great evils, such as have not happened under the whole heaven, according to what has happened in Jerusalem. 13 As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Lord our God, that we might turn away from our iniquities and have understanding in all your truth. 14 The Lord also has watched and brought the evils upon us: for the Lord our God is righteous in all his work which he has executed, but we have not listened to his voice. 15 And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and made to yourself a name, as at this day; we have sinned, we have transgressed.

16 O Lord, your mercy is over all: let, I pray you, your wrath turn away and your anger from your city Jerusalem, even your holy mountain: for we have sinned and because of our iniquities and those of our fathers, Jerusalem and your people have become a reproach among all that are around us. 17 And now, O lord our God, hearken to the prayer of your servant and his supplications and cause your face to shine on your desolate sanctuary, for your own sake, O Lord. 18 Incline your ear, O my God and hear; open your eyes and behold our desolation and that of your city on which your name is called: for we do not bring our pitiful case before you on the ground of our righteousness, but on the ground of your manifold compassions, O Lord. 19 Hearken, O Lord; be propitious, O Lord; attend, O Lord; delay not, O my God, for your own sake: for your name is called upon your city and upon your people.

20 And while I was yet speaking and praying and confessing my sins and the sins of my people Israel and bringing my pitiful case before the Lord my God concerning the holy mountain; 21 yes, while I was still speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, came flying, He touched me about the hour of the evening sacrifice. 22 He instructed me and spoke with me and said: O Daniel, I am now come forth to impart to you understanding. 23 At the beginning of your supplication the word came forth and I am come to tell you; for you are a man much beloved: therefore consider the matter, understand the vision.

24 Seventy weeks have been determined upon your people and upon the holy city, for sin to be ended and to seal up transgressions and to blot out the iniquities and to make atonement for iniquities and to bring in everlasting righteousness and to seal the vision and the prophet and to anoint the Most Holy.

25 You shall know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks and sixty-two weeks; and then the time shall return and the street shall be built and the wall and the times shall be exhausted.

26 And after the sixty-two weeks, the anointed one shall be destroyed and there is no judgment in him: He shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood and to the end of the war which is rapidly completed he shall appoint the city to desolations.

27 And one week shall establish the covenant with many: and in the middle of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation.

10

10:1 In the third year of Cyrus king of the Persians a thing was revealed to Daniel, whose name was called Baltasar; and the thing was true and great power and understanding in the vision was given to him. 2 In those days I Daniel was mourning three full weeks. 3 I ate no pleasant bread and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

4 On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel. 5 I lifted up my eyes and looked and behold a man clothed in linen and his loins were girded with gold of Ophaz: 6 and his body was as Tharsis and his face was a the appearance of lightning and his eyes as lamps of fire and his arms and his legs as the appearance of shining brass and the voice of his words as the voice of a multitude. 7 I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them and they fled in fear. 8 So I was left alone and saw this great vision and there was no strength left in me and my glory was turned into corruption and I retained no strength. 9 Yet I heard the voice of his words: and when I heard him I was pricked in the heart and I fell with my face to the earth.

10 And, behold, a hand touched me and it raised me on my knees. 11 He said to me: O Daniel, man greatly beloved, understand the words which I speak to you and stand upright: for I am now sent to you. When he had spoken to me this word, I stood trembling. 12 He said to me: Fear not, Daniel: for from the first day that you did set your heart to understand and to afflict yourself before the Lord your God, they words were heard and I am come because of your words. 13 But the prince of the kingdom of the Persians withstood me twenty-one days: and behold, Michael, one of the princes,

came to help me; and I left him there with the chief of the kingdom of the Persians: 14 and I have come to inform you of all that shall befall your people in the last days: for the vision is yet for many days. 15 When he had spoken with me according to these words, I turned my face to the ground and was pricked in the heart.

16 And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth and spoke and said to him that stood before me, O my lord, at the sight of you my bowels were turned within me and I had no strength. 17 And how shall your servant be able, O my lord, to speak with this my lord? And as for me, from henceforth strength will not remain in me and there is no breath left in me. 18 And there touched me again as it were the appearance of a man, He strengthened me, 19 and said to me: Fear not, man greatly beloved: peace be to you, quit yourself like a man and be strong. When he had spoken with me, I received strength and said: Let my lord speak; for you have strengthened me.

20 He said: Do you know, why then I am come to you? And now I will return to fight with the prince of the Persians: and I was going in and the prince of the Greeks came. 21 But I will tell you that which is ordained in the scripture of truth: and there is no one that holds with me in these matters but Michael your prince.

11

11:1 I in the first year of Cyrus stood to strengthen and confirm him.

2 And now I will tell you the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after that he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.

3 An there shall rise up a mighty king, He shall be lord of a great empire and shall do according to his will.

4 When his kingdom shall stand up, it shall be broken and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up and given to others beside these.

5 The king of the south shall be strong; and one of their princes shall prevail against him and shall obtain a great dominion. 6 And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up and those who brought her and the maiden, He that strengthened her in these times.

7 But out of the flower of her root there shall arise one on his place and shall come against the host and shall enter into the strongholds of the king of the north and shall fight against them and prevail. 8 Yes, he shall carry with a body of captives into Egypt their gods with their molten images and all their precious vessels of silver and gold; He shall last longer than the king of the north. 9 He shall enter into the kingdom of the king of the south and shall return to his own land.

10 And his sons shall gather a multitude among many: and one shall certainly come and overflow and pass through, He shall rest and collect his strength. 11 The king of the south shall be greatly enraged and shall come forth and shall war with the king of the north: He shall raise a great multitude; but the multitude shall be delivered into his hand. 12 He shall take the multitude and his heart shall be exalted; He shall cast down many thousands; but he shall not prevail. 13 For the king of the north shall return and bring a multitude greater than the former and at the end of the times of years an invading army shall come with a great force and with much substance.

14 And in those times many shall rise up against the king of the south;

and the children of the spoilers of your people shall exalt themselves to establish the vision; and they shall fail. 15 The king of the north shall come in and cast up a mound and take strong cities: and the arms of the king of the south shall withstand and his chosen ones shall rise up, but there shall be no strength to stand. 16 He that comes in against him shall do according to his will and there is no one to stand before him: He shall stand in the land of beauty and it shall be consumed by his hand.

17 He shall set his face to come in with the force of his whole kingdom and shall cause everything to prosper with him: He shall give him the daughter of women to corrupt her: but she shall not continue, neither be on his side. 18 He shall turn his face to the islands and shall take many and cause princes to cease from their reproach: nevertheless his own reproach shall return to him. 19 Then he shall turn back his face to the strength of his own land: but he shall become weak and fall and not be found.

20 And there shall arise out of his root one that shall cause a plant of the kingdom to pass over his place, earning kingly glory: and yet in those days shall he be broken, yet not openly, nor in war.

21 One shall stand on his place, who has been set a nought and they have not put upon him the honor of the kingdom: but he shall come in prosperously and obtain the kingdom by deceitful ways. 22 The arms of him that overflows shall be washed away as with a flood from before him and shall be broken and so shall be the head of the covenant. 23 And because of the leagues made with him he shall work deceit: He shall come up and overpower them with a small nation. 24 He shall enter with prosperity and that into fertile districts; He shall do what his fathers and his fathers' fathers have not done; he shall scatter among them plunder and spoils and wealth; He shall devise plans against Egypt, even for a time. 25 And his strength and his heart shall be stirred up against the king of the south with a great force; and the king of the south shall engage in war with a great and very strong force; but his forces shall not stand, for they shall devise plans against him: 26 and they shall eat his provisions and shall crush him, He shall carry away armies as with a flood and many shall fall down slain.

27 And as for both the kings, their hearts are set upon mischief and they shall speak lies at one table; but it shall not prosper; for yet the end is for a fixed time. 28 He shall return to his land with much substance; and his heart shall be against the holy covenant; He shall perform great deeds and return to his own land.

29 At the set time he shall return and shall come into the south, but the last expedition shall not be as the first. 30 For the Citians issuing forth shall come against him, He shall be brought low and shall return and shall be incensed against the holy covenant: He shall do thus and shall return and have intelligence with those who have forsaken the holy covenant.

31 And seeds shall spring up out of him and they shall profane the sanctuary of strength and they shall remove the perpetual sacrifice and make the abomination desolate. 32 The transgressors shall bring about a covenant by deceitful ways: but a people knowing their God shall prevail and do valiantly. 33 The intelligent of the people shall understand much: yet they shall fall by the sword and by flame and by captivity and by spoil of many days. 34 When they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery.

35 And some of those who understand shall fall, to try them as with fire and to test them and that they may be manifested at the time of the end, for the matter is yet for a set time.

36 He shall do according to his will and the king shall exalt and magnify himself against every god and shall

speak great swelling words and shall prosper until the indignation shall be accomplished: for it is coming to an end. 37 He shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all. 38 He shall honor the god of forces on his place: and a god whom his fathers knew not he shall honor with gold and silver and precious stones and desirable things. 39 He shall do thus in the strong places of refuge with a strange god and shall increase his glory: He shall subject many to them and shall distribute the land in gifts.

40 And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots and with horsemen and with many ships; and they shall enter into the land: He shall break in pieces and pass on: 41 He shall enter into the land of beauty and many shall fail: but these shall escape out of his hand, Edom and Moab and the chief of the children of Ammon. 42 He shall stretch forth his hand over the land; and the land of Egypt shall not escape. 43 He shall have the mastery over the secret treasures of gold and silver and over all the desirable possessions of Egypt and of the Libyans and Ethiopians in their strongholds. 44 But rumors and anxieties out of the east and from the north shall trouble him; He shall come with great wrath to destroy many. 45 He shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: but he shall come to his portion and there is none to deliver him.

12

12:1 And at that time Michael the great prince shall stand up, that stands over the children of your people: and there shall be a time of tribulation, such tribulation as has not been from the time that there was a nation on the earth until that time: at that time your people shall be delivered, even every one that is written in the book. 2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to reproach and everlasting shame. 3 The wise shall shine as the brightness of the firmament and some of the many righteous as the stars unto ages of ages.

4 And you, Daniel, close the words and seal the book to the time of the end; until many are taught and knowledge is increased.

5 I Daniel saw, and, behold, two others stood, on one side of the bank of the river and the other on the other side of the bank of the river. 6 And one said to the man clothed in linen, who was over the water of the river when will be the end of the wonders which you have mentioned? 7 I heard the man clothed in linen, who was over the water of the river, He lifted up his right hand and his left hand to heaven and swore by him that lives for ever, that it should be for a time of times and half a time: when the dispersion is ended they shall know all these things.

8 I heard, but I understood not: and I said: O Lord, what will be the end of these things? 9 He said: Go, Daniel: for the words are closed and sealed up to the time of the end. 10 Many must be tested and thoroughly whitened and tried with fire and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand. 11 And from the time of the removal of the perpetual sacrifice when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waits and comes to the thousand three hundred and thirty-five days. 13 But go you and rest; for there are yet days and seasons to the fulfillment of the end; and you shall stand in your lot at the end of the days.

13

History of Susanna

13:1 There dwelt a man in Babylon, called Joacim: 2 He took a wife, whose

name was Susanna, the daughter of Chelcias, a very fair woman and one that feared the Lord. 3 Her parents also were righteous and taught their daughter according to the law of Moses. 4 Now, Joacim was a great rich man and had a fair garden joining to his house: and to him resorted the Jews; because he was more honorable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spoke of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. 6 These kept much at Joacim's house: and all that had any suits in law came to them.

7 Now, when the people departed away at noon, Susanna went into her husband's garden to walk. 8 The two elders saw her going in every day and walking; so that their lust was inflamed toward her. 9 They perverted their own mind and turned away their eyes, that they might not look to heaven, nor remember just judgments. 10 And albeit they both were wounded with her love, yet durst not one show another his grief. 11 For they were ashamed to declare their lust, that they desired to have to do with her. 12 Yet they watched diligently from day to day to see her.

13 The one said to the other, Let us now go home: for it is dinner time. 14 So when they were gone out, they parted the one from the other and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 It fell out, as they watched a fit time, she went in as before with two maids only and she was desirous to wash herself in the garden: for it was hot. 16 And there was no body there save the two elders, that had hid themselves and watched her. 17 Then she said to her maids, Bring me oil and washing balls and shut the garden doors, that I may wash me.

18 They did as she bade them and shut the garden doors and went out themselves at secret doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now, when the maids were gone forth, the two elders rose up and ran to her, saying: 20 Behold, the garden doors are shut, that no man can see us and we are in love with you; therefore consent to us and lie with us. 21 If you will not, we will bear witness against you, that a young man was with you: and therefore you did send away your maids from you.

22 Then Susanna sighed and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not I cannot escape your hands. 23 It is better for me to fall into your hands and not do it, than to sin in the sight of the Lord. 24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one and opened the garden door. 26 So when the servants of the house heard the cry in the garden, they rushed in at the secret door, to see what was done to her. 27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 It came to pass the next day when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; 29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. 30 So she came with her father and mother, her children and all her kindred.

31 Now, Susanna was a very delicate woman and beauteous to behold. 32 These wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty. 33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up among the people and laid their hands upon her head. 35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 The elders said: As we walked in the garden alone, this woman came in with two maids and shut the garden doors and sent the maids away. 37 Then a young man, who there was hid, came to her and lay with her. 38 Then we that stood in a corner of the garden, seeing this wickedness, ran to them.

39 When we saw them together, the man we do you think not hold: for he was stronger than we and opened the door and leaped out. 40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. 41 Then the assembly believed them as those who were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice and said: O everlasting God, that know the secrets and know all things before they be: 43 You know that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. 44 The Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel: 46 Who cried with a loud voice, I am clear from the blood of this woman. 47 Then all the people turned them toward him and said: What mean these words that you have spoken? 48 Standing among them, he said: Are you such fools, you sons of Israel, that without examination or knowledge of the truth you have condemned a daughter of Israel? 49 Return again to the place of judgment: for they have borne false witness against her.

50 Why then all the people turned again in haste and the elders said to him: Come, sit down among us and show it us, seeing God has given you the honor of an elder. 51 Then Daniel said to them: Put these two aside one far from another and I will examine them.

52 So when they were put asunder one from another, he called one of them and said to him: O you that are waxen old in wickedness, now your sins which you have committed beforetime have come to light. 53 For you have pronounced false judgment and have condemned the innocent and have let the guilty go free; albeit the Lord says, The innocent and righteous shall you not slay. 54 Now, then, if you have seen her, tell me, Under what tree saw you them companying together? Who answered, Under a mastic tree.

55 Daniel said: Very well; you have lied against your own head; for even now the angel of God has received the sentence of God to cut you in two. 56 So he put him aside and commanded to bring the other and said to him: O you seed of C'anaan and not of Juda, beauty has deceived you and lust has perverted your heart. 57 Thus have you dealt with the daughters of Israel and they for fear companied with you: but the daughter of Juda would not abide your wickedness. 58 Now, therefore tell me, Under what tree did you take them companying together? Who answered, Under a holm tree.

59 Then Daniel said to him: Well; you have also lied against your own head: for the angel of God waits with the sword to cut you in two, that he may destroy you. 60 With that all the assembly cried out with a loud voice and praised God, who saves those who trust in him. 61 They arose against the two elders, for Daniel had convicted them of false witness by their own mouth: 62 And according to the law of Moses they did to them in such sort as they maliciously intended to do to their neighbor: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter

Susanna, with Joacim her husband and all the kindred, because there was no dishonesty found in her. 64 From that day forth was Daniel had in great reputation in the sight of the people.

14

Bel and the Dragon

14:1 And king Astyages was gathered to his fathers and Cyrus of Persia received his kingdom. 2 Daniel conversed with the king and was honored above all his friends.

3 Now, the Babylonians had an idol, called Bel and there were spent upon him every day twelve great measures of fine flour and forty sheep and six vessels of wine. 4 The king worshiped it and went daily to adore it: but Daniel worshiped his own God. The king said to him: Why does not you worship Bel? 5 Who answered and said: Because I may not worship idols made with hands, but the living God, who has created the heaven and the earth and has sovereignty over all flesh.

6 Then the king asked him, Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day? 7 Then Daniel smiled and said: O king, be not deceived: for this is but clay within and brass without and did never eat or drink any thing.

8 So the king was wroth and called for his priests and said to them: If you tell me not who this is that devours these expenses, you shall die. 9 But if you can certify me that Bel devours them, then Daniel shall die: for he has spoken blasphemy against Bel. Daniel said to the king, Let it be according to your word.

10 Now, the priests of Bel were threescore and ten, beside their wives and children. The king went with Daniel into the temple of Bel. 11 So Bel's priests said: Behold, we go out: but you, O king, set on the meat and make ready the wine and shut the door fast and seal it with your own signet; 12 And to morrow when you come in, if you find not that Bel has eaten up all, we will suffer death: or else Daniel, that speaks falsely against us. 13 They little regarded it: for under the table they had made a secret entrance, by which they entered in continually and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now, Daniel had commanded his servants to bring ashes and those they strewed throughout all the temple in the presence of the king alone: then went they out and shut the door and sealed it with the king's signet and so departed. 15 Now, in the night came the priests with their wives and children, as they were wont to do and did eat and drink up all.

16 In the morning betime the king arose and Daniel with him. 17 The king said: Daniel, are the seals whole? He said: yes, O king, they be whole. 18 And as soon as he had opened the dour, the king looked upon the table and cried with a loud voice, Great are you, O Bel and with you is no deceit at all.

19 Then laughed Daniel and held the king that he should not go in and said: Behold now the pavement and mark well whose footsteps are these. 20 The king said: I see the footsteps of men, women and children. And then the king was angry, 21 And took the priests with their wives and children, who showed him the secret doors, where they came in and consumed such things as were upon the table. 22 Therefore the king killed them and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshiped. 24 The king said to Daniel, will you also say that this is of brass? Behold, he lives, he eats and drinks; you can not say that he is no living god: therefore worship him.

25 Then Daniel said to the king, I will worship the Lord my God: for he is the living God. 26 But give me leave, O king and I shall kill this dragon

without sword or staff. The king said: I give you leave. 27 Then Daniel took pitch and fat and hair and melted them together and made lumps with it: this he put in the dragon's mouth and so the dragon burst in sunder: and Daniel said: Behold, these are the gods you worship.

28 When they of Babylon heard that, they took great indignation and conspired against the king, saying: The king has become a Jew, He has destroyed Bel, he has slain the dragon and put the priests to death. 29 So they came to the king and said: Deliver us Daniel, or else we will destroy you and your house.

30 Now, when the king saw that they pressed him sore, being constrained, he delivered Daniel to them: 31 Who cast him into the lions' den: where he was six days. 32 And in the den there were seven lions and they had given them every day two carcasses and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now, there was among the Jews a prophet, called Habbacuc, who had made pottage and had broken bread in a bowl and was going into the field, for to bring it to the reapers. 34 But the angel of the Lord said to Habbacuc, Go, carry the dinner that you have into Babylon to Daniel, who is in the lions' den.

35 And Habbacuc said: Lord, I never saw Babylon; neither do I know where the den is. 36 Then the angel of the Lord took him by the crown and bare him by the hair of his head and through the vehemency of his spirit set him in Babylon over the den. 37 And Habbacuc cried, saying: O Daniel, Daniel, take the dinner which God has sent you.

38 Daniel said: You have remembered me, O God: neither have you forsaken those who seek you and love you. 39 So Daniel arose and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in and behold, Daniel was sitting. 41 Then cried the king with a loud voice, saying: Great are Lord God of Daniel and there is none other beside you. 42 He drew him out and cast those who were the cause of his destruction into the den: and they were devoured in a moment before his face.

HOSEA
(ΩΣΗΕ)

1

1:1 The word of the Lord which
came to Hosea the son of Beeri, in the
days of Ozias and Joatham and Achaz
and Ezekias, kings of Juda and in the
days of Jeroboam son of Joas, king of
Israel.

2 The beginning of the word of the
Lord by Hosea. The Lord said to
Hosea, Go, take to yourself a wife of
fornication and children of fornication:
for the land will surely go a-whoring in
departing from the Lord.

3 So he went and took Gomer,
daughter of Debelaim; and she
conceived and bore him a son. 4 The
Lord said to him: Call his name Jezrael;
for yet a little while and I will avenge
the blood of Jezrael on the house of
Juda and will make to cease the
kingdom of the house of Israel. 5 It
shall be, in that day, that I will break
the bow of Israel in the valley of
Jezrael.

6 And she conceived again and bore
a daughter. He said to him: Call her
name, Unpitied: for I will no more have
mercy on the house of Israel, but will
surely set myself in array against them.
7 But I will have mercy on the house of
Juda and will save them by the Lord
their God and will not save them with
bow, nor with sword, nor by war, nor
by horses, nor by horsemen.

8 And she weaned Unpitied; and
she conceived again and bore a son. 9
He said: Call his name, Not my people:
for you are not my people and I am not
your God. 10 Yet the number of the
children of Israel was as the sand of the
sea, which shall not be measured nor
numbered: and it shall come to pass,
that in the place where it was said to
them: you are not my people, even they
shall be called the sons of the living
God. 11 The children of Juda shall be
gathered and the children of Israel
together and shall appoint themselves
one head and shall come up out of the
land: for great shall be the day of
Jezrael.

2

2:1 Say to your brother, My people
and to your sister, Pitied. 2 Plead with
your mother, plead: for she is not my
wife and I am not her husband: and I
will remove her fornication out of my
presence and her adultery from
between her breasts: 3 that I may strip
her naked and make her again as she
was at the day of her birth: and I will
make her desolate and make her as a
dry land and will kill her with thirst. 4
I will not have mercy upon her
children; for they are children of
fornication. 5 And their mother went a-
whoring: she that bore them disgraced
them: for she said: I will go after my
lovers, that give me my bread and my
water and my garments and my linen
clothes, my oil and my necessaries.

6 Therefore, behold, I hedge up her
way with thorns and I will stop the
ways and she shall not find her path. 7
And she shall follow after her lovers
and shall not overtake them; and she
shall seek them, but shall not find
them: and she shall say, I will go and
return to my former husband; for it was
better with me than now.

8 And she knew not that I gave her
her corn and wine and oil and
multiplied silver to her: but she made
silver and gold images for Baal. 9
Therefore I will return and take away
my corn in its season and my wine in
its time; and I will take away my
raiment and my linen clothes, so that
she shall not cover her nakedness. 10
And now I will expose her uncleanness
before her lovers and no one shall by
any means deliver her out of my hand.
11 I will take away all her gladness, her
feasts and her festivals at the new
moon and her Sabbaths and all her

solemn assemblies. 12 I will utterly destroy her vines and her fig-trees, all things of which she said: These are my hire which my lovers have given me: and I will make them a testimony and the wild beasts of the field and the birds of the sky and the reptiles of the earth shall devour them. 13 I will recompense on her the days of Baalim, by which she sacrificed to them and put on her ear-rings and her necklaces and went after her lovers and forgot me, says the Lord.

14 Therefore, behold, I will cause her to err and will make her as desolate and will speak comfortably to her. 15 I will giver her possessions there and the valley of Achor to open her understanding: and she shall be afflicted there according to the days of her infancy and according to the days of her coming up out of the land of Egypt.

16 It shall come to pass in that day, says the Lord, that she shall call me, My husband and shall no longer call me Baalim. 17 I will take away the names of Baalim out of her mouth and their names shall be remembered no more at all. 18 I will make for them in that day a covenant with the wild beasts of the field and with the birds of the sky and with the reptiles of the earth: and I will break the bow and the sword and the battle from off the earth and will cause you to dwell safely. 19 I will betroth you to myself for ever; yes, I will betroth you to myself in righteousness and in judgment and in mercy and in tender compassions; 20 and I will betroth you to myself in faithfulness: and you shall know the Lord.

21 It shall come to pass in that day, says the Lord, I will hearken to the heaven and it shall hearken to the earth; 22 and the earth shall hearken to the corn and the wine and the oil; and they shall hearken to Jezrael. 23 I will sow her to me on the earth; and will love her that was not loved and will say to that which was not my people, You are my people; and they shall say, You are the Lord my God.

3

3:1 The Lord said to me: Go yet and love a woman that loves evil things, an adulteress, even as the Lord loves the children of Israel and they have respect to strange gods and love cakes of dried grapes. 2 So I hired her to myself for fifteen pieces of silver and a jar of barley and a flagon of wine. 3 I said to her: You shall wait for me many days; and you shall not commit fornication, neither shall you be for another man; and I will be for you.

4 For the children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an altar and without a priesthood and without manifestations. 5 And afterward shall the children of Israel return and shall seek the Lord their God and David their king; and shall be amazed at the Lord and at his goodness in the latter days.

4

4:1 Hear the word of the Lord, you children of Israel: for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. 2 Cursing and lying and murder and theft and adultery abound in the land and they mingle blood with blood. 3 Therefore shall the land mourn and shall be diminished with all that dwell in it, with the wild beasts of the field and the reptiles of the earth and with the birds of the sky and the fish of the sea shall fail: 4 that neither any one may plead, nor any one reprove another; but my people are as a priest spoken against. 5 Therefore they shall fall by day and the prophet with you shall fall: I have compared your mother to night.

6 My people are like as if they had no knowledge: because you have rejected knowledge, I will also reject you, that you shall not minister as priest to me: and as you have forgotten the law of your God, I also will forget

your children. 7 According to their multitude, so they sinned against me: I will turn their glory into shame. 8 They will devour the sins of my people and will set their hearts on their iniquities. 9 The priest shall be as the people: and I will avenge on them their ways and I will recompense to them their counsels. 10 They shall eat and shall not be satisfied: they have gone a-whoring and shall by no means prosper: because they have left off to take heed to the Lord.

11 The heart of my people has gladly engaged in fornication and wine and strong drink. 12 They asked counsel by means of signs and they reported answer to them by their staves: they have been led astray by a spirit of fornication,[1] and gone grievously a-whoring from their God. 13 They have sacrificed on the tops of the mountains and on the hills they have sacrificed under the oak and poplar and under the shady tree, because the shade was good: therefore your daughters shall go a-whoring and your daughters-in-law shall commit adultery. 14 I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots and sacrificed with polluted ones and the people that understood not entangled itself with a harlot.

15 But you, O Israel, be not ignorant and go you not, men of Juda, to Galgala; and go not up to the house of On and swear not by the living Lord. 16 For Israel was maddened like a mad heifer: now the Lord will feed them as a lamb in a wide place. 17 Ephraim, joined with idols, has laid stumbling-blocks in his own way. 18 He has chosen the C'anaanites: they have grievously gone a-whoring: they loved dishonor through her insolence. 19 You are a blast of wind in her wings and they shall be ashamed because of their altars.

5

5:1 Hear these things, you priests; and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because you have been a snare in Scopia and as a net spread on Itabyrium, 2 which those who hunt the prey have fixed: but I will correct you. 3 I know Ephraim and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled. 4 They have not framed their counsels to return to their God, for the spirit of fornication is in them and they have not known the Lord.

5 The pride of Israel shall be brought low before his face; and Israel and Ephraim shall fall in their iniquities; and Judas also shall fall with them. 6 They shall go with sheep and calves diligently to seek the Lord; but they shall not find him, for he has withdrawn himself from them. 7 For they have forsaken the Lord; for strange children have been born to them: now shall the cankerworm devour them and their heritages.

8 Blow you the trumpet on the hills, sound aloud on the heights: proclaim in the house of On, Benjamin is amazed. 9 Ephraim has come to nought in the days of reproof: in the tribes of Israel I have shown faithful dealings. 10 The princes of Juda became as those who removed the bounds: I will pour out upon them my fury as water.

11 Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities. 12 Therefore I will be as consternation to Ephraim and as a goad to the house of Juda. 13 And Ephraim saw his disease and Judas his pain; then Ephraim went to the Assyrians and sent ambassadors to king Jarim: but he do you think not heal you and your pain shall not cease

[1] Brenton has "they have gone astray in a spirit of whoredom"

from you. 14 Why then I am as a panther to Ephraim and as a lion to the house of Juda: and I will tear and go away; and I will take and there shall be none to deliver.

15 I will go and return to my place, until they are brought to nought and then shall they seek my face.

6

6:1 In their affliction they will seek me early, saying: Let us go and return to the Lord our God; for he has torn and will heal us; 2 he will strike and bind us up. 3 After two days he will heal us: in the third day we shall arise and live before him and shall know him: 4 let us follow on to know the Lord: we shall find him ready as the morning, He will come to us as the early and latter rain to the earth.

5 What shall I do to you, Ephraim? What shall I do to you, Juda? Whereas your mercy is as a morning cloud and as the early dew that goes away. 6 Therefore have I mown down your prophets; I have slain them with the word of my mouth: and my judgment shall go forth as the light. 7 For I will have mercy rather than sacrifice and the knowledge of God rather than whole-burnt-offerings. 8 But they are as a man transgressing a covenant: 9 there the city Galaad despised me, working vanity, troubling water. 10 And your strength is that of a robber: the priests have hidden the way, they have murdered the people of Sicima; for they have accomplished iniquity in the house of Israel. 11 I have seen horrible things there, even the fornication of Ephraim: Israel and Juda are defiled; 12 begin together grapes for yourself when I turn the captivity of my people.

7

7:1 When I have healed Israel, then shall the iniquity of Ephraim be revealed and the wickedness of Samaria; for they have accomplished falsehood: and a thief shall come in to him, even a robber spoiling in his way; 2 that they may concert together as men singing in their heart: I remember all their wickedness: now have their own counsels encircles them; they came before my face. 3 They gladdened kings with their wickedness and princes with their lies. 4 They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened. 5 In the days of our kings, the princes began to be inflamed with wine: he stretched out his hand with repulsive fellows. 6 Why then their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning has come; he is burnt up as a flame of fire. 7 They are all heated like an oven and have devoured their judges: all their kings are fallen; there was not among them one that called on me.

8 Ephraim is mixed among his people; Ephraim became a cake not turned. 9 Strangers devoured his strength, He knew it not; and grey hairs came upon him, He knew it not. 10 The pride of Israel shall be brought down before his face: yet they have not returned to the Lord their God, neither have they diligently sought him for all this.

11 And Ephraim was as a silly dove, not having a heart: he called to Egypt and they went to the Assyrians. 12 Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will chasten them with the rumor of their coming affliction.

13 Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me. 14 And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine. 15 They were instructed by me and I strengthened their arms; and they devised evils against me. 16 They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, because of the

unbridled state of their tongue: this is their setting at nought in the land of Egypt.

8

8:1 He shall come into their midst as the land, as an eagle against the house of the Lord, because they have transgressed my covenant and have sinned against my law. 2 They shall soon cry out to me, saying: O God, we do you know. 3 For Israel has turned away from good things; they have pursued an enemy. 4 They have made kings for themselves, but not by me: they have ruled, but they did not make it known to me: of their silver and their gold they have made images to themselves, that they might be destroyed.

5 Cast off your calf, O Samaria; my anger is kindled against them: how long will they be unable to purge themselves in Israel? 6 Whereas the workman made it and it is not God; why then your calf, Samaria, was a deceiver: 7 for they sowed blighted seed and their destruction shall await them, a sheaf of corn that avails not to make meal; and even if it should produce it, strangers shall devour it. 8 Israel is swallowed up: now is he become among the nations as a worthless vessel. 9 For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts. 10 Therefore shall they be delivered to the nations: now I will receive them and they shall cease a little to anoint a king and princes.

11 Because Ephraim has multiplied altars, his beloved altars have become sins to him. 12 I will write down a multitude of commands for him; but his statutes are accounted strange things, even the beloved altars. 13 If they should offer a sacrifice and eat flesh, the lord will not accept them: now will he remember their iniquities and will take vengeance on their sins: they have returned to Egypt and they shall eat unclean things among the Assyrians. 14 Israel has forgotten him that made him and they have built fanes and Juda has multiplied walled cities: but I will send fire on his cities and it shall devour their foundations.

9

9:1 Rejoice not, O Israel, neither make merry, as other nations: for you have gone a-whoring from your God; you have loved gifts upon every threshing-floor. 2 The threshing-floor and wine-press knew them not and the wine disappointed them. 3 They dwelt not in the Lord's land: Ephraim dwelt in Egypt and they shall eat unclean things among the Assyrians. 4 They have not offered wine to the Lord, neither have their sacrifices been sweet to him, but as the bread of mourning to them; all that eat them shall be defiled; for their bread for their soul shall not enter into the house of the Lord.

5 What will you do in the day of the general assembly and in the day of the feast of the Lord? 6 Therefore, behold, they go forth from the trouble of Egypt and Memphis shall receive them and Machmas shall bury them: as for their silver, destruction shall inherit it; thorns shall be in their tents.

7 The days of vengeance are come, the days of your recompense are come; and Israel shall be afflicted as the prophet that is mad, as a man deranged: because of the multitude of your iniquities your madness has abounded. 8 The watchman of Ephraim was with God: the prophet is a crooked snare in all his ways: they have established madness in the house of God. 9 They have corrupted themselves according to the days of the hill: he will remember their iniquities, he will take vengeance on their sins.

10 I found Israel as grapes in the wilderness and I saw their fathers as an early watchman in a fig-tree: they went in to Beel-phegor and were shamefully estranged and the abominable became as the beloved. 11 Ephraim has flown away as a bird; their glories from the

birth and the labor and the conception. 12 For even if they should rear their children, yet shall they be utterly bereaved: why then also there is woe to them, though my flesh is of them. 13 Ephraim, even as I saw, gave their children for a prey; yes, Ephraim was ready to bring out his children to slaughter.

14 Give them, O Lord: what will you give them? A miscarrying womb and dry breasts. 15 All their wickedness is in Galgal: for there I hated them: because of the wickedness of their practices, I will cast them out of my house, I will not love them any more: all their princes are disobedient. 16 Ephraim is sick, he is dried up at his roots, he shall in no way any more bear fruit: why then even if they should beget children, I will kill the desired fruit of their womb. 17 God shall reject them, because they have not listened to him: and they shall be wanderers among the nations.

10

10:1 Israel is a vine with goodly branches, her fruit is abundant: according to the multitude of her fruits she has multiplied her altars; according to the wealth of his land, he has set up pillars. 2 They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, their pillars shall mourn.

3 Because now they shall say, We have no king, because we feared not the Lord: 4 and what should a king do for us, speaking false professions as his words? He will make a covenant: judgment shall spring up as a weed on the soil of the field. 5 The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him before, they shall again rejoice at its glory, because he has departed from them.[1] 6 And having bound him for the Assyrians, they led him away as a present to king Jarim.[2] Ephraim shall receive a gift and Israel shall be ashamed of his counsel. 7 Samaria has cast off her king as a twig on the surface of the water. 8 The altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 From the time the hills existed Israel has sinned: there they stood: war waged against the children of iniquity 10 to chastise them shall not overtake them on the hill, the nations shall be gathered against them when they are chastened for their two sins, 11 Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck: I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him.

12 Sow to yourselves for righteousness, gather in for the fruit of life: light you for yourselves the light of knowledge; seek the Lord till the fruits of righteousness come upon you. 13 Why then have you passed over ungodliness in silence and reaped the sins of it? You have eaten false fruit; for you have trusted in your sins, in the abundance of your power. 14 Therefore shall destruction rise up among your people and all your strong places shall be ruined: as a prince Solomon departed out of the house of Jeroboam, in the days of battle they dashed the mother to the ground upon the children, 15 thus will I do to you, O house of Israel, because of the unrighteousness of your sins.

11

11:1 Early in the morning were they cast off, the king of Israel has been cast off: for Israel is a child and I loved him and out of Egypt have I called his children. 2 As I called them, so they departed from my presence: they

[1] Brenton has "and as they provoked him, they shall rejoice at his glory, because he has departed from them."

[2] Brenton has "And having bound it for the Assyrians, they carried it away as presents to king Jarim."

sacrificed to Baalim and burnt incense to graven images. 3 Yet I bound the feet of Ephraim, I took him on my arm; but they knew not that I healed them. 4 When men were destroyed, I drew them with the bands of my love: and I will be to them as a man smiting another on his cheek: and I will have respect to him, I will prevail with him.

5 Ephraim dwelt in Egypt; and as for the Assyrian, he was his king, because he would not return. 6 And in his cities he prevailed not with the sword, He ceased to war with his hands: and they shall eat of the fruit of their own devices: 7 and his people shall cleave fondly to their habitation; but God shall be angry with his precious things and shall not at all exalt him.

8 How shall I deal with you, Ephraim? How shall I protect you, Israel? What shall I do with you? I will make you as Adama and as Seboim; my heart is turned at once, my repentance is powerfully excited. 9 I will not act according to the fury of my wrath, I will not abandon Ephraim to be utterly destroyed: for I am God and not man; the Holy One within you: and I will not enter into the city. 10 I will go after the Lord: he shall utter his voice as a lion: for he shall roar and the children of the waters shall be amazed. 11 They shall be amazed and fly as a bird out of Egypt and as a dove out of the land of the Assyrians: and I will restore them to their houses, says the Lord.

12 Ephraim has surrounded me with falsehood and the house of Israel and Juda with ungodliness: but now God knows them and they shall be called God's holy people.

12

12:1 But Ephraim is an evil spirit, he has chased the east wind all the day: he has multiplied empty and vain things and made a covenant with the Assyrians and oil has gone in the way of traffic into Egypt. 2 The Lord has a controversy with Juda, in order to punish Jacob: according to his ways and according to his practices will he recompense him.

3 He took his brother by the heel in the womb and in his labors he had power with God. 4 He prevailed with the angel and was strong: they wept and entreated me: they found me in the house of On and there a word was spoken to them. 5 But the Lord God Almighty shall be his memorial. 6 You therefore shall return to your God: keep mercy and judgment and draw near to your God continually.

7 As for C'anaan, in his hand is a balance of unrighteousness: he has loved to tyrannize. 8 And Ephraim said: Nevertheless I am rich, I have found refreshment to myself. None of his labors shall be found available to him, because of the sins which he has committed. 9 But I the Lord your God brought you up out of the land of Egypt: I will yet cause you to dwell in tabernacles, according to the days of the feast. 10 I will speak to the prophets and I have multiplied visions and by the means of the prophets I was represented. 11 If Galaad exists not, then the chiefs in Galaad when they sacrificed were false and their altars were as heaps on the ground of the field.

12 Jacob retreated into the plain of Syria and Israel served for a wife and waited for a wife. 13 The Lord brought Israel out of the land of Egypt by a prophet and by a prophet was he preserve. 14 Ephraim was angry and excited, therefore his blood shall be poured out upon him and the Lord shall recompense to him his reproach.

13

13:1 According to the word of Ephraim he adopted ordinances for himself in Israel; He established them for Baal and died. 2 And now they have sinned increasingly and have made for themselves a molten image of their silver, according to the fashion of idols, the work of artificers accomplished for

them: they say, Sacrifice men, for the calves have come to an end. 3 Therefore shall they be as a morning cloud and as the early dew that passes away, as chaff blown away from the threshing-floor and as a vapor from tears. 4 But I am the Lord your God that establishes the heaven and creates the earth, whose hands have framed the whole host of heaven: but I showed them not to you that you should go after them: and I brought you up out of the land of Egypt and you shall know no God but me; and there is no Savior beside me. 5 I tended you as a shepherd in the wilderness, in an uninhabited land. 6 According to their pastures, so they were completely filled; and their hearts were exalted; therefore they forgot me. 7 I will be to them as a panther and as a leopard. 8 I will meet them by the way of the Assyrians, as a she-bear excited and I will destroy the caul of their heart and the young lions of the thicket shall devour them there; the wild beasts of the field shall destroy them in pieces.

9 O Israel, who will aid you in your destruction? 10 Where is this your king? Let him even save you in all your cities: let him judge you, of whom you said, Give me a king and a prince. 11 I gave you a king in my anger and kept him back in my wrath.

12 Ephraim has framed a conspiracy of unrighteousness, his sin is hidden. 13 Pains as of a woman in labor shall come upon him: your son is wise,[1] because he shall not stay in the destruction of your children. 14 I will deliver them out of the power of hades and will redeem them from death: where is your penalty, O death? O hades, where is your sting? Comfort is hidden from my eyes.

15 Since he will cause a division among his brothers, the Lord shall bring upon him an east wind from the desert and shall dry up his veins and quite drain his fountains: he shall dry up his land and spoil all his precious vessels.

14

14:1 Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword and their sucklings shall be dashed against the ground and their women with child ripped up.

2 Return, O Israel, to the Lord your God; for the people have fallen through your iniquities. 3 Take with you words and turn to the Lord your God: speak to him, that you may not receive the reward of unrighteousness, but that you may receive good things: and we will render in return the fruit of our lips. 4 Assur shall never save us; we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in you shall pity the orphan.

5 I will restore their dwellings, I will love them truly: for he has turned away my wrath from him. 6 I will be as dew to Israel: he shall bloom as the lily and cast forth his roots as Lebanon. 7 His branches shall spread, He shall be as a fruitful olive and his smell shall be as the smell of Lebanon. 8 They shall return and dwell under his shadow: they shall live and be satisfied with corn, He shall flower as a vine: his memorial shall be to Ephraim as the wine of Lebanon. 9 What has he to do any more with idols? I have afflicted him and I will strengthen him: I am as a leafy juniper tree. From me is your fruit found.

10 Who is wise and will understand these things? Or prudent and will know them? For the ways of the Lord are straight and the righteous shall walk in them: but the ungodly shall fall in it.

[1] Brenton has "he is thy wise son"

JOEL
(ΙΩΗΛ)

1

1 The word of the Lord which
came to Joel the son of Bathuel.

2 Hear these words, you elders and
hearken all you that inhabit the land.
Have such things happen in your days,
or in the days of your fathers? 3 Tell
your children concerning them, Let
your children tell their children and
their children another generation. 4
The leavings of the caterpillar has the
locust eaten and the leavings of the
locust has the palmerworm eaten and
the leavings of the palmerworm has the
cankerworm eaten.

5 Awake, you drunkards, from your
wine and weep: mourn, all you that
drink wine to drunkness: for joy and
gladness and removed are from your
mouth. 6 For a strong and innumerable
nation has come up against my land,
their teeth are lion's teeth and their
back teeth those of a young lion. 7 He
has ruined my vine and utterly broken
my fig-trees: he has utterly searched
my vine and cast it down; he has peeled
its branches.

8 Lament to me more than a virgin
girded with sackcloth for the husband
of her youth. 9 The meat-offering and
drink-offering are removed from the
house of the Lord: mourn, you priests
that serve at the altar of the Lord. 10
For the plains languish: let the land
mourn, for the corn languishes; the
wine is dried up, the oil becomes scarce;
11 the husbandmen are consumed:
mourn your property on account of the
wheat and barley; for the harvest has
perished from off the field. 12 The vine
is dried up and the fig-trees have
become few; the pomegranate and
palm-tree and apple and all trees of the
field are dried up: for the sons of men
have have abolished joy.

13 Gird yourselves with sackcloth
and lament, you priests: mourn, you
that serve at the altar: go in, sleep in
sackcloths, you that minister to God:
for the meat-offering and drink-
offering are withheld from the house of
your God.

14 Sanctify a fast, proclaim a
solemn service, gather the elders and
all the inhabitants of the land into the
house of your God and cry earnestly to
the Lord,

15 Alas, Alas, Alas for the day! for
the day of the Lord is nigh and it will
come as trouble upon trouble. 16 Your
meat has been destroyed before your
eyes, joy and gladness from out of the
house of your God. 17 The heifers have
started at their mangers, the treasures
are abolished, the wine-presses are
broken down; for the corn is withered.
18 What shall we store up for
ourselves? The herds of cattle have
mourned, because they had no pasture;
and the flocks of sheep have been
utterly destroyed. 19 To you, O Lord,
will I cry: for fire has devoured the fair
places of the wilderness and a flame has
burnt up all the trees of the field. 20
The cattle of the field have looked up to
you: for the fountains of waters have
been dried up and fire has devoured the
fair places of the wilderness.

2

2:1 Sound the trumpet in Zion,
make a proclamation in my holy
mountain, Let all the inhabitants of the
land be confounded: for the day of the
Lord is near; 2 for a day of darkness
and gloominess is near, a day of cloud
and mist: a numerous and strong
people shall be spread upon the
mountains as the morning; there has
not been from the beginning one like it
and after it there shall not be again
even to the years of many generations.
3 Before them is a consuming fire and
behind them is a flame kindled: the land
before them is as a paradise of delight

and behind them a desolate plain: and there shall none of them escape.

4 Their appearance is as the appearance of horses; and as horsemen, so shall they pursue. 5 As the sound of chariots on the tops of mountains shall they leap and as the sound of a flame of fire devouring stubble and as a numerous and strong people setting themselves in array for battle. 6 Before them shall the people be crushed: every face shall be as the blackness of a caldron. 7 As warriors shall they run and as men of war shall they mount on the walls; and each shall move in his right path and they shall not turn aside from their tracks: 8 and not one shall stand aloof from his brother: they shall go on weighed down with their arms and they fall upon their weapons, yet shall they in no way be destroyed. 9 They shall seize upon the city and run upon the walls and go up upon the houses and enter in through the windows as thieves. 10 Before them the earth shall be confounded and the sky shall be shaken: the sun and the moon shall be darkened and the stars shall withdraw their light. 11 The Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious and who shall be able to resist it?

12 Now, therefore, says the Lord your God, turn to me with all your heart and with fasting and with weeping and with lamentation: 13 and destroy your hearts and not your garments and turn to the Lord your God: for he is merciful and compassionate, long-suffering and plenteous in mercy and repents of evils. 14 Who knows if he will return and repent and leave a blessing behind him, even a meat-offering and a drink-offering to the Lord your God?

15 Sound the trumpet in Zion, sanctify a fast, proclaim a solemn service: 16 gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber and the bride out of her closet. 17 Between the porch and the altar let the priests that minister to the Lord weep and say, Spare your people, O Lord and give not your heritage to reproach, that the heathen should rule over them, for fear that they should say among the heathen, Where is their God?

18 But the Lord was jealous of his land and spared his people. 19 The Lord answered and said to his people, Behold, I will send you corn and wine and oil and you shall be satisfied with them: and I will no longer make you a reproach among the Gentiles. 20 I will chase away from you the northern adversary and will drive him away into a dry land and I will sink his face in the former sea and his back parts in the latter sea and his ill savor shall come up and his stink come up, because he has accomplished great things.

21 Be of good courage, O land; rejoice and be glad: for the Lord has done great things. 22 Be of good courage, you beasts of the plain, for the plains of the wilderness have budded, for the trees have borne their fruit, the fig tree and the vine have yielded their strength. 23 Rejoice then and be glad, you children of Zion, in the Lord your God: for he has given you food fully, He will rain on you the early and the latter rain, as before. 24 The floors shall be filled with corn and the presses shall overflow with wine and oil. 25 I will recompense you for the years which the locust and the caterpillar and the palmerworm and the cankerworm have eaten, even my great power,[1] which I sent against you. 26 You shall eat abundantly and be satisfied and shall praise the name of the Lord your God for the things which he has accomplished wonderfully with you: and my people shall not be ashamed for ever. 27 You shall know that I am in the midst of Israel and that I am the Lord your God and that there is none else beside me; and my people shall no more be ashamed for ever.

[1] Brenton has “army”

28 It shall come to pass afterward,
that I will pour out of my Spirit upon
all flesh; and your sons and your
daughters shall prophesy and your old
men shall dream dreams and your
young men shall see visions. 29 And on
my servants and on my handmaids in
those days will I pour out of my Spirit.
30 I will show wonders in heaven and
upon the earth, blood and fire and
vapor of smoke. 31 The sun shall be
turned into darkness and the moon into
blood, before the great and glorious
day of the Lord come.

32 It shall come to pass that
whoever shall call on the name of the
Lord shall be saved: for in mount Zion
and in Jerusalem shall the saved one be
as the Lord has said: and those who
have glad tidings preached to them,
whom the Lord has called.

3

3:1 For, behold, in those days and
at that time when I shall have turned
the captivity of Juda and Jerusalem, 2 I
will also gather all the Gentiles and
bring them down to the valley of
Josaphat and will plead with them
there for my people and my heritage
Israel, who have been dispersed among
the Gentiles; and these Gentiles have
divided my land, 3 and cast lots over
my people and have given their boys to
harlots and sold their girls for wine and
have drunk.

4 And what have you to do with
me, O Tyre and Sidon and all Galilee of
the Gentiles? Do you render me a
recompense? Or do you bear malice
against me? Quickly and speedily will I
return your recompense on your own
heads: 5 because you have taken my
silver and my gold and you have
brought my choice ornaments into
your temples; 6 and you have sold the
children of Juda and the children of
Jerusalem to the children of the
Greeks, that you might expel them
from their coasts. 7 Therefore, behold,
I will raise them up out of the place
where you have sold them and I will
return your recompense on your own
heads. 8 I will sell your sons and your
daughters into the hands of the
children of Juda and they shall sell
them into captivity to a far distant
nation: for the Lord has spoken it.

9 Proclaim these things among the
Gentiles; declare war, arouse the
warriors, draw near and go up, all you
men of war. 10 Beat your ploughshares
into swords and your sickles into
spears: let the weak say, I am strong.
11 Gather yourselves together and go
in, all you nations around and gather
yourselves there; let the timid become a
warrior. 12 Let them be aroused, let all
the nations go up to the valley of
Josaphat: for there will I sit to judge all
the Gentiles round about.

13 Bring forth the sickles, for the
vintage has come: go in, tread the
grapes, for the press is full: cause the
vats to overflow; for their wickedness is
multiplied. 14 Noises have resounded
in the valley of judgment: for the day of
the Lord is near in the valley of
judgment. 15 The sun and the moon
shall be darkened and the stars shall
withdraw their light.

16 The Lord shall cry out of Zion
and shall utter his voice from
Jerusalem; and the heaven and the
earth shall be shaken, but the Lord
shall spare his people and shall
strengthen the children of Israel. 17
You shall know that I am the Lord
your God, who dwell in Zion my holy
mountain: and Jerusalem shall be holy
and strangers shall not pass through
her anymore.

18 It shall come to pass in that day
that the mountains shall drop sweet
wine and the hills shall flow with milk
and all the fountains of Juda shall flow
with water and a fountain shall go forth
of the house of the Lord and water the
valley of flags.

19 Egypt shall be a desolation and
Idumea shall be a desolate plain,
because of the wrongs of the children of
Juda, because they have shed righteous
blood in their land. 20 But Judea shall
be inhabited for ever and Jerusalem to

all generations. 21 I will make inquisition for their blood and will by no means leave it unavenged: and the Lord shall dwell in Zion.

AMOS
(ΑΜΩΣ)

1

1:1 The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

2 He said: The Lord has spoken out of Zion and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned and the top of Carmel is dried up.

3 The Lord said: For three sins of Damascus and for four, I will not turn away from it; because they sawed with iron saws the women with child of the Galaadites. 4 I will send a fire on the house of Azael and it shall devour the foundations of the son of Ader. 5 I will break to pieces the bars of Damascus and will destroy the inhabitants out of the plain of On and will cut in pieces a tribe out of the men of Charrhan: and the famous people of Syria shall be led captive, says the Lord.

6 Thus says the Lord; For three sins of Gaza and for four, I will not turn away from them; because they took prisoners the captivity of Solomon, to shut them up into Idumea. 7 I will send forth a fire on the walls of Gaza and it shall devour its foundations. 8 I will destroy the inhabitants out of Azotus and a tribe shall be cut off from Ascalon and I will stretch out my hand upon Accaron: and the remnant of the Philistines shall perish, says the Lord.

9 Thus says the Lord; For three transgressions of Tyre and for four, I will not turn away from it; because they shut up the prisoners of Solomon into Idumea and remembered not the covenant of brothers. 10 I will send forth a fire on the walls of Tyre and it shall devour the foundations of it.

11 Thus says the Lord; For three sins of Idumea and for four, I will not turn away from them; because they pursued their brother with the sword and destroyed the mother upon the earth and summoned up his anger for a testimony and kept up his fury to the end. 12 I will send forth a fire upon Thaman and it shall devour the foundations of her walls.

13 Thus says the Lord; For three sins of the children of Ammon and for four, I will not turn away from him; because they ripped up the women with child of the Galaadites, that they might widen their coasts. 14 I will kindle a fire on the walls of Rabbath and it shall devour her foundations with shouting in the day of war and she shall be shaken in the days of her destruction: 15 and her kings shall go into captivity, their priests and their rulers together, says the Lord.

2

2:1 Thus says the Lord; For three sins of Moab and for four, I will not turn away from it; because they burnt the bones of the king of Idumea to lime. 2 But I will send forth a fire on Moab and it shall devour the foundations of its cities: and Moab shall perish in weakness, with a shout and with the sound of a trumpet. 3 I will destroy the judge out of her and kill all her princes with him, says the Lord.

4 Thus says the Lord; For three sins of the children of Judah and for four, I will not turn away from him; because they have rejected the law of the Lord and have not kept his ordinances and their vain idols which they made, which their fathers followed, caused them to err. 5 I will send a fire on Juda and it shall devour the foundations of Jerusalem.

6 Thus says the Lord; for three sins of Israel and for four, I will not turn away from him; because they sold the

righteous for silver and the poor for sandals, 7 by which to tread on the dust of the earth and they have stricken upon the heads of the poor and have perverted the way of the lowly: and a son and his father have gone into the same maid, that they might profane the name of their God. 8 And binding their clothes with cords they have made them curtains near the altar and they have drunk wine gained by extortion in the house of their God.

9 Nevertheless I cut off the Amorite from before them, whose height was as the height of a cedar, He was strong as an oak; and I dried up his fruit from above and his roots from beneath. 10 I brought you up out of the land of Egypt and led you about in the desert forty years, that you should inherit the land of the Amorites. 11 I took of your sons for prophets and of your young men for consecration. Are not these things so, you sons of Israel? Says the Lord. 12 But you gave the consecrated ones wine to drink; and you commanded the prophets, saying: Prophesy not.

13 Therefore, behold, I roll under you, as a waggon full of straw is rolled. 14 And flight shall perish from the runner and the strong shall not hold fast his strength and the warrior shall not save his life: 15 and the archer shall not withstand, He that is swift of foot shall in no way escape; and the horseman shall not save his life. 16 The strong shall find no confidence in power: the naked shall flee away in that day, says the Lord.

3

3:1 Hear you this word, O house of Israel, which the Lord has spoken concerning you and against the whole family whom I brought up out of the land of Egypt, saying: 2 You especially have I known out of all the families of the earth: therefore will I take vengeance upon you for all your sins.

3 Shall two walk together at all, if they do not know one another? 4 Will a lion roar out of his thicket if he has no prey? Will a young lion utter his voice at all out of his lair, if he has taken nothing? 5 Will a bird fall on the earth without a fowler? Will a snare be taken up from the earth without having taken anything? 6 Shall the trumpet sound in the city and the people not be alarmed? Shall there be evil in a city which the Lord has not accomplished? 7 For the Lord God will do nothing, without revealing instruction to his servants the prophets. 8 A lion shall roar and who will not be alarmed? The Lord God has spoken and who will not prophesy?

9 Proclaim it to the regions among the Assyrians and to the regions of Egypt and say, Gather yourselves to the mountain of Samaria and behold many wonderful things in the midst of it and the oppression that is in it. 10 And she knew not what things would come against her, says the Lord, even those who store up wrong and misery in their countries. 11 Therefore thus says the Lord God; O Tyre, your land shall be made desolate around you; He shall bring down your strength out of you and your countries shall be spoiled. 12 Thus says the Lord; As when a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so shall be drawn forth the children of Israel who dwell in Samaria in the presence of a foreign tribe and in Damascus.

13 Hear, O you priests and testify to the house of Jacob, says the Lord God Almighty. 14 For in the day by which I shall take vengeance of the sins of Israel upon him, I will also take vengeance on the altars of Bethel: and the horns of the altar shall be broken down and they shall fall upon the ground. 15 I will crush and strike the turreted-house upon the summer-house; and the ivory-houses shall be destroyed and many other houses also, says the Lord.

4

4:1 Hear you this word, you heifers of the land of Basan that are in the mountain of Samaria, that oppress the poor and trample on the needy, which say to their masters, Give us that we may drink. 2 The Lord swears by his holiness, that, behold, the days come upon you when they shall take you with weapons and fiery destroyers shall cast those with you into boiling caldrons. 3 You shall be brought forth naked in the presence of each other; and you shall be cast forth on the mountain Romman, says the Lord.

4 you went into Bethel and sinned and you multiplied sin at Galgala; and you brought your meat-offerings in the morning and your tithes every third day. 5 They read the law without and called for public professions: proclaim aloud that the children of Israel loved these things, says the Lord.

6 I will give you dullness of teeth in all your cities and want of bread in all your places: yet you returned not to me, says the Lord. 7 Also I withheld from you the rain three months before the harvest: and I will rain upon one city and on another city I will not rain: one part shall be rained upon and the part on which I shall not rain shall be dried up. 8 The inhabitants of two or three cities shall be gathered to one city to drink water and they shall not be satisfied: yet you have not returned to me, says the Lord. 9 I stroke you with parching and with blight: you multiplied your gardens, your vineyards and your fig-grounds and the cankerworm devoured your olive-yards: yet not even thus did you return to me, says the Lord. 10 I sent pestilence among you by the way of Egypt and killed your young men with the sword, together with your horses that were taken captive; and in my wrath against you I set fire to your camps: yet not even thus did you return to me, says the Lord. 11 I overthrew you, as God overthrew Sodoma and Gomorrha and you became as a brand plucked out of the fire: yet not even thus did you return to me, says the Lord.

12 Therefore thus will I do to you, O Israel: nay because I will do thus to you, prepare to call on your God, O Israel. 13 For, behold, I am he that strengthens the thunder and creates the wind and proclaims to men his Christ, forming the morning and the darkness and mounting on the high places of the earth, The Lord God Almighty is his name.

5

5:1 Hear you this word of the Lord, even a lamentation, which I take up against you. The house of Israel is fallen; it shall no more rise. 2 The virgin of Israel has fallen upon his land; there is none that shall raise her up. 3 Therefore thus says the Lord God; The city out of which there went forth a thousand, in it there shall be left a hundred and in that out of which there went forth a hundred, there shall be left ten to the house of Israel.

4 Why then thus says the Lord to the house of Israel, Seek you me and you shall live. 5 But seek not Bethel and go not into Galgala and cross not over to the Well of the Oath: for Galgala shall surely go into captivity and Bethel shall be as that which is not. 6 Seek you the Lord and you shall live; for fear that the house of Joseph blaze as fire and it devour him and there shall be none to quench it for the house of Israel.

7 It is he that executes judgment in the height above, He has established justice on the earth: 8 who makes all things and changes them and turns darkness into the morning and darkens the day into night: who calls for the water of the sea and pours it out on the face of the earth: the Lord is his name: 9 who dispenses ruin to strength and brings distress upon the fortress.

10 They hated him that reproved in the gates and abhorred holy speech. 11 Therefore because they have stricken

the poor with their fists and you have received of them choice gifts; you have built polished houses, but you shall not dwell in them; you have planted desirable vineyards, but you shall not drink the wine of them. 12 For I know your many transgressions and your sins are great, trampling on the just, taking bribes and turning aside the judgment of the poor in the gates.

13 Therefore the prudent shall be silent at that time; for it is a time of evils. 14 Seek good and not evil, that you may live: and so the Lord God Almighty shall be with you, as you have said: 15 We have hated evil and loved good: and restore you judgment in the gates; that the Lord God Almighty may have mercy on the remnant of Joseph.

16 Therefore thus says the Lord God Almighty; In all the streets shall be lamentations; and in all the ways shall it be said: Woe, woe! the husbandman shall be called to mourning and lamentation and to those who are skilled in complaining. 17 And there shall be lamentation in all the ways; because I will pass through the midst of you, says the Lord.

18 Woe to you that desire the day of the Lord! what is this day of the Lord to you? Whereas it is darkness and not light. 19 As if a man should flee from the face of a lion and a bear should meet him; He should spring into his house and lean his hands upon the wall and a serpent should bite him. 20 Is not the day of the Lord darkness and not light? And is not this day gloom without brightness?

21 I hate, I reject your feasts and I will not smell your meat-offerings in your general assemblies. 22 Why then if you should bring me your whole-burnt-sacrifices and meat-offerings, I will not accept them: neither will I have respect to your grand peace-offerings. 23 Remove from me the sound of your songs and I will not hear the music of your instruments. 24 But let judgment roll down as water and righteousness as an impassable torrent. 25 Have you offered to me victims and sacrifices, O house of Israel, forty years in the wilderness? 26 Yes, you took up the tabernacle of Moloch and the star of your god Raephan, the images of them which you made for yourselves. 27 I will carry you away beyond Damascus, says the Lord, the Almighty God is his name.

6

6:1 Woe to those who set at nought Zion and that trust in the mountain of Samaria: they have gathered the harvest of the heads of the nations and they have gone in themselves. 2 O house of Israel, pass by all of you and see; and pass by for there to Ematrabba; and for there descend to Geth of the Philistines, the chief of all these kingdoms, see if their coasts are greater than your coasts.

3 you who are approaching the evil day, who are drawing near and adopting false Sabbaths; 4 who sleep upon beds of ivory and live delicately on their couches and eat kids out of the flocks and sucking calves out of the midst of the stalls; 5 who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting pleasures; 6 who drink strained wine and anoint themselves with the best ointment; and have suffered nothing on occasion of the calamity of Joseph. 7 Therefore now shall they depart into captivity from the dominion of princes and the neighing of horses shall be cut off from Ephraim.

8 For the Lord has sworn by himself, saying: Because I abhor all the pride of Jacob, I do also hate his countries and I will cut off his city with all who inhabit it.

9 It shall come to pass, if there be ten men left in one house, that they shall die. 10 But a remnant shall be left behind and their relations shall take them and shall strenuously endeavor to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet any one else with

you? 11 He shall say, No one else. The other shall say, Be silent, that you name not the name of the Lord.

12 For, behold, the Lord commands, He will strike the great house with breaches and the little house with rents.

13 Will horses run upon rocks? Will they refrain from neighing at mares? For you have turned judgment into poison and the fruit of righteousness into bitterness: 14 you who rejoice at vanity, who say, Have we not possessed horns by our own strength? 15 For behold, O house of Israel, I will raise up against you a nation, says the Lord of Hosts; and they shall afflict you so that you shall not enter into Æmath and as it were from the river of the wilderness.

7

7:1 Thus has the Lord God showed me; and, behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog. 2 It came to pass when he had finished devouring the grass of the land, that I said: Lord God, be merciful; who shall raise up Jacob? For he is small in number. 3 Repent, O Lord, for this. And this shall not be, says the Lord.

4 Thus has the Lord showed me; and, behold, the Lord called for judgment by fire and it devoured the great deep and devoured the Lord's portion. 5 Then I said: O Lord, cease, I pray you: who shall raise up Jacob? For he is small in number. Repent, O Lord, for this. 6 This also shall not be, says the Lord.

7 Thus the Lord showed me; and behold, he stood upon a wall of adamant and in his hand was a plumb-line. 8 The Lord said to me: What see you, Amos? I said: A plumb-line. The Lord said to me: Behold, I appoint a plumb-line in the midst of my people Israel: I will not pass by them any more. 9 The joyful altars shall be abolished and the sacrifices of Israel shall be set aside; and I will rise up against the house of Jeroboam with the sword.

10 Then Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos is forming conspiracies against you in the midst of the house of Israel: the land will be utterly unable to bear all his words. 11 For thus says Amos, Jeroboam shall die by the sword and Israel shall be led away captive from his land.

12 And Amasias said to Amos, Go, seer, remove you into the land of Juda and live there and you shall prophesy there: 13 but you shall no longer prophesy at Bethel: for it is the king's sanctuary and it is the royal house.

14 And Amos answered and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdman and a gatherer of sycamore fruits. 15 The Lord took me from the sheep and the Lord said to me: Go and prophesy to my people Israel. 16 And now hear the word of the Lord: You say, Prophesy not to Israel and raise not a tumult against the house of Jacob. 17 Therefore thus says the Lord; your wife shall be a harlot in the city and your sons and your daughters shall fall by the sword and your land shall be measured with the line; and you shall die in an unclean land; and Israel shall be led captive out of his land. Thus has the Lord God showed me.

8

8:1 And behold a fowler's basket. 2 He said: What see you, Amos? I said: A fowler's basket. The Lord said to me: The end has come upon my people Israel; I will not pass by them any more. 3 The ceilings of the temple shall howl in that day, says the Lord God: there shall be many a fallen one in every place; I will bring silence upon them.

4 Hear now this, you that oppress the poor in the morning and drive the needy ones by tyranny from the earth, 5 saying when will the month pass away and we shall sell and the Sabbath

and we shall open the treasure, to make the measure small and to enlarge the weight and make the balance unfair? 6 That we may buy the poor for silver and the needy for shoes; and we will trade in every kind of fruit. 7 The Lord swears against the pride of Jacob, None of your works shall ever be forgotten. 8 And shall not the land be troubled for these things and shall not every one who dwells in it mourn? Whereas destruction shall come up as a river and shall descend as the river of Egypt.

9 It shall come to pass in that day, says the Lord God, that the sun shall go down at noon and the light shall be darkened on the earth by day: 10 and I will turn your feasts into mourning and all your songs into lamentation; and I will bring up sackcloth on all loins and baldness on every head; and I will make them as the mourning of a beloved friend and those with them as a day of grief.

11 Behold, the days come, says the Lord, that I will send forth a famine on the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. 12 The waters shall be troubled from sea to sea and from the north to the east shall men run to this place and to that place, seeking the word of the Lord and they shall not find it. 13 In that day, shall the fair virgins and the young men faint for thirst; 14 they who swear by the propitiation of Samaria and who say, your god, O Dan, lives; and, your god, O Bersabee, lives; and they shall fall and shall no more rise again.

9

9:1 I saw the Lord standing on the altar: He said: strike the mercy-seat and the porch shall be shaken: and cut through into the heads of all; and I will kill the remnant of them with the sword: no one of them fleeing shall escape and no one of them, striving to save himself shall be delivered. 2 Though they hid themselves in hades, for there shall my hand drag them forth; and though they go up to heaven, for there will I bring them down. 3 If they hide themselves in the top of Carmel, for there will I search them out and take them; and if they should go down from my presence into the depths of the sea, there will I command the serpent, He shall bite them. 4 If they should go into captivity before the face of their enemies, there will I command the sword and it shall kill them: and I will set my eyes against them for evil and not for good.

5 The Lord, the Lord God Almighty, is he that takes hold of the land and causes it to shake and all that inhabit it shall mourn; and its destruction shall go up as a river and shall descend as the river of Egypt. 6 It is he that builds his ascension unto heaven,[1] and establishes his promise on the earth; who calls the water of the sea and pours it out on the face of the earth; the Lord Almighty is his name.

7 Are not you to me as the sons of the Ethiopians, O children of Israel? Says the Lord. Did I not bring Israel up out of the land of Egypt and the Philistines from Cappadocia and the Syrians out of the deep? 8 Behold, the eyes of the Lord God are upon the kingdom of sinners and I will cut it off from the face of the earth; only I will not utterly cut off the house of Jacob, says the Lord. 9 For I will give commandment and sift the house of Israel among all the Gentiles, as corn is sifted in a sieve and yet a fragment shall not in any way fall upon the earth. 10 All the sinners of my people shall die by the sword, who say, Calamities shall certainly not draw near, nor come upon us.

11 In that day, I will raise up the tabernacle of David that is fallen and will rebuild the ruins of it and will set up its parts that have been broken down and will build it up as in the ancient days: 12 that the remnant of men and all the Gentiles upon whom my name is called, may earnestly seek

[1] Brenton has "his ascent up to the sky"

me, says the Lord who does all these things.

13 Behold, the days come, says the Lord when the harvest shall overtake the vintage and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine and all the hills shall be planted. 14 I will turn the captivity of my people Israel and they shall rebuild the ruined cities and shall inhabit them; and they shall plant vineyards and shall drink the wine from them; and they shall form gardens and eat the fruit of them. 15 I will plant them on their land and they shall no more be plucked up from the land which I have given them, says the Lord God Almighty.

OBADIAH
(ΟΒΔΙΟΥ)

1

1:1 The vision of Obadiah. Thus says the Lord God to Idumea; I have heard a report from the Lord, He has sent forth a message to the nations.

2 Arise, Let us rise up against her to war. 3 Behold, I have made you small among the Gentiles: you are greatly dishonored. The pride of your heart has elated you, dwelling as you do in the holes of the rocks, as one that exalts his habitation, saying in his heart, Who will bring me down to the ground? 4 If you should mount up as the eagle and if you should make your nest among the stars, for there will I bring you down, says the Lord. 5 If thieves came in to you, or robbers by night, where would you have been cast away? Would they not have stolen just enough for themselves? And if grape-gatherers went in to you, would they not leave a gleaning?

6 How has Esau been searched out and how have his hidden things been detected? 7 They sent you to your coasts: all the men of your covenant have withstood you; your allies have prevailed against you, they have set snares under you: they have no understanding.

8 In that day, says the Lord, I will destroy the wise men out of Idumea and understanding out of the mount of Esau. 9 And your warriors from Thaeman shall be dismayed, to the end that man may be cut off from the mount of Esau. 10 Because of the slaughter and the sin committed against your brother Jacob, shame shall cover you and you shall be cut off for ever. 11 From the day that you stood in opposition to him, in the days when foreigners were taking captive his forces and strangers entered into his gates and cast lots on Jerusalem, you also were as one of them.

12 You should not have looked on the day of your brother in the day of strangers; nor should you have rejoiced against the children of Juda in the day of their destruction; neither should you have boasted in the day of their affliction. 13 Neither should you have gone into the gates of the people in the day of their troubles; nor yet should you have looked upon their gathering in the day of their destruction, nor should you have attacked their host in the day of their perishing. 14 Neither should you have stood at the opening of their passages, to destroy utterly those of those who were escaping; neither should you have shut up his fugitives in the day of affliction.

15 For the day of the Lord is near upon all the Gentiles: as you have done, so shall it be done to you: your recompense shall be returned on your own head. 16 For as you have drunk upon my holy mountain, so shall all the nations drink wine; they shall drink and go down and be as if they were not.

17 But on mount Zion there shall be deliverance and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those who took them for an inheritance. 18 The house of Jacob shall be fire and the house of Joseph a flame and the house of Esau shall be for stubble; and Israel shall flame forth against them and shall devour them and there shall not be a corn-field left to the house of Esau; because the Lord has spoken. 19 And those who dwell in the south shall inherit the mount of Esau and they in the plain the Philistines: and they shall inherit the mount of Ephraim and the plain of Samaria and Benjamin and the land of Galaad.

20 And this shall be the domain of the captivity of the children of Israel, the land of the C'anaanites as far as Sarepta; and the captives of Jerusalem shall inherit as far as Ephratha; they shall inherit the cities of the south.

21 And those who escape shall come up from mount Zion, to take vengeance on the mount of Esau; and the kingdom shall be the Lord's.

JONAH
(ΙΩΝΑΣ)

1

1:1 Now, the word of the Lord
came to Jonah the son of Amathi,
saying: 2 Rise and go to Nineve, the
great city and preach in it; for the cry
of its wickedness has come up to me. 3
But Jonah rose up to flee to Tharsis
from the presence of the Lord. He went
down to Joppa and found a ship going
to Tharsis: He paid his fare and went
up into it, to sail with them to Tharsis
from the presence of the Lord.

4 The Lord raised up a wind on the
sea; and there was a great storm on the
sea and the ship was in danger of being
broken. 5 The sailors were alarmed and
cried every one to his god and cast out
the goods that were in the ship into the
sea, that it might be lightened of them.
But Jonah was gone down into the hold
of the ship and was asleep and snored.

6 The shipmaster came to him and
said to him: Why do you snore? Arise
and call upon your God, that God may
save us and we perish not. 7 And each
man said to his neighbor, Come, let us
cast lots and find out for whose sake
this mischief is upon us. So they cast
lots and the lot fell upon Jonah.

8 They said to him: Tell us what is
your occupation and where do you
come from and of what country and
what people are you? 9 He said to
them: I am a servant of the Lord; and I
worship the Lord God of heaven, who
made the sea and the dry land. 10 Then
the men feared exceedingly and said to
him: What is this that you have done?
For the men knew that he was fleeing
from the face of the Lord, because he
had told them. 11 They said to him:
What shall we do to you, that the sea
may be calm to us? For the sea rose
and lifted its wave exceedingly. 12
Jonah said to them: Take me up and
cast me into the sea and the sea shall be
calm to you: for I know that for my
sake this great tempest is upon you.

13 The men tried hard to return to
the land and were not able: for the sea
rose and grew more and more
tempestuous against them. 14 They
cried to the Lord and said: Forbid it,
Lord: let us not perish for the sake of
this man's life and bring not righteous
blood upon us: for you, Lord, have done
as you would. 15 So they took Jonah
and cast him out into the sea: and the
sea ceased from its raging. 16 The men
feared the Lord very greatly and
offered a sacrifice to the Lord and
vowed vows.

2

2:1 Now, the Lord had commanded
a great whale to swallow up Jonah: and
Jonah was in the belly of the whale
three days and three nights.

2 Jonah prayed to the Lord his God
out of the belly of the whale, 3 and said:

I cried in my affliction to the Lord my
God, He listened to me, even to my cry
out of the belly of hell: you heard my
voice. 4 You did cast me into the depths
of the heart of the sea and the floods
surrounded me: all your billows and
your waves have passed upon me. 5 I
said: I am cast out of your presence:
shall I indeed look again toward your
holy temple? 6 Water was poured
around me to the soul: the lowest deep
surrounded me, my head went down 7
to the clefts of the mountains; I went
down into the earth, whose bars are the
everlasting barriers: yet, O Lord my
God, let my ruined life be restored.

8 When my soul was failing me, I
remembered the Lord; and may my
prayer come to you into your holy
temple. 9 Those who observe vanities
and lies have forsaken their own mercy.
10 But I will sacrifice to you with the
voice of praise and thanksgiving: all
that I have vowed I will pay to you, the
Lord of my salvation.

11 The whale was commanded by the Lord and it cast up Jonah on the dry land.

3

3:1 The word of the Lord came to Jonah the second time, saying: 2 Rise, go to Nineve, the great city and preach in it according to the former preaching which I spoke to you of. 3 Jonah arose and went to Nineve, as the Lord had spoken. Now, Nineve was an exceeding great city, of about three days' journey. 4 Jonah began to enter into the city about a day's journey, He proclaimed and said: Yet three days and Nineve shall be overthrown.

5 The men of Nineve believed God and proclaimed a fast and put on sackcloths, from the greatest of them to the least of them. 6 The word reached the king of Nineve, He arose from off his throne and took off his raiment from him and put on sackcloth and sat on ashes. 7 And proclamation was made and it was commanded in Nineve by the king an by his great men, saying: Let not men, or cattle, or oxen, or sheep, taste any thing, nor feed, nor drink water. 8 So men and cattle were clothed with sackcloths and cried earnestly to God; and they turned every one from their evil way and from the iniquity that was in their hands, saying: 9 Who knows if God will repent and turn from his fierce anger and so we shall not perish?

10 And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; He did it not.

4

4:1 But Jonah was very deeply grieved, He was confounded. 2 He prayed to the Lord and said: O Lord, were not these my words when I was yet in my land? Therefore I made haste to flee to Tharsis; because I knew that you are merciful and compassionate, long-suffering and abundant in kindness and repent of evil. 3 And now, Lord God, take my life from me; for it is better for me to die than to live. 4 The Lord said to Jonah, are you very much grieved?

5 Jonah went out from the city and sat over against the city; He made for himself there a booth, He sat under it, until he should perceive what would become of the city. 6 The Lord God commanded a gourd and it came up over the head of Jonah, to be a shadow over his head, to shade him from his calamities: and Jonah rejoiced with great joy for the gourd.

7 And God commanded a worm the next morning and it stroke the gourd and it withered away. 8 It came to pass at the rising of the sun, that God commanded a burning east wind; and the sun stroke on the head of Jonah, He fainted and despaired of his life and said: It is better for me to die than to live. 9 And God said to Jonah, are you very much grieved for the gourd? He said: I am very much grieved, even to death.

10 The Lord said: You have pity on the gourd, for which you have not suffered, neither did you rear it; which came up before night and perished before another night: 11 and shall not I spare Nineve, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and also much cattle?

MICAH
(ΜΙΞΑΙΑΣ)

1

1:1 The word of the Lord came to Micah the son of Morasthi, in the days of Joatham and Achaz and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.

2 Hear these words, you people; Let the earth give heed and all that are in it: and the Lord God shall be among you for a testimony, the Lord out of his holy habitation. 3 For, behold, the Lord comes forth out of his place and will come down and will go upon the high places of the earth. 4 The mountains shall be shaken under him and the valleys shall melt like wax before the fire and as water rushing down a declivity.

5 All these calamities are for the transgression of Jacob and for the sin of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what is the sin of the house of Juda? Is it not Jerusalem? 6 Therefore I will make Samaria as a store-house of the fruits of the field and as a planting of a vineyard: and I will utterly demolish her stones and I will expose her foundations. 7 They shall cut in pieces all the graven images and all that she has hired they shall burn with fire and I will utterly destroy all her idols: because she has gathered of the hires of fornication and of the hires of fornication has she amassed wealth.

8 Therefore shall she lament and wail, she shall go barefooted and being naked she shall make lamentation as that of serpents and mourning as of the daughters of sirens. 9 For her plague has become grievous; for it has come even to Juda; and has reached to the gate of my people, even to Jerusalem.

10 you that are in Geth, exalt not yourselves and you Enakim, do not rebuild from the ruins of the house in derision: sprinkle dust in the place of your laughter. 11 The inhabitant of Sennaar, fairly inhabiting her cities, came not forth to mourn for the house next to her: she shall receive of you the stroke of grief.

12 Who has begun to act for good to her that dwells in sorrow? For calamities have come down from the Lord upon the gates of Jerusalem, 13 even a sound of chariots and horsemen: the inhabitants of Lachis, she is the leader of sin to the daughter of Zion: for in you were found the transgressions of Israel. 14 Therefore shall he cause men to be sent forth as far as the inheritance of Geth, even vain houses; they have become vanity to the kings of Israel; 15 until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Odollam, even the glory of the daughter of Israel. 16 Shave your hair and make yourself bald for your delicate children; increase your widowhood as an eagle; for your people have gone into captivity from you.

2

2:1 They meditated troubles and accomplished wickedness on their beds and they put it in execution with the daylight; for they have not lifted up their hands to God. 2 They desired fields and plundered orphans and oppressed families and spoiled a man and his house, even a man and his inheritance.

3 Therefore thus says the Lord; Behold, I devise evils against this family, out of which you shall not lift up your necks, neither shall you walk upright speedily: for the time is evil.

4 In that day, shall a parable be taken up against you and a plaintive lamentation shall be uttered, saying: We are thoroughly miserable: the portion of my people has been measured out with a line and there was

none to hinder him so as to turn him back; your fields have been divided. 5 Therefore you shall have no one to cast a line for the lot. 6 Weep not with tears in the assembly of the Lord, neither let any weep for these things; for he shall not remove the reproaches, 7 who says, The house of Jacob has provoked the Spirit of the Lord; are not these his practices? Are not the Lord's words right with him? And have they not proceeded correctly? 8 Even beforetime my people withstood him as an enemy against his peace; they have stripped off his skin to remove hope in the conflict of war. 9 The leaders of my people shall be cast forth from their luxurious houses; they are rejected because of their evil practices; draw you near to the everlasting mountains.

10 Arise and depart; for this is not your rest because of uncleanness: you have been utterly destroyed; 11 you have fled, no one pursuing you: your spirit has framed falsehood, it has dropped on you for wine and strong drink. But it shall come to pass, that out of the dropping of this people, 12 Jacob shall be completely gathered with all his people: I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them: 13 they have broken through and passed the gate and gone out by it: and their king has gone out before them and the Lord shall lead them.

3

3:1 He shall say, Hear now these words, you heads of the house of Jacob and you remnant of the house of Israel; is it not for you to know judgment? 2 who hate good and seek evil; who tear their skins off them and their flesh off their bones: 3 even as they devoured the flesh of my people and stripped their skins off them and broke their bones and divided them as flesh for the caldron and as meat for the pot, 4 thus they shall cry to the Lord, but he shall not hearken to them; He shall turn away his face from them at that time, because they have done wickedly in their practices against themselves.

5 Thus says the Lord concerning the prophets that lead my people astray, that bit with their teeth and proclaim peace to them; and when nothing was put into their mouth, they raised up war against them: 6 therefore there shall be night to you instead of a vision and there shall be to you darkness instead of prophecy; and the sun shall go down upon the prophets and the day shall be dark upon them. 7 The seers of night-visions shall be ashamed and the prophets shall be laughed to scorn: and all the people shall speak against them, because there shall be none to hearken to them. 8 Surely I will perfect strength with the Spirit of the Lord,[1] and of judgment and of power, to declare to Jacob his transgressions and to Israel his sins.

9 Hear now these words, you chiefs of the house of Jacob and the remnant of the house of Israel, who hate judgment and all righteousness; 10 who build up Zion with blood and Jerusalem with iniquity. 11 The rulers have judged for bribes, the priests have answered for hire and her prophets have divined for silver: and yet they have rested on the Lord, saying: Is not the Lord among us? No evil shall come upon us. 12 Therefore on your account Zion shall be ploughed as a field and Jerusalem shall be as a storehouse of fruits and the mountain of the house as a grove of the forest.

4

4:1 And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains and it shall be exalted above the hills; and the peoples shall hasten to it. 2 And many nations shall go and say, Come, let us go up to the mountain of the Lord and to the house of the God

[1] Brenton has "Surely I will strengthen myself with the Spirit of the Lord"

of Jacob; and they shall show us his way and we will walk in his paths: for out of Zion shall go forth a law and the word of the Lord from Jerusalem. 3 He shall judge among many peoples and shall rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into sickles; and nation shall no more lift up sword against nation, neither shall they learn to war any more. 4 And every one shall rest under his vine and every one under his fig-tree; and there shall be none to alarm them: for the mouth of the Lord Almighty has spoken these words. 5 For all other nations shall walk everyone in his own way, but we will walk in the name of the Lord our God unto ages of ages.

6 In that day, says the Lord, I will gather her that is bruised and will receive her that is cast out and those whom I rejected. 7 I will make her that was bruised a remnant and her that was rejected a mighty nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

8 And you, dark tower of the flock, daughter of Zion, on you the dominion shall come and enter in, even the first kingdom from Babylon to the daughter of Jerusalem. 9 And now, why have you known calamities? Was there not a king to you? Or has your counsel perished that pangs as of a woman in labor have seized upon you? 10 Be in pain and strengthen yourself and draw near, O daughter of Zion, as a woman in labor: for now you shall go forth out of the city and shall dwell in the plain and shall reach even to Babylon: for there shall the Lord your God deliver you and for there shall he redeem you out of the hand of your enemies.

11 And now have many nations gathered against you, saying: We will rejoice and our eyes shall look upon Zion. 12 But they know not the thought of the Lord and have not understood his counsel: for he has gathered them as sheaves of the floor. 13 Arise and thresh them, O daughter of Zion: for I will make your horns iron and I will make your hoofs brass: and you shall utterly destroy many nations and shall consecrate their abundance to the Lord and their strength to the Lord of all the earth.

5

5:1 Now, shall the daughter of Zion be completely hedged in: he has laid siege against us: they shall strike the tribes of Israel with a rod upon the cheek.

2 And you, Bethleem, house of Ephratha, are few in number to be reckoned among the thousands of Juda; yet out of you shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, even from eternity.

3 Therefore shall he appoint them to wait until the time of her that is giving birt: she shall bring forth and then the remnant of their brothers shall return to the children of Israel. 4 The Lord shall stand and see and feed his flock with power and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth.

5 And she shall have peace when Assur shall come into your land and when he shall come up upon your country; and there shall be raised up against him seven shepherds and eight attacks of men. 6 They shall tend the Assyrian with a sword and the land of Nebrod with her trench: He shall deliver you from the Assyrian when he shall come upon your land and when he shall invade your coasts.

7 The remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord and as lambs on the grass; that none may assemble nor resist among the sons of men. 8 The remnant of Jacob shall be among the Gentiles in the midst of many nations, as a lion in the forest among cattle and as a young lion among the flocks of sheep, even as when he goes through and selects and carries off his prey and there is none to deliver. 9 Your hand shall be lifted up

against those who afflict you and all your enemies shall be utterly destroyed.

10 It shall come to pass in that day, says the Lord, that I will utterly destroy the horses out of the midst of you and destroy your chariots; 11 and I will utterly destroy the cities of your land and demolish all your strongholds: 12 and I will utterly destroy your sorceries out of your hands; and there shall be no soothsayers in you. 13 I will utterly destroy your graven images and your statues out of the midst of you; and you shall never any more worship the works of your hands. 14 I will cut off the groves out of the midst of you and I will abolish your cities. 15 And I will execute vengeance on the heathen in anger and wrath, because they hearkened not.

6

6:1 Hear now a word: the Lord God has said; Arise, plead with the mountains, Let the hills hear your voice.

2 Hear you, O mountains, the controversy of the Lord and you valleys even the foundations of the earth: for the Lord has a controversy with his people and will plead with Israel. 3 O my people, what have I done to you? Or by which have I grieved you? Or by which have I troubled you? Answer me. 4 For I brought tee up out of the land of Egypt and redeemed you out of the house of and sent before you Moses and Aaron and Mariam.

5 O my people, remember now, what counsel Balac king of Moab took against you and what Balaam the son of Beor answered him, from the reeds to Galgal; that the righteousness of the Lord might be known.

6 By what means shall I reach the Lord and lay hold of my God Most High? Shall I reach him by whole-burnt-offerings, by calves of a year old? 7 Will the Lord accept thousands of rams, or ten thousands of fat goats? Should I give my first-born for ungodliness, the fruit of my body for the sin of my soul? 8 Has it not been told you, O man, what is good? Or what does the Lord require of you, but to do justice and love mercy and be ready to walk with the Lord your God?

9 The Lord's voice shall be proclaimed in the city, He shall save those who fear his name: hear, O tribe; and who shall order the city? 10 Is there not fire and the house of the wicked heaping up wicked treasures and that with the pride of unrighteousness? 11 Shall the wicked be justified by the balanced, or deceitful weights in the bag, 12 by which they have accumulated their ungodly wealth and those who dwell in the city have uttered falsehoods and their tongue has been exalted in their mouth?

13 Therefore will I begin to strike you; I will destroy you in your sins. 14 You shall eat and shall not be satisfied; and there shall be darkness upon you; He shall depart from you and you shall not escape; and all that shall escape shall be delivered over to the sword. 15 You shall sow, but you shall not reap; you shall press the olive, but you shall not anoint yourself with oil; and shall make wine, but you shall drink no wine: and the ordinances of my people shall be utterly abolished. 16 For you have kept the statues of Zambri and done all the works of the house of Achaab; and you have walked in their ways, that I might deliver you to utter destruction and those who inhabit the city to hissing: and you shall bear the reproach of nations.

7

7:1 Alas for me! for I have become as one gathering straw in harvest and as one gathering grape-gleanings in the vintage when there is no cluster for me to eat the first-ripe fruit: alas my soul! 2 For the godly is perished from the earth; and there is none among men that orders his way aright: they all quarrel even to blood: they grievously afflict every one his neighbor: 3 they

prepare their hands for mischief, the prince asks a reward and the judge speaks flattering words; it is the desire of their soul: 4 therefore I will take away their goods as a devouring moth and as one who acts by a rigid rule in a day of visitation. Woe, woe, your times of vengeance are come; now shall be their lamentations. 5 Trust not in friends and confide not in guides: beware of your wife, so as not to commit anything to her. 6 For the son dishonors his father, the daughter will rise up against her mother, the daughter-in-law against her mother-in-law: those in his house shall be all a man's enemies.

7 But I will look to the Lord; I will wait upon God my Savior: my God will hearken to me.

8 Rejoice not against me, my enemy; for I have fallen yet shall arise; for though I should sit in darkness, the Lord shall be a light to me. 9 I will bear the indignation of the Lord, because I have sinned against him, until he make good my cause: he also shall maintain my right and shall bring me out to the light and I shall behold his righteousness. 10 And she that is my enemy shall see it and shall clothe herself with shame, who says, Where is the Lord your God? My eyes shall look upon her: now shall she be for trampling as mire in the ways.

11 It is the day of making of brick; that day shall be your utter destruction and that day shall utterly abolish your ordinances. 12 And your cities shall be levelled and parted among the Assyrians; and your strong cities shall be parted from Tyre to the river and from sea to sea and from mountain to mountain. 13 The land shall be utterly desolate together with those who inhabit it, because of the fruit of their doings.

14 Tend your people with your rod, the sheep of your inheritance, those who inhabit by themselves the thicket in the midst of Carmel: they shall feed in the land of Basan and in the land of Galaad, as in the days of old.

15 And according to the days of your departure out of Egypt shall you see marvellous things. 16 The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall be deafened. 17 They shall lick the dust as serpents crawling on the earth, they shall be confounded in their holes; they shall be amazed at the Lord our God and will be afraid of you.

18 Who is a God like you, cancelling iniquities and passing over the sins of the remnant of his inheritance? He has not kept his anger for a testimony, for he delights in mercy. 19 He will return and have mercy upon us; he will sink our iniquities and they shall be cast into the depth of the sea, even all our sins. 20 He shall give blessings truly to Jacob and mercy to Abra'am, as you swore to our fathers, according to the former days.

NAUM
(NAOYM)

1

1:1 The burden of Nineve: the book of the vision of Naum the Elkesite.

2 God is jealous and the Lord avenges; the Lord avenges with wrath; the Lord takes vengeance on his adversaries, He cuts off his enemies. 3 The Lord is long-suffering and his power is great and the Lord will not hold any guiltless: his way is in destruction and in the whirlwind and the clouds are the dust of his feet. 4 He threatens the sea and dries it up and exhausts all the rivers: the land of Basan and Carmel are brought low and the flourishing trees of Lebanon have come to nought. 5 The mountains quake at him and the hills are shaken and the earth recoils at his presence, even the world and all that dwell in it. 6 Who shall stand before his anger? And who shall withstand in the anger of his wrath? His wrath brings to nought kingdoms and the rocks are burst asunder by him.

7 The Lord is good to those who wait on him in the day of affliction; He knows those who reverence him. 8 But with an overrunning flood he will make an utter end: darkness shall pursue those who rise up against him and his enemies. 9 What do you devise against the Lord? He will make a complete end: he will not take vengeance by affliction twice at the same time. 10 For the enemy shall be laid bare even to the foundation and shall be devoured as twisted yew and as stubble fully dry.

11 Out of you shall proceed a device against the Lord, counselling evil things hostile to him.

12 Thus says the Lord who rules over many waters, Even thus shall they be sent away and the report of you shall not be heard any more. 13 And now will I break his rod from off you and will burst your bonds.

14 The Lord shall give a command concerning you; there shall no more of your name be scattered: I will utterly destroy the graven images out of the house of your god and the molten images: I will make your grave; for they are swift.

15 Behold upon the mountains the feet of him that brings glad tidings and publishes peace! O Juda, keep your feasts, pay your vows: for they shall no more pass through you to to that which is old.[1]

2

2:1 It is finished,[2] it has been removed. He went up breathing upon your face, delivering you from tribulation.[3] Watch the way, strengthen your loins, be very valiant in your strength.

2 For the Lord has turned aside the pride of Jacob, as the pride of Israel: for they have utterly rejected them and have destroyed their branches. 3 They have destroyed the arms of their power from among men, their mighty men sporting with fire: the reins of their chariots shall be destroyed in the day of his preparation and the horsemen shall be thrown into confusion 4 in the ways and the chariots shall clash together and shall be entangled in each other in the broad ways: their appearance is as lamps of fire and as gleaming lightnings.

5 And their mighty men shall bethink themselves and flee by day; and they shall be weak as they go; and they shall hasten to her walls and shall prepare their defences. 6 The gates of the cities have been opened and the palaces have fallen into ruin, 7 and the foundation has been exposed; and she

[1] Brenton has "to thy decay"
[2] Brenton has "all over with him"
[3] Brenton has "It is all over with him, he has been removed, 2 one who has been delivered from affliction has come up panting into thy presence."

has gone up and her maid-servants were led away as doves moaning in their hearts. 8 And as for Nineve, her waters shall be as a pool of water: and they fled and staid not and there was none to look back.

9 They plundered the silver, they plundered the gold and there was no end of their adorning; they were loaded with it upon all their pleasant vessels. 10 There is thrusting forth and shaking and tumult and heart-breaking and loosing of knees and pangs on all loins; and the faces of all are as the blackening of a pot.

11 Where is the dwelling-place of the lions and the pasture that belonged to the young lions? Where did the lion go, so that the lion's whelp should enter in there and there was none to scare him away? 12 The lion seized enough prey for his young ones and strangled for his young lions and filled his lair with prey and his dwelling-place with spoil.

13 Behold, I am against you, says the Lord Almighty and I will burn up your multitude in the smoke and the sword shall devour your lions; and I will utterly destroy your prey from off the land and your deeds shall no more at all be heard of.

3

3:1 O city of blood, wholly false, full of unrighteousness; the prey shall not be handled. 2 The noise of whips and the noise of the rumbling of wheels and of the pursuing horse and of the bounding chariot, 3 and of the mounting rider and of the glittering sword and of the gleaming arms and of a multitude of slain and of heavy falling: and there was no end to her nations, but they shall be weak in their bodies 4 because of the abundance of fornication: she is a fair harlot and well-favoured, skilled in sorcery, that sells the nations by her fornication and peoples by her sorceries.

5 Behold, I am against you, says the Lord God Almighty and I will uncover your skirts in your presence and I will show the nations your shame and the kingdoms your disgrace. 6 I will cast abominable filth upon you according to your unclean ways and will make you a public example. 7 It shall be that every one that sees you shall go down from you and shall say, Wretched Nineve! who shall lament for her? From where shall I seek comfort for her?

8 Prepare you a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is around her, whose dominion is the sea and whose walls are water. 9 And Ethiopia is her strength and Egypt; and there was no limit of the flight of her enemies; and the Libyans became her helpers. 10 Yet she shall go as a prisoner into captivity and they shall dash her infants against the ground at the top of all her ways: and they shall cast lots upon all her glorious possessions and all her nobles shall be bound in chains. 11 You shall be drunk and shall be overlooked; and you shall seek for yourself strength because of your enemies. 12 All your strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater. 13 Behold, your people within you are as women: the gates of your land shall surely be opened to your enemies: the fire shall devour your bars.

14 Draw you water for a siege and well secure your strong-holds: enter into the clay and be trodden in the chaff, make the fortifications stronger than brick. 15 There the fire shall devour you; the sword shall utterly destroy you, it shall devour you as the locust and you shall be pressed down as a palmerworm. 16 You have multiplied your merchandise beyond the stars of heaven: the palmerworm has attacked it and has flown away. 17 Your mixed multitude has suddenly departed as the grasshopper, as the locust perched on a hedge in a frosty day; the sun arises and it flies off and knows not its place: woe to them!

18 your shepherds have slumbered,
the Assyrian king has laid low your
mighty men: your people departed to
the mountains and there was none to
receive them.

19 There is no healing for your
bruise; your wound has rankled: all that
hear the report of you shall clap their
hands against you; for upon whom has
not your wickedness passed
continually?

AMBACUM / HABAKKUK
(AMBAKOYM)

1

1:1 The burden which the prophet Habakkuk saw.

2 How long, O Lord, shall I cry out and you will not hearken? How long shall I cry out to you being injured and you will not save? 3 Why then have you shown me troubles and griefs to look upon, misery and ungodliness? Judgment is before me and the judge receives a reward. 4 Therefore the law is frustrated and judgment proceeds not effectually, for the ungodly man prevails over the just; therefore perverse judgment will proceed.

5 Behold, you despisers and look and wonder marvelously and vanish: for I work a work in your days, which you will in no way believe, though a man declare it to you. 6 Why then, behold, I stir up the Chaldeans, the bitter and hasty nation, that walks upon the breadth of the earth, to inherit tabernacles not his own. 7 He is terrible and famous; his judgment shall proceed of himself and his dignity shall come out of himself. 8 And his horses shall bound more swiftly than leopards and they are fiercer than the wolves of Arabia: and his horsemen shall ride forth and shall rush from far; and they shall fly as an eagle hasting to eat. 9 Destruction shall come upon ungodly men, resisting with their adverse front, He shall gather the captivity as the sand. 10 He shall be at his ease with kings and princes are his toys, He shall mock at every strong-hold and shall cast a mound and take possession of it. 11 Then shall he change his spirit, He shall pass through and make an atonement, saying: This strength belongs to my god.

12 are not you from the beginning, O Lord God, my Holy One? And surely we shall not die. O Lord, you have established it for judgment, He has formed me to chasten with his correction. 13 His eye is too pure to behold evil doings and to look upon grievous afflictions: why then do you look upon despisers? Will you be silent when the ungodly swallows up the just? 14 And will you make men as the fish of the sea and as the reptiles which have no guide? 15 He has brought up destruction with a hook and drawn one with a casting net and caught another in his drags: therefore shall his heart rejoice and be glad. 16 Therefore will he sacrifice to his drag and burn incense to his casting-net, because by them he has made his portion fat and his meats choice. 17 Therefore will he cast his net and will not spare to kill the nations continually.

2

2:1 I will stand upon my watch and mount upon the rock and watch to see what he will say by me and what I shall answer when I am reproved. 2 The Lord answered me and said: Write the vision and that plainly on a tablet, that he that reads it may run. 3 For the vision is yet for a time and it shall shoot forth at the end and not in vain: though he should delay, wait for him; for he will surely come and will not be late.

4 If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.5 But the arrogant man and the scorner, the boastful man, shall not finish anything; who has enlarged his desire as the grave and like death he is never satisfied, He will gather to himself all the nations and will receive to himself all the peoples. 6 Shall not all these take up a parable against him? And a proverb to tell against him? And they shall say, Woe to him that multiplies to himself the possessions which are not his! how long? And who heavily loads his yoke. 7 For suddenly there shall

arise up those who bite him and those who plot against you shall awake and you shall be a plunder to them. 8 Because you have spoiled many nations, all the nations that are left shall spoil you, because of the blood of men and the sins of the land and city and of all that dwell in it.

9 Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils. 10 You have devised shame to your house, you have utterly destroyed many nations and your soul has sinned. 11 For the stone shall cry out of the wall and the beetle out of the timber shall speak.

12 Woe to him that builds a city with blood and establishes a city by unrighteousness. 13 Are not these things of the Lord Almighty? Surely many people have been exhausted in the fire and many nations have fainted. 14 For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

15 Woe to him that gives his neighbor to drink muddy destruction,[1] and intoxicates him, that he may look upon their secret parts. 16 Drink you also your fill of disgrace instead of glory: shake, O heart and quake, the cup of the right hand of the Lord has come round upon you and dishonor has gathered upon your glory. 17 For the ungodliness of Lebanon shall cover you and distress because of wild beasts shall dismay you, because of the blood of men and the sins of the land and city and of all that dwell in it.

18 What profit it the graven image, that they have graven it? One has made it a molten work, a false image; for the maker has trusted in his work, to make speechless idols.

19 Woe to him that says to the wood, Awake, arise; and to the stone, Be exalted! whereas it is an image and this is a casting of gold and silver and there is no breath in it. 20 But the Lord is in his holy temple: let all the earth fear before him.

3

3:1 A PRAYER OF THE PROPHET AMBACUM, WITH A SONG.

2 O Lord, I have heard your report and was afraid: I considered your works and was amazed: you shall be known in the midst of two lives,[2] you shall be acknowledged when the years draw nigh; you shall be manifested when the time has come; when my soul is troubled, you will in wrath remember mercy.

3 God shall come from Thaeman and the Holy One from the dark shady mount Pharan. 4 His excellence covered the heavens and the earth was full of his praise. And his brightness shall be as light; there were horns in his hands, He caused a mighty love of his strength. 5 Before his face shall go a report and it shall go forth into the plains, 6 the earth stood at his feet and trembled: he beheld and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth. 7 Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed.

8 were you angry, O Lord, with the rivers? Or was your wrath against the rivers, or your anger against the sea? For you will mount on your horses and your chariots are salvation. 9 Surely you did bend they bow at scepters, says the Lord. The land of rivers shall be torn asunder. 10 The nations shall see you and be in pain, as you do divide the moving waters: the deep uttered her voice and raised her form on high. 11 The sun was exalted and the moon stood still in her course: your darts shall go forth at the light, at the brightness of the gleaming of your

[1] Brenton has "drink the thick lees of wine"

[2] Brenton has "thou shall be known between the two living creatures"

arms. 12 You will bring low the land
with threatening and in wrath you will
break down the nations. 13 You went
forth for the salvation of your people,
to save your anointed: you shall bring
death on the heads of transgressors;
you have brought bands upon their
neck. 14 You did cut asunder the heads
of princes with amazement, they shall
tremble in it; they shall burst their
bridles, they shall be as a poor man
devouring in secret. 15 You do cause
your horses to enter the sea, disturbing
much water.

16 I watched and my belly
trembled at the sound of the prayer of
my lips and trembling entered into my
bones and my frame was troubled
within me; I will rest in the day of
affliction, from going up to the people
of my sojourning.

17 For though the fig-tree shall
bear no fruit and there shall be no
produce on the vines; the labor of the
olive shall fail and the fields shall
produce no food: the sheep have failed
from the pasture and there are no oxen
at the cribs; 18 yet I will exult in the
Lord, I will joy in God my Savior. 19
The Lord God is my strength, He will
perfectly strengthen my feet; he
mounts me upon high places, that I
may conquer by his song.

SOFONIAS / ZEPHANIAH
(ΣΟΦΟΝΙΑΣ)

1

1:1 The word of the Lord which
came to Sophonias the son of Chusi, the
son of Godolias, the son of Amorias,
the son of Ezekias, in the days of Josias
son of Amon, king of Juda.

2 Let there be an utter cutting off
from the face of the land, says the Lord.
3 Let man and cattle be cut off; let the
birds of the air and the fish of the sea be
cut off; and the ungodly shall fail and I
will take away the transgressors from
the face of the land, says the Lord. 4 I
will stretch out my hand upon Juda and
upon all the inhabitants of Jerusalem;
and I will remove the names of Baal out
of this place and the names of the
priests; 5 and those who worship the
host of heaven upon the house-tops;
and those who worship and swear by
the Lord and those who swear by their
king; 6 and those who turn aside from
the Lord and those who seek not the
Lord and those who cleave not to the
Lord.

7 Fear you before the Lord God;
for the day of the Lord is near; for the
Lord has prepared his sacrifice and has
sanctified his guests. 8 It shall come to
pass in the day of the Lord's sacrifice,
that I will take vengeance on the
princes and on the king's house and
upon all that wear strange apparel. 9 I
will openly take vengeance on the
porches in that day, on the men that fill
the house of the Lord their God with
ungodliness and deceit.

10 And there shall be in that day,
says the Lord, the sound of a cry from
the gate of men slaying and a howling
from the second gate and a great
crashing from the hills. 11 Lament, you
that inhabit the city that has been
broken down, for all the people has
become like C'anaan; and all that were
exalted by silver have been utterly
destroyed. 12 It shall come to pass in
that day, that I will search Jerusalem
with a candle and will take vengeance
on the men that despise the things
committed to them; but they say in
their hearts, The Lord will not do any
good, neither will he do any evil.

13 And their power shall be for a
spoil and their houses for utter
desolation; and they shall build houses,
but shall not dwell in them; and they
shall plant vineyards, but shall not
drink the wine of them.

14 For the great day of the Lord is
near, it is near and very speedy; the
sound of the day of the Lord is made
bitter and harsh. 15 A mighty day of
wrath is that day, a day of affliction and
distress, a day of desolation and
destruction, a day of gloominess and
darkness, a day of cloud and vapour, 16
a day of the trumpet and cry against
the strong cities and against the high
towers. 17 I will greatly afflict the men
and they shall walk as blind men,
because they have sinned against the
Lord; therefore he shall pour out their
blood as dust and their flesh as dung.
18 And their silver and their gold shall
in no way be able to rescue them in the
day of the Lord's wrath; but the whole
land shall be devoured by the fire of his
jealously; for he will bring a speedy
destruction on all those who inhabit the
land.

2

2:1 Be gathered and closely joined
together, O unchastened nation; 2
before you become as the flower that
passes away, before the anger of the
Lord come upon you, before the day of
the wrath of the Lord come upon you. 3
Seek you the Lord, all you meek of the
earth; do judgment and seek justice and
answer accordingly; that you may be
hid in the day of the wrath of the Lord.

4 For Gaza shall be utterly spoiled
and Ascalon shall be destroyed; and

Azotus shall be cast forth at noon-day and Accaron shall be rooted up. 5 Woe to those who dwell on the border of the sea, neighbors of the Cretans! the word of the Lord is against you, O C'anaan, land of the Philistines and I will destroy you out of your dwelling-place. 6 And Crete shall be a pasture of flocks and a fold of sheep. 7 The sea cost shall be for the remnant of the house of Juda; they shall pasture upon them in the houses of Ascalon; they shall rest in the evening because of the children of Juda; for the Lord their God has visited them, He will turn away their captivity.

8 I have heard the revilings of Moab and the insults of the children of Ammon, by which they have reviled my people and magnified themselves against my coasts. 9 Therefore, as I live, says the Lord of Hosts, the God of Israel, Moab shall be as Sodoma and the children of Ammon as Gomorrha; and Damascus shall be left as a heap of the threshing-floor and desolate for ever: and the remnant of my people shall plunder them and the remnant of my nations shall inherit them. 10 This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the Lord Almighty. 11 The Lord shall appear against them and shall utterly destroy all the gods of the nations of the earth; and they shall worship him every one from his place, even all the islands of the nations.

12 you Ethiopians also are the slain of my sword.

13 He shall stretch forth his hand against the north and destroy the Assyrian and make Nineve a dry wilderness, even as a desert. 14 Then flocks and all the wild beasts of the land and chameleons shall feed in the midst of the city: hedgehogs shall dwell in its ceilings; and wild beasts shall cry in its breaches and ravens in her porches, whereas her loftiness was as as cedar.

3

3:1 This is the scornful city that dwells securely, that says in her heart, I am and there is no longer any to be after me: how is she become desolate, a habitation of wild beasts! every one that passes through her shall hiss and shake his hands.

Alas the glorious and ransomed city. 2 The dove hearkened not to the voice; she received not correction; she trusted not in the Lord and she drew not near to her God. 3 Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow. 4 Her prophets are light and scornful men: her priests profane the holy things and sinfully transgress the law.

5 But the just Lord is in the midst of her, He will never do an unjust thing: morning by morning he will bring out his judgment to the light and it is not hidden, He knows not injustice by extortion, nor injustice in strife. 6 I have brought down the proud with destruction; their corners are destroyed: I will make their ways completely waste, so that none shall go through: their cities have come to an end, because of no man living or dwelling in them. 7 I said: But do you fear me and receive instruction and you shall not be cut off from the face of the land for all the vengeance I have brought upon her: prepare you, rise at dawn;[1] all their produce is spoiled.

8 Therefore wait upon me, says the Lord, until the day of my resurrection at the Testimony,[2] because my judgment shall be on the gatherings of the nations, to draw to me kings, to pour out upon them all my fierce anger: for the whole earth shall be consumed with the fire of my jealousy.

9 For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke. 10

[1] Brenton has "rise early"
[2] Brenton has "when I rise up for a witness"

From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me. 11 In that day, you shall not be ashamed of all your practices, by which you have transgressed against me: for then will I take away from you your disdainful pride and you shall no more magnify yourself upon my holy mountain. 12 I will leave in you a meek and lowly people; 13 and the remnant of Israel shall fear the name of the Lord and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down and there shall be none to terrify them.

14 Rejoice, O daughter of Zion; cry aloud, O daughter of Jerusalem; rejoice and delight yourself with all your heart, O daughter of Jerusalem. 15 The Lord has taken away your iniquities, he has ransomed you from the hand of your enemies: the Lord, the King of Israel, is in the midst of you: you shall not see evil any more.

16 At that time the Lord shall say to Jerusalem, Be of good courage, Zion; let not your hands be slack. 17 The Lord your God is in you; the Mighty One shall save you: he shall bring joy upon you and shall refresh you with his love; He shall rejoice over you with delight as in a day of feasting. 18 I will gather your afflicted ones. Alas! who has taken up a reproach against her?

19 Behold, I will work in you for your sake at that time, says the Lord: and I will save her that was oppressed and receive her that was rejected; and I will make them a praise and honored in all the earth. 20 And their enemies shall be ashamed at that time when I shall deal well with you and at the time when I shall receive you: for I will make you honored and a praise among all the nations of the earth when I turn back your captivity before you, says the Lord.

HAGGAI
(ΑΓΓΑΙΟΣ)

1

1:1 In the second year of Darius the king, in the sixth month, on the firs day of the month, the word of the Lord came by the hand of the prophet Haggai, saying: Speak to Zorobabel the son of Salathiel, of the tribe of Juda and to Jesus the son of Josedec, the high priest, saying: 2 Thus says the Lord Almighty, saying: This people say, The time is not come to build the house of the Lord. 3 The word of the Lord came by the hand of the prophet Haggai, saying:

4 Is it time for you to dwell in your ceiled houses, whereas our house is desolate?

5 And now thus says the Lord Almighty; Consider your ways, I pray you. 6 You have sown much, but brought in little; you have eaten and are not satisfied; you have drunk and are not satisfied with drink, you have clothed yourselves and have not become warm thereby: He that earns wages has gathered them into a bag full of holes.

7 Thus says the Lord Almighty; Consider your ways. 8 Go up to the mountain and cut timber; build the house and I will take pleasure in it and be glorified, says the Lord. 9 You looked for much and there came little; and it was brought into the house and I blew it away. Therefore thus says the Lord Almighty, Because my house is desolate and you run everyone into his own house; 10 therefore shall the sky withhold dew and the earth shall keep back her produce. 11 I will bring a sword upon the land and upon the mountains and upon the corn and upon the wine and upon the oil and all that the earth produces and upon the men and upon the cattle and upon all the labors of their hands.

12 And Zorobabel the son of Salathiel, of the tribe of Juda and Jesus the son of Josedec, the high priest and all the remnant of the people, listened to the voice of the Lord their God and the words of the prophet Haggai, according as the Lord their God had sent him to them and the people feared before the Lord. 13 And Haggai the Lord's messenger spoke among the messengers of the Lord to the people, saying: I am with you, says the Lord.

14 The Lord stirred up the spirit of Zorobabel the son of Salathiel, of the tribe of Juda and the spirit of Jesus the son of Josedec, the high priest and the spirit of the remnant of all the people; and they went in and accomplished in the house of the Lord Almighty their God, 15 on the four and twentieth day of the sixth month, in the second year of Darius the king.

2

2:1 2 In the seventh month, on the twenty-first day of the month, the Lord spoke by Haggai the prophet, saying: 3 Speak now to Zorobabel the son of Salathiel, of the tribe of Juda and to Jesus the son of Josedec, the high priest and to all the remnant of the people, saying:

4 Who is there of you that saw this house in her former glory? And how do you now look upon it, as it were nothing before your eyes? 5 Yet now be strong, O Zorobabel, says the Lord; and strengthen yourself, O Jesus the high priest, the son of Josedec; Let all the people of the land strengthen themselves, says the Lord and work, for I am with you, says the Lord Almighty; 6 and my Spirit remains in the midst of you; be of good courage.

7 For thus says the Lord Almighty; Yet once I will shake the heaven and the earth and the sea and the dry land; 8 and I will shake all nations and the choice portions of all the nations shall come: and I will fill this house with

glory, says the Lord Almighty. 9 Mine is the silver and mine the gold, says the Lord Almighty. 10 For the glory of this house shall be great, the latter more than the former, says the Lord Almighty: and in this place will I give peace, says the Lord Almighty, even peace of soul for a possession to every one that builds, to raise up this temple.

11 On the four and twentieth day of the ninth month, in the second year of Darius, the word of the Lord came to Haggai the prophet, saying: 12 Thus says the Lord Almighty; Inquire now of the priest concerning the law, saying: 13 If a man should take holy flesh in the skirt of his garment and the skirt of his garment should touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? The priests answered and said: No. 14 And Haggai said: If a defiled person who is unclean because of a dead body, touch any of these, shall it be defiled? The priests answered and said: It shall be defiled. 15 And Haggai answered and said: So is this people and so is this nation before me, says the Lord; and so are all the works of their hands: and whoever shall approach them, shall be defiled [because of their early burdens: they shall be pained because of their toils; and you have hated him that reproved in the gates]. 16 And now consider, I pray you, from this day and beforetime, before they laid a stone on a stone in the temple of the Lord, what manner of men you were. 17 When you cast into the corn-bin twenty measures of barley and there were only ten measures of barley: and you went to the vat to draw out fifty measures and there were but twenty. 18 I stroke you with barrenness and with blasting and all the works of your hands with hail; yet you returned not to me, says the Lord.

19 Set your hearts now to think from this day and upward, from the four and twentieth day of the ninth month, even from the day when the foundation of the temple of the Lord was laid; 20 consider in your hearts, whether this shall be known on the corn-floor and whether yet the vine and the fig-tree and the pomegranate and the olive-trees that bear no fruit are with you: from this day will I bless you.

21 The word of the Lord came the second time to Haggai the prophet, on the four and twentieth day of the month, saying: 22 Speak to Zorobabel the son of Salathiel, of the tribe of Juda, saying:

I shake the heaven and the earth and the sea and the dry land; 23 and I will overthrow the thrones of kings and I will destroy the power of the kings of the nations; and I will overthrow chariots and riders; and the horses and their riders shall come down, every one by the sword striving against his brother. 24 In that day, says the Lord Almighty, I will take you, O Zorobabel, the son of Salathiel, my servant, says the Lord and will make you as a seal: for I have chosen you, says the Lord Almighty.

ZACARIAS / ZECHARIAH (ΖΑΞΑΡΙΑΣ)

1

1:1 In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord has been very angry with your fathers. 3 You shall say to them, Thus says the Lord Almighty: Turn to me, says the Lord of Hosts and I will turn to you, says the Lord of Hosts. 4 And be not as your fathers, whom the prophets before charged, saying: Thus says the Lord Almighty: Turn you from your evil ways and from your evil practices: but they hearkened not and attended not to hearken to me, says the Lord.

5 Where are your fathers and the prophets? Will they live for ever? 6 But do you receive my words and my ordinances, all that I command by my Spirit to my servants the prophets, who lived in the days of your fathers; and they answered and said: As the Lord Almighty determined to do to us, according to our ways and according to our practices, so has he done to us.

7 On the twenty-fourth day in the eleventh month, this is the month Sabat, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying:

8 I saw by night and behold a man mounted on a red horse, He stood between the shady mountains; and behind him were red horses and grey and piebald and white. 9 I said: What are these, my lord? The angel spoke with me said to me: I will show you what these things are. 10 The man that stood between the mountains answered and said to me: These are they whom the Lord has sent forth to go round the earth. 11 They answered the angel of the Lord that stood between the mountains and said: We have gone round all the earth, and, behold, all the earth is inhabited and is at rest.

12 Then the angel of the Lord answered and said: O Lord Almighty, how long will you have no mercy on Jerusalem and the cities of Juda, which you have disregarded these seventy years? 13 The Lord Almighty answered the angel that spoke with me good words and consolatory sayings. 14 The angel that spoke with me said to me: Cry out and say,

Thus says the Lord Almighty; I have been jealous for Jerusalem and Zion with great jealousy. 15 I am very angry with the heathen that combine to attack her: since I indeed was a little angry, but they combined to attack her for evil. 16 Therefore thus says the Lord: I will return to Jerusalem with compassion; and my house shall be rebuilt in her, says the Lord Almighty and a measuring line shall yet be stretched out over Jerusalem. 17 The angel that spoke with me said to me: Cry yet and say, Thus says the Lord Almighty; Yet shall cities be spread abroad through prosperity; and the Lord shall yet have mercy upon Zion and shall choose Jerusalem.

18 I lifted up my eyes and looked and behold four horns. 19 I said to the angel that spoke with me, What are these things, my lord? He said to me: These are the horns that have scattered Juda and Israel and Jerusalem. 20 The Lord showed me four artificers. 21 I said: What are these coming to do? He said: These are the horns that scattered Juda and they broke Israel in pieces and none of them lifted up his head: and these have come forth to sharpen them for their hands, even the four horns, the nations that lifted up the horn against the land of the Lord to scatter it.

2

2:1 I lifted up my eyes and looked and behold a man and in his hand a measuring line. 2 I said to him: Where go you? He said to me: To measure Jerusalem, to see what is the breadth of it and what is the length of it. 3 And, behold, the angel that spoke with me stood by and another angel went forth to meet him, 4 and spoke to him, saying: Run and speak to that young man, saying:

Jerusalem shall be fully inhabited because of the abundance of men and cattle in the midst of her. 5 I will be to her, says the Lord, a wall of fire around and I will be for a glory in the midst of her.

6 Ho, ho, flee from the land of the north, says the Lord: for I will gather you from the four winds of heaven, says the Lord, 7 even to Zion: deliver yourselves, you that dwell with the daughter of Babylon. 8 For thus says the Lord Almighty; After the glory has he sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye. 9 For, behold, I bring my hand upon them and they shall be a spoil to those who serve them: and you shall know that the Lord Almighty has sent me.

10 Rejoice and be glad, O daughter of Zion: for, behold, I come and will dwell in the midst of you, says the Lord. 11 And many nations shall flee for refuge to the Lord in that day and they shall be for a people to him and they shall dwell in the midst of you: and you shall know that the Lord Almighty has sent me to you. 12 The Lord shall inherit Juda his portion in the holy land, He will yet choose Jerusalem. 13 Let all flesh fear before the Lord: for he has risen up from his holy clouds.

3

3:1 The Lord showed me Jesus the high priest standing before the angel of the Lord and the Devil stood on his right hand to resist him. 2 The Lords said to the Devil,

3 The Lord rebuke you, O Devil, even the Lord that has chosen Jerusalem rebuke you: behold! is not this as a brand plucked from the fire? 4 Now, Jesus was clothed in filthy raiment and stood before the angel. 5 The Lord answered and spoke to those who stood before him, saying: Take away the filthy raiment from him: He said to him: Behold, I have taken away your iniquities: and clothe you him with a long robe, 6 and place a pure mitre upon his head. So they placed a pure mitre upon his head and clothed him with garments: and the angel of the Lord stood by. 7 The angel of the Lord testified to Jesus, saying: 8 Thus says the Lord Almighty;

If you will walk in my ways and take heed to my charges, then shall you judge my house: and if you will diligently keep my court, then will I give you men to walk in the midst of these that stand here. 9 Hear now, Jesus the high priest, you and your neighbors that are sitting before you: for they are diviners, for, behold, I bring forth my servant The Dayspring.[1] 10 For as for the stone which I have set before the face of Jesus, on the one stone are seven eyes: behold, I am digging a trench, says the Lord Almighty and I will search out all the iniquity of that land in one day. 11 In that day, says the Lord Almighty, you shall call together every man his neighbor under the vine and under the fig-tree.

4

4:1 The angel that talked with me returned and awakened me, as when a man is awakened out of his sleep.

2 He said to me: What see you? I said: I have seen and behold a candlestick all of gold and its bowl upon it and seven lamps upon it and seven oil funnels to the lamps upon it: 3

[1] Brenton has "The Branch"

and two olive-trees above it, one on the right of the bowl and one on the left. 4 I inquired and spoke to the angel that talked with me, saying: What are these things, my lord? 5 The angel that talked with me answered and spoke to me, saying: Do you know not what these things are? I said: No, my lord. 6 He answered and spoke to me, saying: This is the word of the Lord to Zorobabel, saying:

Not by mighty power, nor by strength, but by my Spirit, says the Lord Almighty. 7 Who are you, the great mountain before Zorobabel, that you should prosper? Whereas I will bring out the stone of the inheritance, the grace of it the equal of my grace.

8 The word of the Lord came to me, saying: 9 The hands of Zorobabel have laid the foundation of this house and his hands shall finish it: and you shall know that the Lord Almighty has sent me to you. 10 For who has despised the small days? Surely they shall rejoice and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth.

11 I answered and said to him: What are these two olive-trees, which are on the right and left hand of the candlestick? 12 I asked the second time and said to him: What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels? 13 He said to me: Do you know not what these are? And I said: No, my lord. 14 He said: These are the two anointed ones that stand by the Lord of the whole earth.

5

5:1 I turned and lifted up my eyes and looked and behold a flying sickle. 2 He said to me: What see you? I said: I see a flying sickle, of the length of twenty cubits and of the breadth of ten cubits. 3 He said to me:

This is the curse that goes forth over the face of the whole earth: for every thief shall be punished with death on this side and every false swearer shall be punished on that side. 4 I will bring it forth, says the Lord Almighty and it shall enter into the house of the thief and into the house of him that swears falsely by my name: and it shall rest in the midst of his house and shall consume it and the timber of it and the stones of it.

5 The angel that talked with me went forth and said to me: Lift up your eyes and see this that goes forth. 6 I said: What is it? He said: This is the measure that goes forth. He said: This is their iniquity in all the earth. 7 And behold a talent of lead lifted up: and behold a woman sat in the midst of the measure. 8 He said: This is iniquity. He cast it into the midst of the measure and cast the weight of lead on the mouth of it. 9 I lifted up my eyes and saw, and, behold, two women coming forth and the wind was in their wings; and they had stork's wings: and they lifted up the measure between the earth and the sky. 10 I said to the angel that spoke with me, Where do these carry away the measure? 11 He said to me: To build it a house in the land of Babylon and to prepare a place for it; and they shall set it there on its own base.

6

6:1 I turned and lifted up my eyes and looked, and, behold, four chariots coming out from between two mountains; and the mountains were brazen mountains. 2 In the first chariot were red horses; and in the second chariot black horses; 3 and in the third chariot white horses; and in the fourth chariot piebald and ash-coloured horses. 4 I answered and said to the angel that talked with me, What are these, my Lord?

5 The angel that talked with me answered and said: These are the four winds of heaven and they are going forth to stand before the Lord of all the earth. 6 As for the chariot in which

were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south. 7 The ash-coloured went out and looked to go and compass the earth: He said: Go and compass the earth. They surrounded the earth.

8 He cried out and spoke to me, saying: Behold, these go out to the land of the north and they have quieted my anger in the land of the north.

9 The word of the Lord came to me, saying: 10 Take the things of the captivity from the chief men and from the useful men of it and from those who have understood it; and you shall enter in that day into the house of Josias the son of Sophonias that came out of Babylon. 11 You shall take silver and gold and make crowns and you shall put them upon the head of Jesus the son of Josedec the high priest; 12 and you shall say to him, Thus says the Lord Almighty;

Behold the man whose name is The Dayspring; He shall spring up beneath it,[1] and build the house of the Lord. 13 He shall receive power and shall sit and rule upon his throne; and there shall be a priest on his right hand and a peaceable counsel shall be between them both.

14 The crown shall be to those who wait patiently and to the useful men of the captivity and to those who have known it and for the favor of the son of Sophonias and for a psalm in the house of the Lord. 15 And those who are far from them shall come and build in the house of the Lord and you shall know that the Lord Almighty has sent me to you: and this shall come to pass, if you will diligently hearken to the voice of the Lord your God.

7

7:1 It came to pass in the fourth year of Darius the king, that the word of the Lord came to Zacharias on the fourth day of the ninth month, which is Chaseleu. 2 And Sarasar and Arbeseer the king and his men sent to Bethel and that to propitiate the Lord, 3 speaking to the priests that were in the house of the Lord Almighty and to the prophets, saying: The holy offering has come in to this place in the fifth month, as it has done already many years.

4 The word of the Lord of Hosts came to me, saying: 5 Speak to the whole people of the land and to the priests, saying: Though you fasted or lamented in the fifth or seventh months (yea, behold, these seventy years) have you at all fasted to me? 6 If you eat or drink, do you not eat and drink for yourselves? 7 Are not these the words which the Lord spoke by the former prophets when Jerusalem was inhabited and in prosperity and her cities around her and the hill country and the low country was inhabited?

8 The word of the Lord came to Zacharias, saying: 9 Thus says the Lord Almighty;

Judge righteous judgment and deal mercifully and compassionately every one with his brother: 10 and oppress not the widow, or the fatherless, or the stranger, or the poor; Let not one of you remember in his heart the injury of his brother.

11 But they refused to attend and madly turned their back and made their ears heavy, so that they should not hear. 12 They made their heart disobedient, so as not to hearken to my law and the words which the Lord Almighty sent forth by his Spirit by the former prophets: so there was great wrath from the Lord Almighty. 13 It shall come to pass, that as he spoke and they hearkened not, so they shall cry and I will not hearken, says the Lord Almighty. 14 I will cast them out among all the nations, whom they know not; and the land behind them shall be made utterly destitute of any going through or returning: yes they have made the choice land a desolation.

[1] Brenton has "The Branch; He shall spring up from his stem"

8

8:1 The word of the Lord Almighty
came, saying: 2 Thus says the Lord
Almighty; I have been jealous for
Jerusalem and for Zion with great
jealousy and I have been jealous for her
with great fury.

3 Thus says the Lord; I will return
to Zion and dwell in the midst of
Jerusalem: and Jerusalem shall be
called a true city and the mountain of
the Lord Almighty a holy mountain.

4 Thus says the Lord Almighty;
There shall yet dwell old men and old
women in the streets of Jerusalem,
every one holding his staff in his hand
for age. 5 The broad places of the city
shall be filled with boys and girls
playing in the streets.

6 Thus says the Lord Almighty; If
it shall be impossible in the sight of the
remnant of this people in those days,
shall it also be impossible in my sight?
Says the Lord Almighty.

7 Thus says the Lord Almighty;
Behold, I will save my people from the
east country and the west country; 8
and I will bring them in and cause
them to dwell in the midst of
Jerusalem: and they shall be to me a
people and I will be to them a God, in
truth and in righteousness.

9 Thus says the Lord Almighty;
Let your hands be strong, you that hear
in these days these words out of the
mouth of the prophets, from the day
that the house of the Lord Almighty
was founded and from the time that the
temple was built. 10 For before those
days the wages of men do you think not
be profitable and there do you think be
no hire of cattle and there do you think
be no peace because of the affliction to
him that went out or to him that came
in: for I would have let loose all men,
every one against his neighbor. 11 But
now I will not do to the remnant of this
people according to the former days,
says the Lord Almighty. 12 But I will
show peace: the vine shall yield her
fruit and the land shall yield her
produce and the heaven shall give its
dew: and I will give as an inheritance
all these things to the remnant of my
people. 13 It shall come to pass, as you
were a curse among the nations, O
house of Juda and house of Israel; so
will I save you and you shall be a
blessing: be of good courage and
strengthen your hands.

14 For thus says the Lord
Almighty; As I took counsel to afflict
you when your fathers provoked me,
says the Lord Almighty and I repented
not: 15 so have I prepared and taken
counsel in these days to do good to
Jerusalem and to the house of Juda: be
of good courage. 16 These are the
things which you shall do; speak truth
every one with his neighbor; judge
truth and peaceable judgment in your
gates: 17 Let none of you devise evil in
his heart against his neighbor; and love
not a false oath: for all these things I
hate, says the Lord Almighty.

18 The word of the Lord Almighty
came to me, saying: 19 Thus says the
Lord Almighty, The fourth fast and the
fifth fast and the seventh fast and the
tenth fast, shall be to the house of Juda
for joy and gladness and for good
feasts; and you shall rejoice; and love
you the truth and peace.

20 Thus says the Lord Almighty;
Yet shall many peoples come and the
inhabitants of many cities; 21 and the
inhabitants of five cities shall come
together to one city, saying: Let us go
to make supplication to the Lord and to
seek the face of the Lord Almighty; I
will go also. 22 And many peoples and
many nations shall come to seek
earnestly the face of the Lord Almighty
in Jerusalem and to obtain favor of the
Lord.

23 Thus says the Lord Almighty;
In those days my word shall be fulfilled
if ten men of all the languages of the
nations should take hold—even take
hold of the hem of a Jew, saying: We
will go with you; for we have heard
that God is with you.

9

9:1 The burden of the word of the Lord, in the land of Sedrach and his sacrifice shall be in Damascus; for the Lord looks upon men and upon all the tribes of Israel. 2 And in Emath, even in her coasts, are Tyre and Sidon, because they were very wise. 3 And Tyrus built strong-holds for herself and heaped up silver as dust and gathered gold as the mire of the ways.

4 Therefore the Lord will take them for a possession and will strike her power in the sea; and she shall be consumed with fire. 5 Ascalon shall see and fear; Gaza also and shall be greatly pained and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza and Ascalon shall not be inhabited. 6 And aliens shall dwell in Azotus and I will bring down the pride of the Philistines. 7 I will take their blood out of their mouth and their abominations from between their teeth; and these also shall be left to our God and they shall be as a captain of a thousand in Juda and Accaron as a Jebusite. 8 I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with my eyes.

9 Rejoice greatly, O daughter of Zion; proclaim it aloud, O daughter of Jerusalem; behold, the King is coming to you, just and a Savior; he is meek and riding on an ass and a young foal. 10 He shall destroy the chariots out of Ephraim and the horse out of Jerusalem and the bow of war shall be utterly destroyed; and there shall be abundance and peace out of the nations; He shall rule over the waters as far as the sea and the rivers to the ends of the earth.

11 You by the blood of your covenant has sent forth your prisoners out of the pit that has no water. 12 You shall dwell in strongholds, you prisoners of the congregation: and for one day of your captivity I will recompense you double. 13 For I have bent you, O Juda, for myself as a bow, I have filled Ephraim; and I will raise up your children, O Zion, against the children of the Greeks and I will handle you as the sword of a warrior. 14 The Lord shall be over them and his arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening. 15 The Lord Almighty shall protect them and they shall destroy them and overwhelm them with sling-stones; and they shall swallow them down as wine and fill the bowls as the altar. 16 The Lord their God shall save them in that day, even his people as a flock; for holy stones are rolled upon his land. 17 If he has anything good and if he has anything fair, the young men shall have corn and there shall be fragrant wine to the virgins.

10

10:1 Ask you of the Lord rain in season, the early and the latter: the Lord has given bright signs and will give them abundant rain, to every one grass in the field. 2 For the speakers have uttered grievous things and the diviners have seen false visions and they have spoken false dreams, they have given vain comfort: therefore have they fallen away like sheep and been afflicted, because there was no healing.

3 my anger was kindled against the shepherds and I will visit the lambs; and the Lord God Almighty shall visit his flock, the house of Juda, He shall make them as his goodly horse in war. 4 And from him he looked and from him he set the battle in order and from him came the bow in anger and from him shall come forth every oppressor together. 5 They shall be as warriors treading clay in the ways in war; and they shall set the battle in array, because the Lord is with them and the riders on horses shall be put to shame.

6 I will strengthen the house of Juda and save the house of Joseph and I

will settle them; because I loved them: and they shall be as if I had not cast them off: for I am the Lord their God and I will hear them. 7 They shall be as the warriors of Ephraim and their heart shall rejoice as with wine: and their children also shall see it and be glad; and their heart shall rejoice in the Lord. 8 I will make a sign to them and gather them in; for I will redeem them and they shall be multiplied according to their number before.

9 I will sow them among the people; and those who are afar off shall remember me: they shall nourish their children and they shall return. 10 I will bring them again from the land of Egypt and I will gather them in from among the Assyrians; and I will bring them into the land of Galaad and to Lebanon; and there shall not even one of them be left behind. 11 They shall pass through a narrow sea, they shall strike the waves in the sea and all the deep places of the rivers shall be dried up: and all the pride of the Assyrians shall be taken away and the sceptre of Egypt shall be removed. 12 I will strengthen them in the Lord their God; and they shall boast in his name, says the Lord.

11

11:1 Open your doors, O Lebanon, Let the fire devour your cedars. 2 Let the pine howl, because the cedar has fallen; for the mighty men have been greatly afflicted: howl, you oaks of the land of Basan; for the thickly planted forest has been torn down.

3 There is a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down.

4 Thus says the Lord Almighty, Feed the sheep of the slaughter; 5 which their possessors have slain and have not repented: and those who sold them said: Blessed be the Lord; for we have become rich: and their shepherds have suffered no sorrow for them. 6 Therefore I will no longer have mercy upon the inhabitants of the land, says the Lord: but, behold, I will deliver up the men every one into the hand of his neighbor and into the hand of his king; and they shall destroy the land and I will not rescue out of their hand.

7 I will tend the flock of slaughter in the land of C'anaan: and I will take for myself two rods; the one I called Beauty and the other I called Line; and I will tend the flock. 8 I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me. 9 I said: I will not tend you: that which dies, let it die; and that which falls off, let it fall off; Let the rest eat every one the flesh of his neighbor.

10 I will take my beautiful staff and cast it away, that I may break my covenant which I made with all the people. 11 It shall be broken in that day; and the C'anaanites, the sheep that are kept for me, shall know that it is the word of the Lord. 12 I will say to them, If it be good in your eyes, give me my price, or refuse it. They weighed for my price thirty pieces of silver. 13 The Lord said to me: Drop them into the furnace and I will see if it is good metal, as I was proved for their sakes. I took the thirty pieces of silver and cast them into the furnace in the house of the Lord.

14 I cast away my second rod, even Line, that I might break the possession between Juda and Israel. 15 The Lord said to me: Take yet to you shepherd's implements belonging to an unskillful shepherd. 16 For, behold, I will raise up a shepherd against the land: he shall not visit that which is perishing, He shall not seek that which is scattered, He shall not heal that which is bruised, nor guide that which is whole: but he shall devour the flesh of the choice ones and shall dislocate the joints of their necks.

17 Alas for the vain shepherds that have forsaken the sheep! the sword shall be upon the arms of such a one and upon his right eye: his arm shall be

completely withered and his right eye shall be utterly darkened.

12

12:1 The burden of the word of the Lord for Israel; says the Lord, that stretches out the sky and lays the foundation of the earth and forms the spirit of man within him. 2 Behold, I will make Jerusalem as trembling door-posts to all the nations around and in Judea there shall be a siege against Jerusalem. 3 It shall come to pass in that day that I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at it and all the nations of the earth shall be gathered together against it. 4 In that day, says the Lord Almighty, I will strike every horse with amazement and his rider with madness: but I will open my eyes upon the house of Juda and I will strike all the horses of the nations with blindness.

5 The captains of thousands of Juda shall say in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God. 6 In that day, I will make the captains of thousands of Juda as a firebrand among wood and as a torch of fire in stubble; and they shall devour on the right hand and on the left all the nations round about: and Jerusalem shall dwell again by herself, even in Jerusalem. 7 The Lord shall save the tabernacles of Juda as at the beginning, that the boast of the house of David and the pride of the inhabitants of Jerusalem, may not magnify themselves against Juda. 8 It shall come to pass in that day, that the Lord shall defend the inhabitants of Jerusalem; and the weak one among them in that day shall be as David and the house of David as the house of God, as the angel of the Lord before them. 9 It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked me and they shall make lamentation for him, as for a beloved friend and they shall grieve intensely, as for a firstborn son.

11 In that day, the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain. 12 The land shall lament in separate families, the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; 13 the family of the house of Levi by itself and their wives by themselves; the family of Symeon by itself and their wives by themselves; 14 all the families that are left, each family by itself and their wives by themselves.

13

13:1 In that day, every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation. 2 It shall come to pass in that day, says the Lord of Hosts, that I will utterly destroy the names of the idols from off the land and there shall be no longer any remembrance of them: and I will cut off the false prophets and the evil spirit from the land. 3 It shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him shall say to him, You shall not live; for you have spoken lies in the name of the Lord: and his father and his mother who gave him birth shall bind him as he is prophesying.

4 It shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesies; and they shall clothe themselves with a garment of hair, because they have lied. 5 And one shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up thus from my youth. 6 I will say to him, What are these wounds between your hands? He shall say, Those with which I was wounded in my beloved house.

7 Awake, O sword, against my
shepherds and against the man who is
my citizen, says the Lord Almighty:
strike the shepherds and the sheep shall
be scattered.[1] and I will bring my hand
upon the little ones. 8 It shall come to
pass, that in all the land, says the Lord,
two parts of it shall be cut off and
perish; but the third shall be left in it. 9
I will bring the third part through the
fire and I will try them as silver is tried
and I will prove them as gold is proved:
they shall call upon my name and I will
hear them and say, This is my people:
and they shall say, The Lord is my
God.

14

14:1 Behold, the days of the Lord
come and your spoils shall be divided in
you. 2 I will gather all the Gentiles to
Jerusalem to war and the city shall be
taken and the houses plundered and the
women ravished; and half of the city
shall go forth into captivity, but the
rest of my people shall not be utterly
cut off from the city.

3 The Lord shall go forth and fight
with those Gentiles as when he fought
in the day of war. 4 And his feet shall
stand in that day on the mount of
Olives, which is before Jerusalem on
the east and the mount of Olives shall
cleave asunder, half of it toward the
east and the west, a very great division;
and half the mountain shall lean to the
north and half of it to the south. 5 The
valley of my mountains shall be closed
up and the valley of the mountains
shall be joined on to Jasod and shall be
blocked up as it was blocked up in the
days of the earthquake, in the days of
Ozias king of Juda; and the Lord my
God shall come and all the saints with
him. 6 It shall come to pass in that day
that there shall be no light, 7 and there
shall be for one day cold and frost and
that day shall be known to the Lord
and it shall not be day nor night: but
towards evening it shall be light.

8 And in that day living water shall
come forth out of Jerusalem; half of it
toward the former sea and half of it
toward the latter sea: and so shall it be
in summer and spring. 9 The Lord
shall be king over all the earth: in that
day there shall be one Lord and his
name one, 10 compassing all the earth
and the wilderness from Gabe to
Remmon south of Jerusalem. And
Rama shall remain in its place. From
the gate of Benjamin to the place of the
first gate, to the gate of the corners and
to the tower of Anameel, as far as the
king's winepresses, 11 they shall dwell
in the city; and there shall be no more
any curse and Jerusalem shall dwell
securely.

12 And this shall be the overthrow
with which the Lord will strike all the
nations, as many as have fought against
Jerusalem; their flesh shall consume
away while they are standing upon
their feet and their eyes shall melt out
of their holes and their tongue shall
consume away in their mouth. 13 And
there shall be in that day a great panic
from the Lord upon them; and they
shall lay hold every man of the hand of
his neighbor and his hand shall be
clasped with the hand of his neighbor.
14 Juda also shall fight in Jerusalem;
and God shall gather the strength of all
the nations round about, gold and
silver and apparel, in great abundance.
15 And this shall be the overthrow of
the horses and mules and camels and
asses and all the beasts that are in
those camps, according to this
overthrow.

16 It shall come to pass, that
whoever shall be left of all the nations
that came against Jerusalem, shall even
come up every year to worship the
king, the Lord Almighty and to keep
the feast of tabernacles. 17 It shall
come to pass, that whoever of all the
families of the earth shall not come up
to Jerusalem to worship the king, the
Lord Almighty, even these shall be
added to the others. 18 If the family of
Egypt shall not go up, nor come; then
upon them shall be the overthrow with
which the Lord shall strike all the

[1] Brenton has " and draw out the sheep"

nations, whichever of them shall not come up to keep the feast of tabernacles. 19 This shall be the sin of Egypt and the sin of all the nations, whoever shall not come up to keep the feast of tabernacles.

20 In that day, there shall be upon the bridle of every horse Holiness to the Lord Almighty; and the caldrons in the house of the Lord shall be as bowls before the altar. 21 And every pot in Jerusalem and in Juda shall be holy to the Lord Almighty: and all that sacrifice shall come and take of them and shall cook meat in them: and in that day there shall be no more the C'anaanite in the house of the Lord Almighty.

MALACIAS / MALACHI
(ΜΑΛΑΞΙΑΣ)

1

1:1 The burden of the word of the Lord to Israel by the hand of his messenger. Lay it, I pray you, to heart.

2 I loved you, says the Lord. You said: By which have you loved us? Was not Esau Jacob's brother? Says the Lord: yet I loved Jacob, 3 and hated Esau and laid waste his borders and made his heritage as dwellings of the wilderness? 4 Because one will say, Idumea has been overthrown, but let us return and rebuild the desolate places; thus says the Lord Almighty, They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom the Lord has set himself for ever. 5 And your eyes shall see and you shall say, The Lord has been magnified upon the borders of Israel.

6 A son honors his father and a servant his master: if then I am a father, where is my honor? And if I am a master, where is my fear? Says the Lord Almighty. you the priests are those who despise my name: yet you said: By which have we despised your name? 7 In that you bring to my altar polluted bread; and you said: By which have you polluted it? In that you say, The table of the Lord is polluted and that which was set thereon you have despised. 8 If you bring a blind victim for sacrifices, is it not evil? And if you bring the lame or the sick, is it not evil? Offer it now to your ruler and see if he will receive you, if he will accept your person, says the Lord Almighty.

9 And now entreat the face of your God and make supplication to him. These things have been done by your hands; shall I accept you? Says the Lord Almighty. 10 Because even among you the doors shall be shut and one will not kindle the fire of my altar for nothing, I have no pleasure in you, says the Lord Almighty and I will not accept a sacrifice at your hands. 11 For from the rising of the sun even to its going down, my name has been glorified among the Gentiles; and in every place incense is offered to my name and a pure offering: for my name is great among the Gentiles, says the Lord Almighty.

12 But you profane it, in that you say, The table of the Lord is polluted and his meats set thereon are despised. 13 You said: These services are troublesome: therefore I have utterly rejected them with scorn, says the Lord Almighty: and you brought in torn victims and lame and sick: if then you should bring an offering, shall I accept them at your hands? Says the Lord Almighty. 14 And cursed is the man who had the power and possessed a male in his flock and whose vow is upon him and who sacrifices a corrupt thing to the Lord: for I am a great King, says the Lord Almighty and my name is glorious among the nations.

2

2:1 And now, O priests, this commandment is to you. 2 If you will not hearken and if you will not lay it to heart, to give glory to my name, says the Lord Almighty, then I will send forth the curse upon you and I will bring a curse upon your blessing: yes, I will curse it and I will scatter your blessing and it shall not exist among you, because you lay not this to heart. 3 Behold, I turn my back upon you and I will scatter dung upon your faces, the dung of your feasts and I will carry you away at the same time. 4 You shall know that I have sent this commandment to you, that my covenant might be with the sons of Levi, says the Lord Almighty.

5 My covenant of life and peace was with him and I gave it him that he

might reverently fear me and that he might be awe-struck at my name. 6 The law of truth was in his mouth and iniquity was not found in his lips: he walked before me directing his way in peace, He turned many from unrighteousness. 7 For the priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord Almighty.

8 But you have turned aside from the way and caused many to fail in following the law: you have corrupted the covenant of Levi, says the Lord Almighty. 9 I have made you despised and cast out among all the people, because you have not kept my ways, but have been partial in the law.

10 Did not one God create you? Have you not all one father?[1] why have you forsaken every man his brother, to profane the covenant of your fathers?

11 Juda has been forsaken and an abomination has been committed in Israel and in Jerusalem; for Juda has profaned the holy things of the Lord, which he delighted in and has gone after other gods. 12 The Lord will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob and from among those who offer sacrifice to the Lord Almighty. 13 These things which I hated, you did: you covered with tears the altar of the Lord and with weeping and groaning because of troubles: is it meet for me to have respect to your sacrifice, or to receive anything from your hands as welcome?

14 Yet you said: Why then? Because the Lord has borne witness between you and the wife of your youth, whom you have forsaken and yet she was your partner and the wife of your covenant. 15 And did he not do well? And there was the rest of his spirit. But you said: What does God seek but a seed? But take heed to your spirit and forsake not the wife of your youth. 16 But if you should hate your wife and put her away, says the Lord God of Israel, then ungodliness shall cover your thoughts, says the Lord Almighty: therefore take heed to your spirit and forsake them not, 17 you that have provoked God with your words. But you said: By which have we provoked him? In that you say, Every one that does evil is a pleasing object in the sight of the Lord, He takes pleasure in such; and where is the God of justice?

3

3:1 Behold, I send forth my messenger, He shall survey the way before me: and the Lord, whom you seek, shall suddenly come into his temple, even the angel of the covenant, whom you take pleasure in: behold, he is coming, says the Lord Almighty. 2 Who will abide the day of his coming? Or who will withstand at his appearing? For he is coming in as the fire of a furnace and as the herb of fullers. 3 He shall sit to melt and purify as it were silver and as it were gold: He shall purify the sons of Levi and refine them as gold and silver and they shall offer to the Lord an offering in righteousness.

4 The sacrifice of Juda and Jerusalem shall be pleasing to the Lord, according to the former days and according to the former years. 5 I will draw near to you in judgment; and I will be a sift witness against the witches and against the adulteresses and against those who swear falsely by my name and against those who keep back the hireling's wages and those who oppress the widow and afflict orphans and that extort the judgment of the stranger and fear not me, says the Lord Almighty. 6 For I am the Lord your God and I have not changed: 7 but you, the sons of Jacob, have not refrained from the iniquities of your fathers: you have perverted my statutes and have not kept them.

Return to me and I will return to you, says the Lord Almighty. But you

[1] Brenton has "Have ye not all one father? Did not one God create you?"

said: How shall we return? 8 Will a man insult God? For you insult me. But you say, By which have we insulted you? In that the tithes and first-fruits are with you still. 9 You do surely look off from me and you insult me.

10 The year is completed and you have brought all the produce into the storehouses; but there shall be the plunder in its house: return now on this behalf, says the Lord Almighty, see if I will not open to you the torrents of heaven and pour out my blessing upon you, until you are satisfied. 11 I will appoint food for you and I will not destroy the fruit of your land; and your vine in the field shall not fail, says the Lord Almighty. 12 All nations shall call you blessed: for you shall be a desirable land, says the Lord Almighty.

13 you have spoken grievous words against me, says the Lord. Yet you said: By which have we spoken against you? 14 you said: He that serves God labors in vain: and what have we gained in that we have kept his ordinances and in that we have walked as suppliants before the face of the Lord Almighty? 15 And now we pronounce strangers blessed; and all they who act unlawfully are built up; and they have resisted God and yet have been delivered. 16 Thus spoke those who feared the Lord, every one to his neighbor: and the Lord gave heed and hearkened, He wrote a book of remembrance before him for those who feared the Lord and reverenced his name. 17 They shall be mine, says the Lord Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him. 18 Then shall you return and discern between the righteous and the wicked and between him that serves God and him that serves him not.

4

4:1 For, behold, a day comes burning as an oven and it shall consume them; and all the aliens and all that do wickedly, shall be as fine hair: and the day that is coming shall set them on fire, says the Lord Almighty and there shall not be left of them root or branch.

2 But for you that fear my name shall the Sun of righteousness arise and healing shall be in his wings: and you shall go forth and bound as young calves let loose from bonds. 3 You shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, says the Lord Almighty. 5 And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; 6 who shall turn again the heart of the father to the son and the heart of a man to his neighbor, for fear that I come and strike the earth beyond healing.

4 Remember the law of my servant Moses, accordingly as I charged him with it in Choreb for all Israel, even the commandments and ordinances.

ODES: THE PRAYER OF MANASSES (ΠΡΟΣΕΥΞΗ ΜΑΝΑΣΣΗ)

O Lord Almighty; The God of our Fathers, of Abraham, Isaac and Jacob and of their just descendants;

You have made the heaven and the earth and all that is in them; You did set a boundary to the sea by the word of your command; and you closed the abyss and sealed it with your awesone and glorious name;

In the presence of your power all things tremble; for the majesty of your glory cannot be borne and the wrath of your threat to sinners is irresistible, just as the mercy of your promise is measureless and unsearchable.

For you are the Lord most high, compassionate, long-suffering and full of mercy and you sorrow over the evils of mankind.

You, Lord, according to the multitude of your goodness, have appointed repentance and forgiveness to those who have sinned against you and in your great mercy, you have decreed repentance unto salvation for sinners[1].

You therefore, Lord God of Powers, did not appoint repentance for the just, for Abraham, Isaac and Jacob, who did not sin against you, but you have appointed repentance for me a sinner, because I have sinned above number of the sand of the sea.

My iniquities have been multiplied, Lord, my iniquities have been multiplied and I am not worthy to lift up my eyes and to behold the height of heaven, because of the multitude of my unjust deeds.

I am bowed down by a heavy fetter of iron, so that I cannot lift my head and there is no rest for me; because I have provoked your wrath and done what is evil in your sight, not doing your will nor keeping your commands.

And now I bow the knee of my heart, praying for the goodness which is from you: I have sinned, Lord, I have sinned and I confess all my iniquities; but I ask with supplication: Forgive me, Lord, forgive me and do not destroy me with my iniquities, do not be angry for ever and do not allow evils to fall upon me. May you not condemn me to the lowest parts of the earth: for you are God, the God of the penitent and in me you will show all your goodness; for you will save me who am unworthy according to your great mercy and I will praise you continually all the days of my life.

For all the powers of heaven praise you and yours is the glory to the ages of ages. Amen.

[1] Compare with the prayer before the Trisagion in the Liturgy of St. John Chrysostom.